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## Notes of the Week.

THE Irish Presbyterians desire that the Rev. R. J. Lynd of May Street Presbyterian Church, Belfast, should succeed Dr. Porter as president of Queen's College, Belfast. Cork College is presided over by a Roman Catholic, and Galway by an Episcopalian, and it is thought reasonable that Belfast should have a Presbyterian. Mr. Lynd, who is an eminent pulpit orator, has taken a very prominent part on the Unionist side, although previous to the Home Rule departure an ardent supporter of Mr. Gladstone.

THE *Christian Leader* says: The pulpit buffoon is not likely to have a long lease of life in Scotland. At the settlement last week of Mr. Hugh, in the Livingstone Church, Blantyre, no heartier applause was heard than that which Dr. Fergus Ferguson elicited by his allusion to a line which he saw the other day on a newspaper bill: "New departure in preaching: Funny fellows in the pulpit." The pulpit, said Dr. Ferguson, was not the place for mere jocularities and buffoonery. It was said the pulpit was dying of dignity; but he said, Let it die if it cannot be kept alive by any other means than jokes.

THE New York *Independent* used to be accurate in its statements concerning Canadian matters. What has come over it of late? The announcement made at the close of the following paragraph will simply amuse Canadians: We have mentioned that the party bonds are drawn so tightly in Canada that of the two parties only thirteen men voted to request the Government to veto the Provincial Act of Quebec, giving \$400,000 to the Jesuits, if the Pope approves, as indemnity for property sequestered more than a century ago. Of these thirteen one has felt it necessary to resign and appeal to his constituency for an approval of his act. They have sustained their member.

THE New York *Independent* says: The women voted by the thousands in Kansas last week, the number far exceeding those of 1887. Over 2,360 voted in Topeka, and corresponding numbers elsewhere. The one issue now, as then, was decent municipal government, and our readers do not need to be told which side the women were on. It made very little difference to them whether the ring candidates were Democrats or Republicans; their votes went for pure government every time. Oskaloosa has re-elected its feminine rulers, and two other small cities, Cottonwood Falls and Rossville, have put their government into the hands of women. Not less than 40,000 women voted, and the policy of female suffrage, like that of prohibition, has apparently come to stay in Kansas.

THE *British Weekly* says: One of the most powerful, influential, and original of German theological thinkers has been withdrawn by the lamented death of Professor Ritschl, of Gottingen. No one since Ewald in his zenith has more deeply impressed the young mind of his country; few, indeed, have brought to the study of theology a mind so well furnished, so candid and so keen. Ritschl is a man very difficult to classify. He took his own path, and led rather than followed. His position cannot be fully understood from the English translation of one of his books. His literary activity was continued to the end, and he did not live, like Ewald, to see his lecture room empty. It will not be easy to forget that clear, serene face, with its look of unstudied dignity—not unlike that of the author of "Ecce Homo."

THE writer of the "Welsh Notes" in a Welsh periodical, states that no reference is made in "The Memoir of the late Dean of Bangor" to the interesting debate on "Episcopalianism versus Nonconformity," which took place many years ago between the Rev. Dean and Principal Edwards, in the columns of the *Gleaner*. "Many a time did the Dean," says the writer, "come to the office of the *Gleaner*, evidently with a consciousness that he had met with his stronger. But," proceeds the writer, "what gave us much amusement at that time was the way in which the Dean tried to account for the

ability of his opponent's contributions. 'His father writes them for him, he said, 'and he signs his own name to them!' That," says the writer "is the strongest acknowledgment I heard that the Dean felt he was floored."

AT the annual meeting of the Toronto Mission Union, held last week, these gentlemen were elected on the general committee. Hon. S. H. Blake, R. P. Dixon, Rev. J. Salmon, William Gooderham, G. E. Gillespie, W. H. Houston, Henry O'Brien, R. Kilgour, W. H. Howland, R. Hall, Elias Rogers, J. Munn, A. H. Brace, E. Taylor, H. B. Gordon, H. C. Dixon, E. Berkinshaw, J. D. Nasmith, W. Ferguson, Arthur Burson, J. J. Gartshore, secretary; A. P. Brace, assistant secretary and A. Sampson, treasurer. The reports for March showed that good work had been done during that month. A special committee was named to make arrangements for the annual public meeting to be held in Sackville Street Hall in May: The treasurer reported that the receipts for the past month amounted to \$200. In addition to this, \$1,000 has been received towards the erection of a new hall in the central district.

THE following appears in the New York *Independent*: As it fell to the lot of Dr. Rand to organize the free school systems both of Nova Scotia and New Brunswick, he speaks with authority on the subject in the following note to us: Contrasting "British Canada" and "French Canada," Mr. Goldwin Smith, in the *Independent* of March 28, says: In British Canada the Roman Catholic Church has managed to secure for herself separate schools. This is true of Ontario and Manitoba. The gallant and successful struggle of New Brunswick, from 1872 to 1876, to maintain her non-sectarian system of education against the combined influence of the Roman Catholic Church throughout Canada, despite the attempted interference with the constitutional rights of New Brunswick by the majority of the Dominion House of Commons, is notorious in Canada. New Brunswick, Nova Scotia, Prince Edward Island and British Columbia—all parts of "British Canada"—maintain each a most efficient system of non-sectarian public schools.

SPEAKING at the annual meeting of the Glasgow Prison Gate Mission, Professor Henry Drummond pointed out that the mistake in the present criminal system was that almost nothing was done to change the nature of delinquents, and develop it in a new direction. Until something in this way was effected, prison gate and other missions must be upheld throughout the country. The community at large was implicated in the crime of every man or woman who was not sent to prison. Society was half to blame for it, and the least they could do was to give a helping hand to enable those persons to start afresh or lead a new life. By-and-by, he hoped, the time would come, when society was educated up to the point of trying to deal with the masses before they had committed sin, that such organizations as that one would be unnecessary. It would be much less expensive to keep people straight from the start; but the strange thing was that while any amount of money was given to help people after they had gone down the hill, very little money indeed was available to prevent them from getting there.

EVERY Saturday afternoon there is a notable gathering of Sabbath school workers at Crescent Street Church lecture hall, Montreal, under Dr. A. B. Mackay. The opportunity is seized by a very large number to perfect themselves in their great work. At a recent meeting, the subject was "Reviewing," and was introduced in a fifteen minute address by the Rev. W. R. Cruikshank, of Point St. Charles, who insisted that the teachers, in recapitulating the Bible lesson of the previous quarter, should studiously keep in mind the purpose and manner of the review. He spoke warmly in favour of the system of reviewing adopted with so much success in our Sunday schools, because it emphasized the Scriptural truths brought before the scholars during a series of previous Sundays, and impressed them with clearer distinctness upon their memories. The teacher, he urged, should seek to make a lasting impression on the mind of

the child, and then to fix the truth as a living conviction in its soul. Reviewing compelled a recognition of old truths by different methods, and the work of preparing for review must not be intermittent or spasmodic, but continuous on the part of the teacher. He also advocated verbal and written examinations as the best method of ascertaining the exact measure of knowledge which the child has acquired.

AT one of a series of Free Church Conferences in Edinburgh, on the conduct of public worship, Dr. Walter C. Smith presided. In his opening remarks he directed attention to the sermon. It passed as an axiom with many, he said, that people do not go to church to hear a sermon, but to worship God; and there were some clergymen, he understood, who allowed an interval for worshippers to leave, so as to escape the sermon. He hoped he was not uncharitable in thinking that in their case the sermon was pretty much of a superfluity. Whether it should be so was another matter altogether. It was emphasized that in the early days of the Christian Church the sermon was absolutely everything, because there could be no common worship until there was a common faith. He admitted the pulpit was not all it should be, but it was not so weak as some of its critics were fain to represent it. There were various reasons for this, some attributable to the ministers, and others to customs that were not easily changed. They must make conscience of their preaching, doing it in no perfunctory manner. What they had to do was to preach the Christian doctrine in its relation to Christian life and character, and it was only the constraining love of Christ that could produce a Christian man. Our Church arrangements made too many demands on the minister, and consequently he could not do his work as he ought. The minister had too much preaching to do, and that was what spoilt it all, for he had no time for proper study, or energy for fresh thought. Something must be done if the sermon was to hold its own against the press. He advised young ministers not to read their sermons, but to look their audiences in the face.

THE Rev. Josiah Leslie Porter, D.D., LL.D., D.Lit., President of the Queen's College, Belfast, died on the 16th ult. The college he served so ardently and faithfully, and the Presbyterian Church, of which he was a devoted and loyal son and minister, have sustained a great loss by his removal. He was born in October, 1823, at Burt, County Donegal, and was the youngest son of Lieutenant William Porter. He was educated at the University of Glasgow, and graduated B.A. in 1842, and M.A. in 1843, and afterwards studied at the University of Edinburgh and the Free Church College. He was ordained in 1846. In 1849 he married the youngest daughter of Rev. Henry Cooke, D.D., LL.D., of Belfast, and the same year went out as a missionary of the Irish Presbyterian Church to Syria. His books, "Five Years in Damascus," "Handbook for Syria and Palestine," and "The Giant Cities of Bashan," which have been read widely and with great delight, established his reputation. On his return to Ireland he was appointed professor of Biblical Criticism in the Assembly's College, Belfast, in 1859, and subsequently Secretary of the Faculty. He wrote "The Life and Times of Dr. Cooke," his renowned father-in-law, and furnished articles to important encyclopedias and reviews in Britain and America. The Church conferred upon him the highest honour in its gift by placing him in the Moderator's chair of the General Assembly in 1875, and during his year of office he originated a manse fund, which has been an immense benefit to many of his ministerial brethren. He was appointed by Parliament one of the assistant commissioners under the Intermediate Education Act in 1878, and resigned his professorship in the Assembly's College, and in the following year, when Dr. Henry quitted his post of President of the Queen's College, he was nominated, by the Crown, President of the college and Senator of the Queen's University. He was appointed Senator of the Royal University in 1880. He received the honourable degrees of D.D. from the University of Edinburgh in 1864; of LL.D. from the University of Glasgow in the same year, and of D.Lit. from the Queen's University in 1831.