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A HAND-BOOK OF SABBATH SCHOOL MANAGEMENT AND WORK

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It contains a fine line of information about our sister church in a very compact and handsome fashion.—*North-Western Presbyterian* (Minneapolis).

The editor has strong reason to be satisfied with the compact, yet comprehensive, scope of the little manual.—*Empire*.

There have been additions to the wide range of subjects on which it gives reliable information. THE YEAR BOOK is more than a compendium of statistics and tables of church lore and records. It has every year articles written by eminent members of the church upon themes indicative of the growth of Presbyterianism, and interesting to Presbyterians everywhere.—*Globe*.

The contents and articles on various subjects are interesting not only to Presbyterians but to members of all Christian denominations.—*Gazette* (Montreal).

It must be invaluable to every member of the denomination.—*Advertiser* (London).

This issue is superior to any of its predecessors, and gives a great deal of useful information in small compass.—*Cleaner* (Huntingdon).

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Altogether THE PRESBYTERIAN YEAR BOOK will be found specially useful to church members, as well as to business men generally.—*Herald* (Stratford).

It is up to its standard of excellence. THE YEAR BOOK is a very useful work of reference, and contains much general information besides that devoted to the Presbyterian Church.—*Recorder* (Ayr).

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Notes of the Week.

THE nucleus of a fund to found a lectureship in music was given by the ladies of Chalmers Church, Kingston, last week. The sum of \$15,000 is needed. It is intended to found a lectureship of music, which will not be attached to any congregation or denomination, but will be a public institution. Its main feature would be to make it possible for the people of Kingston and the young men and women who are in the city attending different colleges to become acquainted, at a small expense, with the many masterpieces of music.

THE Ultramontanes in the German Parliament on the memorial day of Xavier introduced a resolution recalling the Jesuits, who were expelled from the Fatherland in 1872. But it is generally believed that the Emperor is not favourable to their recall, even if the Parliament and the Bundesrath should consent to pass this ordinance. The organization founded three years ago to combat Romish aggression in Germany with pen and word, and which already numbers 70,000 members, mostly belonging to the educated classes, is conducting a counter agitation, which has assumed remarkable significance.

PROFESSOR CANDLISH points out that the new Deceased Wife's Sister Bill, now before the British Parliament, contains several novel features which he deems exceedingly dangerous. The second clause, in his opinion, involves a violation of the liberty and jurisdiction of the Church of Scotland by enacting that no minister of that Church shall be liable to any prosecution for performing such a marriage; for such marriages are undoubtedly for-

bidden by the laws of the Church at present. Other clauses, according to Dr. Candlish, show more regard for the rights of property than for the principles of morality and justice.

THE brother of the late Mr. Bradlaugh was one of the most conspicuous persons at the funeral. Mr. W. R. Bradlaugh is in all respects a complete contrast to the late member for Northampton. He is a man of strong religious opinions and ardent faith. He has for many years preached a sincere evangelicalism, and he was much distressed at his brother's want of all religious faith. Mr. Charles Bradlaugh might have been confirmed in his early religious beliefs had he been dealt with more considerately and wisely when he made known his rising doubts. The harshness with which he was then treated was not the way to win him back to the faith.

ARCHDEACON FARRAR, at the consecration in Westminster Abbey of Dean Perowne as Bishop of Worcester and Prebendary Walsh as Bishop of Mauritius, preached a remarkably outspoken sermon. There was a time, he said, when some of the English prelates were arrogant and worldly, leaving princely fortunes to their children out of the revenues of the Church. The Church received, as she deserved, a sharp lesson; but, thank God, the days of such an episcopacy were gone, he hoped, for ever. Dr. Farrar closed with the declaration that he had spoken truths which he knew to be more necessary for the Church and realm of England than ten thousand of the conventionalities.

FROM the recent division in the Imperial House of Commons it is evident that the agitation against State Churchism is making great progress in Great Britain. A resolution in favour of the disestablishment of the Anglican Church in Wales was defeated by a vote of 235 to 203. The Liberals of the United Kingdom have made Welsh Church disestablishment an article of their programme, which will be submitted to the people at the next general election. The majority of the Welsh people are Methodists, and there are also large numbers of Presbyterians and Congregationalists in the principality, and it seems absurd, in this age of toleration and intelligence, that they should be taxed to support a Church whose teachings they do not accept.

THE *Christian World*, London, says: A few months ago a Nova Scotian prelate of the Roman communion, Bishop Cameron, brought all his influence to bear in favour of the Conservative candidate at a bye-election, though the other side was represented by a member of the same Church. This "clerical interference" having been criticized, Archbishop O'Brien has come to the support of his subordinate, declaring that "the Church does not propose to be effaced from the public life of the country." Then he goes on to claim that the Church is the great enemy of tyrants, and will act with the masses and lead them to victory over the ruins of combinations, trusts and grinding monopolies—lifting the people, "as formerly," to a higher plane of civilization. "As formerly" is very rich, coming from a priest in Canada, where the blighting effect of Romanism is so clearly exemplified in the social stagnation of the French-Canadians.

THE *Christian Leader* says: Dr. John Nairn, of Glasgow, an enthusiastic friend of Foreign Missions, hit upon a useful plan of helping when four years ago he opened a class for the medical training of young missionaries. He began this good work singlehanded and in the quietest possible manner, but the scheme has so much vitality that the number of students has already grown to seventeen. Dr. Nairn continues superintendent, but is now assisted by a committee whose chairman is Provost Colville, of Motherwell. The Wynd Church provides accommodation for the classes and receives the valuable return of a medical mission among their sick poor. But the Missionary Training Institute, as it is called, is undenominational,

and has students from England as well as from different parts of Scotland belonging to all the evangelical denominations. The classes are free to suitable applicants, and the boarding-house provides for students from a distance at a minimum expense. At the close of their two years' course of training the young men and women are free to offer themselves for any part of the Foreign Mission field.

THE Church of Scotland is debating the propriety or impropriety of student preaching. Dumfries Presbytery almost unanimously disapproved the Assembly's overture proposing to allow divinity students to preach occasionally after their second winter at the hall. Mr. Chapman, who moved the disapproval, did so on the ground that the divinity course was a period for study, not for preaching, and that to allow students to conduct the regular services was unfair to the licentiates. Mr. Weir, who moved approval of the overture, agreed with Mr. Chapman that preaching by students was an evil; but it was now so prevalent that it could not entirely be overcome, and he would be glad to see it regulated. Dr. Wilson, who seconded Mr. Weir's amendment, said he himself never preached while he was a student, but he believed that the burden of several laborious years might have been lightened had he enjoyed the opportunity of occasionally exercising his gift before he entered the pulpit for the first time as a licentiate. In Cupar Presbytery, which also rejected the overture, Mr. Fraser, of Freuchie, contended that they had plenty of licentiates to take the place of ministers who were in need of rest. There was no student preaching with their fathers and elder brethren, many of whom were the most eloquent and effective preachers of their time. He did not think that the young men of the last quarter of the century, with their forwardness and "cheekiness," would be overtaken with modesty when they came before a congregation after receiving license. On one occasion when a student came to preach for him, the youth was only in his arts course, and yet he was sporting an umbrella with "Rev." on it. That young man had got a parish the other day, mainly, he believed, through his "gift of the gab."

COMMENTING on the Religious Disabilities Bill, the *Christian Leader* says: Though Mr. Gladstone's Bill for removing the disabilities which prevent a Roman Catholic becoming Lord Chancellor or Viceroy of Ireland was defeated, it was only by the comparatively narrow majority of 256 against 223; and many, doubtless, voted with the majority who, had the proposal originated with their own party, would have most heartily supported it. In the curious cross-voting which marked the division nothing was more notable than the appearance of Lord Salisbury's son among Mr. Gladstone's supporters—a circumstance interpreted by some as indicating the real leanings of the Prime Minister, though it may perhaps be sufficiently accounted for by the fact that Stoneyhurst lies in the son's constituency. Why Mr. Gladstone brought forward this Bill is variously construed. The most popular explanation is that he was paving the way for the two offices being occupied by Lord Ripon and Sir Charles Russell; but some people regard the measure as intended to free its author from the odium in which English Roman Catholics hold him on account of his pamphlets on Vaticanism, while others see in the Bill a sly expedient for putting the Government in a difficulty between their ultra-Protestant and Roman Catholic supporters. The last-named object, if it was really contemplated, seems to have been partially attained, if we may judge by the Duke of Norfolk's indignant letter against the Government, and by Mr. Russell's advice to Ulster to boycott Sir Henry James on his impending visit to Belfast. The defeat of the measure is not to be regretted. Mr. Gladstone expresses his confident belief in the perfect loyalty of the English Roman Catholics; but he has not put us in a position to share his conclusion by letting us know the facts on which it is grounded. By all means remove religious disabilities; but is not Roman Catholicism a political system?