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Notes of the Week.

THE Rev. George Muller, of Bristol, England, who it was reported had died in Australia, has arrived at Yokohama, and during the past two weeks has held meetings there, as in other countries which he has visited. He is now eighty-two years of age, but full of zeal for his Master.

LORD BALFOUR of Burleigh, a descendant of the distinguished Covenanter, addressing a political meeting in Glasgow recently, said if disestablishment was to be mixed up with any other question, it could not be mixed up with a better one than the insane attempt to destroy the integrity of the Empire. The Church was in no way responsible for Mr. Finlay's bill, and did not know his intentions regarding it. If disestablishment was ever really before the country the upholders of the Church should put against it reform, reconstruction and improvement, and he was confident that the people would prefer this to the destruction of one of their most ancient institutions.

HARVARD has fallen heir to another large sum of money. By the bequest of the late John Q. A. Williams, the university will receive \$400,000. The estate is left in trust, and after the bequest of several legacies when the residue shall have reached \$400,000 it is to be given to the president and fellows of Harvard College. The sum of \$200,000 is to be set apart and known as the Abraham Williams Fund, in memory of the testator's father and grandfather, the latter being a member of the class of 1774. The fund of \$400,000 is to be used in aiding needy and meritorious students, who are to consider such aid as debts of honour, and also for the library of the college. In case the college refuses to accept the trust, the estate is to go to the home for aged men in Boston, and the society for aged females, in Newburyport.

"PURITAN," in the New York *Evangelist*, writes: It is not a pleasant topic to speak or think of, that of five or six Andover theological professors on trial in the United States Hotel, men of honour, truth, unblemished character, tried for what? Not for heresy, for their peculiar ideas about future probation were never held or taught as a doctrine, but only as a theory or speculation. But the Andover creed; they do not hold strictly to that. There is understood to be a passage in that creed which allows a professor to interpret Scripture according to his own best judgment. But the trial is in progress, and, as far as reported, the prosecution is conducted in a very sharp, rough

and hostile spirit. It presents a most humiliating and deplorable spectacle, one which the Church laments, and over which angels might weep. It is too early to predict the result, but the hope and prayer is that more help than harm may come to the venerable and long cherished Andover Theological Seminary, and to its able and excellent professors.

IN connection with the recent Provincial election in Hamilton, the *Times* of that city says: If there was one vote cast for Mr. Gibson on Tuesday last of which he might feel prouder than any other, it was that cast by Mr. James Henderson, residing at No. 33 Emerald Street North. Mr. Henderson is feeble through age and sickness, and has been confined to his bed for some time past. On Tuesday, however, he rose from his bed, and, with friendly assistance, dressed and was carried in a vehicle to the booth, assisted to mark his ballot for Mr. Gibson, and was carried back to the conveyance and driven home and returned to bed again. Mr. Henderson is not a politician in the usual sense of the word, but he is a Christian in every sense of the word, having for many years been an elder in the Presbyterian Church, and although he may not have "preached to the spirits in prison," he has for many long years ministered Sunday after Sunday, summer and winter, to the spiritual consolation and comfort of the unfortunate inmates of our prisons, without fee or reward except the approval of his own conscience. His ballot was cast in defence of the Mowat Government, and in condemnation of those who infamously dragged into the political arena that Book which he loves so well, and of which he has been an ardent student. When a gentleman whose whole life has been a practical exemplification of all the Christian graces would thus declare himself in his physical weakness, loud-mouthed politicians with hypocritical cries against a "mutilated Bible" ought to be ashamed of their tricks.

DR. GEORGE F. PENTECOST, says a contemporary, is as much interested as anybody in the evangelistic side of religious observances, and he believes, as he says in an article this week, that the Week of Prayer has survived its chief usefulness. He certainly does not believe in less prayer, but in more prayer. His idea is that the regular and stated observance of these services at a special time limits the freedom of evangelistic work. We have as little sympathy as Dr. Pentecost has with the officious services of the Evangelical Alliance, which parcels out all conceivable topics of prayer along the days of the week; but it is not necessary that this order be followed. The cases are innumerable in which the observance of the season has stirred up a Church to revived life and activity, and has resulted in the conversion of many souls. It is easy to say that the revival would have come in some other way, but the fact is that it has come through this means, and the means has been honoured of God. And it is a fact that if in a few cases special meetings are delayed till the Week of Prayer, and till precious months are lost, in many more cases the interest which would have been delayed until March or April is speeded by the date at the beginning of the year. Nor must the happy influence of union meetings be forgotten, even when no revival follows. For various denominations to unite together is itself a blessed Christian service. We expect to see fruitful results from the extensive observance of the Week this year in tens of thousands of Churches all over the world. The more people meet to pray for the blessing of God in the conversion of souls, the greater will be the fruit. Let the meetings be multiplied, not diminished.

THE death of Bishop Horatio Potter was sudden. His death makes but little change in the diocese. For several years, his nephew, the assistant bishop, had performed all the Episcopal functions. The latter now becomes bishop of right without further election. The late bishop was born at La Grange, Dutchess County, on February 9, 1802. He gradu-

ated from Union College, and in 1828 was ordained a priest. In 1854 he was elected a Provisional Bishop of the diocese. Bishop Onderdonk was still living, although canonically suspended from office. He died in 1861, and Bishop Potter became full bishop. It is a curious fact that his brother, Alonzo Potter, also succeeded a Bishop Onderdonk, the brother of the Bishop of New York. Bishop Potter was a quiet man who disliked controversy, and while a stickler for the exact observance of ecclesiastical law, he managed to keep the diocese out of serious strifes. He never spared himself, travelled great distances in visiting his churches when the diocese was larger than it is, and although in poor health showed a surprising amount of energy. Among charitable institutions which he was instrumental in establishing are the Sisterhood of St. Mary, the House of Mercy, the Children's Hospital, St. Mary's School, St. Gabriel's School in Poughkeepsie, the Trinity Infirmary and the Sisterhood of the Good Shepherd. The twenty-fifth year of his episcopate was commemorated on Nov. 25, 1879, by a public reception at the Academy of Music. The testimonial presented was a model of the ark in gold, silver and steel, bearing his photograph and an appropriate inscription. His health broke down under an attack of pneumonia in May, 1883, and in the following September he asked to be relieved of his diocesan duties, and the Rev. Dr. Henry C. Potter, of Grace Church, was appointed to take them.

Two distinguished occupants of the judicial bench in Quebec Province have recently died. It was only last week that Judge Ramsay's death was recorded. Now that of Justice Torrance quickly follows. Frederick W. Torrance was born in Montreal in 1823. After receiving a preliminary education in his native city, he went to study in Edinburgh, and then proceeded to Paris, where he studied French law. He returned to Montreal about 1844, and was soon after admitted to the practice of the law. In 1852 he formed a partnership with Mr. Alex. Morris, now the Hon. Alex. Morris, of that city, the firm being known as Torrance & Morris. In 1871 he was appointed a Puisne Judge of the Superior Court. Since then he earned for himself the reputation of an eminent jurist, and an upright, careful and painstaking judge. His decisions in business matters were always considered of great value, on account of his extensive experience in commercial law while practising at the Bar. He was for many years professor of Roman Law at McGill, the faculty and pupils having unanimously surnamed him "Justinian." In conjunction with Messrs Strachan, Bethune, Q.C., J. L. Morris and the late Mr. LaFramme, he brought out the *Lower Canada Jurist*, to which he contributed for many years. He was intimately connected with the Fraser Institute, and, with the Hon. J. J. C. Abbott, devoted much of his time toward establishing a free library in connection therewith. In religion, Judge Torrance was a staunch Presbyterian, and he took a deep interest in all things relating to the Church. He was president of the Presbyterian Sabbath School Association, and, after being connected with Cote Street Church for many years, he became an elder of the Crescent Street Church, which position he held at the time of his death. He was one of the governors of McGill University, and as such a member of the Royal Institution for the Advancement of Learning. He contributed materially toward the foundation of the Montreal Presbyterian College, and always took a lively interest in its welfare; he was also a life governor of the Montreal General Hospital. He subscribed largely to the general fund of the Home and Foreign Missions of the Presbyterian Church. Judge Torrance took special interest in the missions to Jews. He always identified himself enthusiastically with Sabbath school work. He was known as a generous, kind-hearted and public-spirited citizen, and his death will be deeply regretted by a large number of personal friends, and the whole community by whom he was held in great esteem.