

THE CANADA PRESBYTERIAN.

VOL. 20.

TORONTO, WEDNESDAY, SEPTEMBER 16th, 1891.

No. 37.

IMPROVED CLASS ROLL

For the use of Sabbath School Teachers.

IMPROVED SCHOOL REGISTER

For the use of Superintendents and Secretaries.

Both the above have been carefully prepared, in response to frequent demands for something more complete than could heretofore be obtained, by the Rev. T. F. Fotheringham, M.A., Convener of the General Assembly's Sabbath School Committee. These books will be found to make easy the work of reporting all necessary statistics of our Sabbath Schools, as well as preparing the returns asked for by the General Assembly. Price of Class Roll, 60 cents per set. Price of School Registers, 20 cents each. Address—

PRESBYTERIAN PRINTING & PUBLISHING CO. (Ltd.)
5 JORDAN ST., TORONTO.

Notes of the Week.

THE British Association this year, contrary to expectation, has been a small and uninteresting meeting. This it is said is chiefly due to members saving themselves for next year's gathering at Edinburgh, when an unusually large and distinguished assembly is expected.

THE many and important services rendered to the community of Glasgow by the late Mr. James White, of Overton, have now been commemorated by the erection of a bronze statue of him near the site of the old Barony Church in Cathedral Square. The ceremony of unveiling was performed recently by Sir James King, who narrated the career, and paid a warm tribute to the worth, of the departed philanthropist. His testimony was confirmed by Mr. William MacEwen, who presided, and by Lord Dean of Guild Ure, who accepted charge of the memorial on behalf of the Merchants' House. Mr. J. Campbell White was present, and briefly, and in graceful terms, expressed thanks for himself and the family for this honour to their father's memory.

FOLLOWING the example set in other quarters, France is now revising her educational methods, and as a preliminary step has eliminated Latin and Greek from the curriculum of public instruction. Instead of these dead languages the German and English tongues, with their literature, will occupy the attention of future students, and will be studied in such a way as to exercise the analytical and logical faculties so as to obtain the results which are supposed to follow education in the "classics." Indeed, the amended curriculum, which will embrace, besides the above, the study of the French language and literature, geography, history, ethics, philosophy, political economy, law and science—physical, natural, and mathematical—is declared to be classical education in its true sense.

AMID all the painful surmises and pitiful disclosures of the mean and crooked ways men in public life, and employed in the public service, have been grasping after money, it is a blessed relief to turn to those examples of generosity in its use that occasionally present themselves. The gift of the Lakeside Hospital for Sick Children by Mr. John Ross Robertson is in itself a munificent benefaction and will be productive of happy results to many a tiny sufferer, and will be a cause of profound thanksgiving to many parents relatively afflicted who but for this institution would be but ill able to relieve the sufferings of their helpless little ones. Thousands will profit by the gift and all feel gratitude to the giver. He who shows by example the right way to use wealth is in more senses than one a public benefactor.

A LADY traveller gives an interesting account in the *Sunday School Chronicle* of what she lately saw of Christian work in Italy. Count Campello, an ex-canon of St. Peters, has now established four mission stations in the province of Umbria, giving at each much attention to the religious teaching of the young. Dr. Comandi's industrial home for boys at Florence is on the plan of Dr. Barnardo's work. The home, which was opened three years ago, has already one hundred inmates. Mr. Wall, the Baptist minister in Rome, is along with his wife doing good service in a medical mission and by evangelistic visitation. They say there is a vast population

living in the squalid garrets of former palaces who are quite uncared for. Into these poor homes English ladies have no difficulty in obtaining an entrance. The women are always glad to listen to a few verses read from the New Testament and a simple explanation. The writer suggests that tourists might with advantage take more interest than they commonly do in the Sunday services of the evangelistic Churches and schools.

CONSIDERABLE excitement has been caused in Vienna, says the *London Telegraph's* correspondent in that capital, by the publication of an interview which a lawyer of Pesth has just had with Bishop Strossmayer, who at the Vatican Council opposed the acceptance of the Papal infallibility dogma, but afterwards weakened. The most striking remarks made by the illustrious prelate were that in fifty years there would be no more crowned heads, and that the good-natured Russian people would make excellent republicans. The bishop is convinced that a European war will break out within the next three years, and believes that the cause very possibly may be connected with Bosnia and the Herzegovina. There will be the Triple Alliance on the one side and France and Russia on the other. Austria will be invaded easily on her southern frontier by the Russians and South Slavs. The bishop advocated his favourite theme of the union of the Catholic and orthodox Churches, to which there were only two obstacles—one was that the Papal See was exclusively controlled by Italians, and the other the supremacy of the Tsar in ecclesiastical affairs. This union, however, was merely a question of time.

LORD PRESIDENT INGLIS, of the Scottish Court of Session, whose death has caused so much regret in Scotland, was one of the innumerable examples of distinguished men who have been children of the Scottish manse. His grandfather, the Rev. Harry Inglis, M.A., was long the minister of Forteviot, Perthshire; and his father, the Rev. Dr. John Inglis, after spending thirteen years as minister of the obscure parish of Tibbermuir, in the same county, was appointed in 1786 as assistant and successor to Principal Robertson, the historian, in the old Greyfriars Church, Edinburgh. Dr. Inglis was one of the leading members of the Church of Scotland during the first thirty years of this century, and was Moderator of the General Assembly in 1804. He was the most prominent amongst the leaders of the Moderate party. It has been remarked that, while the gifts of Dr. Inglis would have eminently fitted him to adorn the Bench had he chosen the law as his profession, so the abilities which his son displayed would have carried him to the highest place in the Church. Dr. Inglis was a man much more imbued with a deep religious spirit than most of those with whom he used to act.

COMMENTING on the honour recently conferred on the President of Toronto University, the *Christian Leader* says: The gift of the freedom of a city is often bestowed on anyone that comes along to the top; but this may be effervescent scum or it may be of a refined ethereal nature. Men of this stamp should alone have the honour thrust upon them, and of such none have better claims to it from Edinburgh than Sir Daniel Wilson. He is her own child, her own alumnus, and her own historian. Set high above the more prosaic affairs of life—like King Arthur's Seat above "Auld Reekie," Edinburgh has always been literary, antiquarian, national and professional—not to say aristocratic. Her elect sons are the men of books, or of museums, who have also a keen sense of all that is Scottish. Sir Daniel is all the fair city is most proud of, and as professor and president of Toronto University has carried into a new country some of the distinctive literary flavour of his old home. Literary ability has run in the family, its highest function is often to clothe dry topics with a graceful dress; Sir Daniel has done this for the contents of musty chronicles and tradition. His brother George did it for the materials of practical science. His "Five Gateways of Knowledge" was an exquisite performance, whose excellence creates ever fresh regret at

his early decease and satisfaction that his brother had been spared to earn and receive merited distinction.

THE American committee on a creed for use in all Presbyterian denominations has been holding summer meetings at Spring Lake Beach, N.J. The chairman is Rev. Dr. W. H. Moore, of Columbus, Ohio, and the secretary Rev. Dr. W. H. Roberts, of Lane Theological Seminary, Cincinnati. Twenty-two million Presbyterians, members of the eighty-one communions on the five continents, are interested in the results. This is the fourth session of the committee. The three previous sessions were held in New York City. It may be ten years before the work is completed. The idea is to get up a short, concise creed to express the consensus of opinion in eighty-one Presbyterian bodies that will supplement, not supplant, the special creed of each. Some Presbyterians subscribe to the Westminster Confession, others to the Heidelberg Confession, still others to the Augsburg Confession. All are Calvinistic, and all maintain a form of government designed as Presbyterian. The first use of the creed will be in the missionary fields and in colonial settlements where Presbyterians coming together are divided by fine distinctions into small bodies. Another use will be to supply a popular creed for over 2,000,000 in Canada and the United States. A third use will be to supply the converted Brahmans and Buddhists of the East with a plain statement of the Calvinistic doctrines. Of the eighty-one organizations, the chief are the two Presbyterian Churches of the North and the South in the United States, the United Presbyterians, the Dutch Reformed, the Scotch Churches, those of Ireland, England, Wales, Holland, Germany, France, and Australia. The committee established communication with fifty-one of these organizations. Some of the Churches authorized co-operation in formulating a creed. Several have declined for the present to take action. These are the Presbyterian Church South, the United Presbyterian Church of North America, the Presbyterian Church of Ireland and the Reformed Presbyterian Church of Scotland.

A CORRESPONDENT of the *Christian Leader* has this to say of Dr. William M. Taylor's service at Troon. A full house not over-crowded gathered at the United Presbyterian Church in Troon on Sunday to hear Rev. Dr. Taylor, of New York. Dr. Taylor has not lost his native accent, and one who did not know him might from his appearance and the burr of his "r's" take the doctor to be a country parson and not a great and popular divine from New York. In prayer we thought him best; the simplicity, the earnestness and humility of the quiet talk with God could not but help one and all to realize that God is an all-present God. His forenoon sermon, which was on the Christian discouragement, fight and ultimate rest, as illustrated by the wanderings of the children of Israel, which he described as not only history but parable, was well reasoned out; here and there his statements were terse and pointed. "The Hebrews crossed the Jordan to fight, the Christian goes to heaven to rest." "Holiness you do not get ready-made, as some have said in these latter days." "We are not saved by works, but cannot be saved without working; we cannot spring with one spasmodic bound into holiness." The only flight of real oratory in the course of his sermon showed his voice to be somewhat unsuitable for such a building. Describing the picture of a Scotch artist which represented a man standing on the edge of a cliff and stepping into the darkness and a hand appearing from a cloud, into which the man put his foot—"stepping out into the void and finding you have stepped into the hollow of God's hand. That is faith—that is faith!" There are many who will differ from the following point. "If we allow ourselves to be discouraged by difficulties there is no promised land for us." This was illustrated by the steps leading to the golden gallery at St. Paul's; you got the view if you ascended all the steps, but if only one portion of the steps was ascended you did not get the view. So if, after taking many steps in the service of God, you did not take all the steps, you could not enter into God's rest.