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Notes of the Week.

THE Rev. Principal Dykes delivered the inaugural lecture of the session of the English Presbyterian College, Queen's Square, on October 9. His subject was "The Practical Training of Students for the Holy Ministry."

THE *British Medical Journal* says: The correspondence in the *Daily Telegraph*, under the heading of "The Slavery of Drink," has been an object lesson, illustrating the medical teaching of more than a quarter of a century, that there is in our midst a dense body of physical, mental and moral unhealthfulness, which, in the main, arises from pathological conditions, and which, therefore, calls for the counsel and aid of practitioners of the art of healing.

BISHOP TUCKER, who has recently returned from Uganda, and who is shortly going out again, taking forty missionary workers with him, says there is a perfect hunger for the Scriptures among the natives. He had a conversation with the Roman Catholic missionaries before he came away, and that conversation made him feel that the great need of Africa was that it should be "flooded with Scriptures in the language of the people." Mr. Pilkington says Africa needs men and the Scriptures, but of the two he thinks the need of the Scriptures is the most pressing.

WE are thankful to record, says the *British Weekly*, a beautiful example of Christian unity that has come under our notice. At Blackheath, since the beginning of the year, the pastors and people of St. John's Church (Established), the Presbyterian Church, Vanburgh Park, the Baptist Chapel, Shooters' Hill Road, and the Wesleyan Chapel, at Sunfields, have met for united prayer-meetings once a month, the meetings being held in turns at the respective places of worship and presided over by the pastor of the place. The meetings have all been well attended.

To change from one religion to another or to start a new system of belief is a common feature of the time. The other morning a Church of England clergyman became a Mussulman, joining the new Mohammedan Society in Liverpool. A Roman Catholic professor in Dresden gave up the faith of his fathers because the Holy Coat of Treves scandalized him. Now a new religion of a peculiar type has been started in Russia denominated the "Kreutzer Sonata." According to this croquet, noblemen are becoming day-labourers and are convinced that the human race is too corrupt to exist, and hence should be exterminated!

THE progress of Zenana Mission work, says the *Belfast Witness*, is one of the most marked features of the great work of bringing the heather to Christ, to which the Church is devoting so much attention. The Irish Presbyterian Church has taken an active and zealous interest in the work, and has contributed freely both agents and funds. Of course all that one Church can do in such a work is little, but each should do its best. We ought to do more, and we hope the day is not far distant when our efforts and success will be increased tenfold. In the meantime, however, three new Zenana missionaries are about to set sail for India—

Miss Arnold, Miss Beatty and Miss Montgomery. They were to sail from Liverpool on the 13th inst.

It is stated that in London the Baptists have now a sisterhood of deaconesses in connection with their Forward Movement in John Street, Holborn. The sisters wear a distinctive dress, somewhat similar to that used by the sisters in connection with the Wesleyan West Central Mission. At a conference of Baptist ministers on evangelistic work, held at Regent's Park Chapel, Sister Winnifred, the superintendent of the Deaconesses' Home, gave a short account of their work. She said that their mornings are employed almost entirely in nursing the sick poor, and that among the families they visited they did not find more than about three in two hundred in which there was any vital godliness.

WE learn, says the *British Weekly*, that the committee of the McAll Mission in France finds itself in much financial difficulty. Owing to the deaths of some of its most liberal supporters—such as the late Mr. David Paton, Rev. V. J. Stanton, Mr. R. C. L. Bevan—there is a deficiency of over \$7,500 in the income. To make the position known to the Christian public, a meeting will be held in Exeter Hall on Oct. 19, when it is hoped that Dr. Pierson and Dr. Chamberlain, of America, Pastor Theodore Monod and other friends will plead on behalf of the work. To cut off stations and reduce the working staff just now, when the work is very prosperous, and when calls are constantly being refused to extend, seems out of the question. Yet such will be the inevitable necessity should liberal help not be forthcoming.

DR. NORMAN L. WALKER, in the *Free Church Monthly* for October, writes on "Two Sabbaths in Paris." Father Hyacinthe, he says, is attempting to sit upon two stools, with the usual consequences. There was little in his address to remind us of the orator who once swayed the multitudes in Notre Dame. The final impression left by a Sabbath in Paris is, on the whole, a mournful one. God is not altogether forgotten in it, and here and there are bands of devoted Christians aiming at the establishment of Christ's kingdom. But, after all, what are they among so many? The condition of things is melancholy enough in itself, but the case looks far more serious when we remember the influence which the Continent is having upon us. Cold winds have come to us from abroad, and if we do not change things the blight will more and more tell.

THE *Belfast Witness* says: The sufferings of the Irish Presbyterian missionary, Dr. Greig, serve to bring home to us the present rising in China against foreigners. Although the missionary has escaped with his life, yet the whole circumstances are not at all reassuring. Here was a blameless and harmless man, avoiding, we may be sure, all political meddling, yet he is set upon by the Chinese mob, hung up by the arms until he swooned from pain and exhaustion, and only just not murdered. He was also a medical missionary, a circumstance which has hitherto been considered to give a foreigner special favour in the eyes of the people. We all remember how Livingstone and other missionaries were welcomed by the natives owing to their skill in dealing with native diseases. But even this strong recommendation availed not Dr. Greig.

A SERIOUS disturbance took place at Rosehearty, near Fraserburgh, Scotland, in connection with the serving of summonses upon feuars for their proportion of the cost of building the new parish church of Pitsligo. Dissenters offered considerable opposition to the erection of the church, but with the exception of a small number all paid their proportion of the assessment. Summonses were served on the defaulters while the fishermen were at sea, but a crowd of about 300 women and children gathered and pelted the sheriff's officer with mud and stale fish, one woman striking him on the head with a pail, causing a severe wound. Police protection was sent from Fraserburgh, and as by this time the men had returned from sea, what amounted

to a riot took place, bells being rung and log-horns blown, and the constables and officer being pelted with offal. Criminal prosecutions will follow.

As an instance of how an Edinburgh Y. M. C. A. seeks to provide interest and instruction, the following is reproduced from a British contemporary: The annual course of Sabbath evening lectures provided by the St. Cuthberts Y. M. C. A. promises to be of exceptional interest for the ensuing winter. The lecturers and their subjects are as follows: The Rev. Hugh Price Hughes, M.A., London, will lecture on "The Unanswerable Argument for Christianity." Sir Francis DeWinton will speak on "Christianity versus Mohammedanism in Africa," and the Rev. Professor Marcus Dods, D.D., on "Religion." The Rev. Robert Blair, D.D., Cambuslang, will deal with "The Literary Claims of the Bible," the Rev. James McGregor, D.D., Moderator of the Church of Scotland, with "The Volcanic Regions of New Zealand," being a continuation of his lecture delivered last year under the same auspices, and the Rev. A. Wallace Williamson, M.A., will lecture on "John Henry Newman."

THE *New York Independent* says. How the lottery dupes are caught is illustrated by the failure of the attempt to make Mortimer J. Lyon, a retired plumber of Brooklyn, bait for their hook. He was visited by the agent of the lottery company, who asked nothing more of him than that he should accept \$5,000, and then allow it to be published, and acknowledge it as a fact, that he had received \$15,000 as a lottery prize. Said the man: "There is one prize of \$15,000. We will give you \$5,000 if you will give out to your friends that you have won \$15,000, and make a little splurge over it and let it get into the papers. You are a popular man and it will be talked about." Mr. Lyon absolutely refused, saying he had too much respect for his character. The agent told him of a popular insurance clerk in Chicago who had accepted \$5,000 on the same conditions. It seems that the trick is to allow no large prize to be taken, but to pay a man a handsome sum to pretend to have won it.

A FELLOWSHIP Meeting for ministers of the Presbyterian Church of England was held at Southport from September 21 to 23. The annual meetings of Synod are almost entirely occupied with reports of committees and details of business, which are sometimes more provocative of discussion and display of temper than helpful to spiritual life. It was a wise step and in accordance with the desires of many which led to arrangements being made for a separate period of hallowed retirement, in order to nurture the spirit of devotion and promote brotherly intercourse. Between thirty and forty ministers attended. A precious season of prayer and fellowship was enjoyed. After prayer for the presence and guidance of the Divine Spirit in the Conference, there was confession of personal unworthiness and ministerial shortcoming, and conversations regarding the Person and Work of the Spirit, the need of personal holiness, self-renunciation and brotherly love.

AN interesting discussion has been going on in England in regard to "Village Life." "A Curate," who takes part, writes: I am a minister of the Established Church, but I own with regret that in our Church the power of the purse is greater than the power of the Cross. Vast as are the revenues of the Church, they have to be supplemented by private resources just as vast, for one of the surest means to episcopal favour is the possession of a long purse and good banking account. By means of disestablishment and disendowment the revenues of the Church would be more equitably used, the power of the bishops lessened, and the power of the laity increased. If the villagers wanted a parson, they could have the man of their choice, and throughout the length and breadth of the land we should find ministers in sympathy with the people, and devoted to their social and moral welfare. It is something new to find a clergyman of the Church of England advocating the choice of a minister by the people.