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Notes of the Week.

A YOUNG engineer named Malan, grandson of Caesar Malan, is projecting a new rendering of the Greek Testament—gospels at least—after the fashion of Laserre's French. He lives among workmen, and says that the form and archaic style of the English Bible are a hindrance to such people of which the literary classes have little idea. A kind of joint-stock translation company is being organized. The experiment is at least interesting.

PROFESSOR CHARTERIS, in his opening address in Edinburgh University, approved of the proposal to liberalize the university curriculum by giving students freedom of choice instead of tying them to the ancient classics. Adverting to the new criticism of the Old Testament he confessed that at present it prevailed. In a few words on practical training he deprecated the practice of students taking summer engagements in the glens and villages, resulting as it does in slipshod writing, untempered theology and untutored methods of pastoral work.

AT the annual meeting of the Glasgow and West of Scotland auxiliary to the M'All Mission in France it was stated that \$18,000 was annually contributed from Scotland, Glasgow being credited with a third of the amount. Dr. J. Marshall Lang, who was in the chair, in giving an account of the work, mentioned that there were now 134 stations and 600 agents. The honorary secretary, Mr. Wisely, received on the morning of the meeting \$500 from a French lady who wished her name unknown. Professor W. G. Blaikie, at the annual meeting of the Edinburgh auxiliary, gave it as his opinion, formed after a visit to Paris, that the allegations detrimental to it are unfounded. Its methods were as they used to be. The Edinburgh contributions for the past year have amounted to \$5,205—a slight increase on the previous year.

PRINCIPAL RAINY, in his introductory lecture at the Free Church College, Edinburgh, on "Union Among Christians," declared there was no excuse for the continued separation of the Free and United Presbyterian Churches, and that no difficulty existed in the way of uniting the various sections of Methodism. Pointing to the unity that already existed, he said it was a mistake to regard their home divisions as staggering to the heathen. The Church existed not merely to exhibit men in relation to one another, but for the sake of her work, and the fact was lost sight of that a good deal depended on the varying Church principles of the parties whom it was proposed to unite. For example, any forms of union into which Congregational Churches would enter could only be regarded by them as discretionary associations analagous to the Congregational Union.

EMINENT authors are not always the best elocutionary interpreters of their own writings. Some men of distinction, however, have excelled in the art of public reading. Charles Dickens, by his rare dramatic talent, was able to unfold in all its force the meaning with which his fictions are charged. His reading was something marvellous. Rev. David Macrae, of Dundee, also gained a high reputation as a reader, but there have been men of mark whose appearance on the public platform has been

well-nigh grotesque. We have just had in Toronto one more illustration of how exquisitely some illustrious authors can read. Sir Edwin Arnold last week gave several selections from the "Light of Asia" and other of his poems, with which his audience was charmed. Professor Goldwin Smith presided and Premier Mowat moved the vote of thanks to the great poet and journalist.

AN English exchange says: Dr. Kerr, one of Her Majesty's Chief Inspectors of Education for Scotland, says in the recent Blue Book, speaking of the existing training colleges for teachers: "Except in the composition of their committee of management, the colleges have to a large extent ceased to be denominational. In Edinburgh E. C. College, of thirty-five senior male students only fourteen belong to the Established Church, and of the twenty-one Dissenters nine belong to the Free Church. The staff also is considerably mixed, one or two of the lecturers being United Presbyterian, one Free Church and one an Episcopalian. Again, in the Glasgow Free Church College, Established Church students are to Free Church as two to three, and a large proportion are Dissenters other than Free Church. There is more or less the same mixture elsewhere. This state of matters might contribute to the solution of the large question of the anomalous co-existence of denominational training colleges with a national system of education."

MR. SPURGEON wrote recently from Mentone to his congregation: You wish to know how I am, and I will despatch the weary question in a few words. I am much the same as when I left home, full of confidence that in answer to prayer I shall be perfectly restored. I must wait patiently in weakness till our Heavenly Father gives me back my strength. It is no small trial to feel the desire to do many things, and yet to have to feel anew your inability in the simplest efforts. To go up a few steps, to take a short walk, to move a parcel, and all such trifles becomes a difficulty, so that Solomon's words are true: "The grasshopper is a burden." I think I could preach, but when I have seen a friend for five minutes I begin to feel that I have had as much of speaking as I can well manage. Thus you see where I am; and while you thank God for His goodness in so far restoring me, I again ask for your prayers, that my disease may continue to decrease, and, above all, that I may have no relapse.

THE Central Methodist Church, Bloor Street East, Toronto, was well filled last Thursday evening with the members of the Toronto Christian Endeavour Union, which held its third annual meeting there. The chair was occupied by Mr. T. G. Anderson, president of the Union. After an address by Mr. R. Kilgour, the minutes of the last annual meeting were read and adopted, followed by the reports of the secretary and treasurer. From the reports it appears that the Union started the year with an affiliation of twenty-six societies, which had increased to sixty-one at the present time, with a total membership of over 3,000. The financial statement disclosed a small balance on hand. The election of officers for the new year was the next item of business, and resulted as follows: Mr. G. T. Fergusson (Westminster Presbyterian Church), president; Mr. W. H. Barker (Mount Zion Congregational Church), vice-president; Miss A. M. Bulmer (Christ Church, Reformed Episcopal), treasurer; Mr. F. Dunn (Cooke's Church), secretary; Mr. T. G. Anderson (Central Methodist Church), representative to the Ontario Union. The Executive Council is made up of the above officers and two delegates from each affiliated society.

ON Thanksgiving Day Dr. Robert F. Burns, of Fort Massey Church, Halifax, preached a powerful discourse on the present aspect of Canadian affairs. It has been widely quoted throughout the Dominion. The Montreal *Witness* says: Dr. Burns has taken the stand which every pastor in the country was bound to take in denouncing the corruption of

the times and in warning the country that if it does not arouse itself to shake off the disease which is preying upon its vitals it must go into rapid decay. His courageous patriotism has brought down upon him the vilest and most contemptible abuse from the Government organs in Halifax, which only shows how they fear all appeals to a true public sentiment. This abuse has a bright side to it. It shows that at the centres of corruption there is a fear of the moral sentiment of the people. Our own fear has been that there was no adequate moral sentiment to lay hold of, and we are glad to find that the opinion of these politicians differs from this conclusion. This abuse renders it the more evident that such pulpit teachings are exactly what the country needs to-day, and lays it upon the consciences of our preachers not to fail their country in the day of a crisis from which it must either rise victorious or sink to ruin.

THE *British Weekly* says: Dr. James Russell, who was elected Lord Provost of Edinburgh lately after a keen political struggle, is distinguished professionally in the region of Public Health. But the elevation of her surviving husband has recalled to not a few the graceful biographer of that most delightful of literary scientists, Dr. George Wilson. Wilson's "Five Gateways of Knowledge" and other little books are still taken down occasionally from a favourite shelf; but their best office is to recall the fragile form and quaint kindness and unconquerable gaiety of heart of one so much loved. The only survivor of the family, Sir Daniel Wilson, of Toronto, President of the Toronto University, has long been known as the chief authority on Edinburgh antiquities. But he has recently broken out into the same region as his brother, in a curious little monograph on "Left-handedness," a physical quality which the preface claims as belonging to the author and to some others who are commonly supposed to be among the least sinister of men. Dr. Russell is an elder in the Barclay Free Church, where it is proposed he will worship with the other members of the Town Council on Sabbath first. Dr. Russell's elevation to the civic chair makes him the fourth Lord Provost at present who belongs to the Free Church, the others being the Lord Provosts of Glasgow, Aberdeen and Perth. The only other Lord Provost—Mr. Matthewson, of Dundee—is an Established Churchman.

IN an elaborate statement submitted to Glasgow Free Church Presbytery, the Rev. Robert Howie makes out that the proportion of attendance to membership is in the Established Church about fifty per cent., and in the Free and United Presbyterian Churches about eighty per cent., the tendency in the Established Church being to make the roll appear as large as possible, while in the Free Church the surplus fund arrangements operate in precisely the opposite direction. The tables compiled by Mr. Howie show some striking results. Thus, the membership of the Established Church is highest in Kincardine, where it is thirty-five per cent. of the population; the Free Church exceeds thirty-nine per cent. in the counties of Sutherland and Ross; and the United Presbyterian Church is proportionately strongest in Orkney with fourteen per cent. of the population on its rolls. Lanarkshire brings down the percentage of membership of the three leading denominations; which for all Scotland without Lanark is thirty-one per cent., and for Lanark itself only eighteen and a-half per cent. In all Scotland outside Lanark the Free Church has one church for every 3,700 of population; while in Lanark it has one church for each 8,400. During the last twelve years the population of Glasgow has increased 125,000, and the Free Church, instead of adding twenty-one churches to keep pace with the population, has only added four. Yet it appears that the Free Church in Glasgow is doing better than the sister denominations. The whole topic, says the *Christian Leader*, deeply concerns the entire Christian community, and it is well that the eyes of Scotland are opened to the fact that Lanarkshire and Glasgow are the centres of the missionary problem in this country.