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INTERNATIONAL LESSON SCHEMES

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Notes of the Week.

THE Rev. John McNeill, having received a largely signed requisition from Dublin, has entered upon a fortnight's mission there. He was expected in Edinburgh this month; but his invitations to other places are so pressing that it is now doubtful whether he will be able to visit the city at all before his year of evangelistic work expires.

THE Presbytery of Allegheny has answered the overtures in regard to the Confession of Faith in the negative. It objects to the manner in which they were sent down to the Presbyteries, affirms that their general character does not encourage the hope that their adoption will give general satisfaction, and considers that the doctrinal discussion evoked shows that patient perseverance in the study of doctrine and in the indoctrination of the people is the immediate need of the Church rather than a premature attempt at bettering the confessional modes of statement.

NOT fewer than fifteen missionaries, including in some cases their wives, connected with the English Presbyterian Church, have recently sailed, or are on the point of sailing, for China. Most of them are returning after furlough. Amongst those who are going for the first time are the Rev. T. E. Sandeman, of Edinburgh, the Rev. John Steale, a probationer of the Church, and Dr. Murray Cairns, of Liverpool, who goes to take up the work of the late Dr. Russell, of Formosa. A public meeting to bid good-bye to some of these missionaries was held at Marylebone Church.

As an evidence of the interest taken by the British Churches in Social problems, the South London Presbytery met and held a conference at Greenwich on "The Church's Relation to Social Questions." Three subjects were dealt with, "The Church's proper Attitude to Movements for Bettering the Social Condition of the People," "The Church's Duty in promoting the Spirit of Brotherhood," and "The Church's Relation to Temperance Reform." They were introduced by the Rev. J. Reid Howatt, of Camberwell; the Rev. J. M. Ferguson, of Woolwich; and Dr. Pringle, of Greenwich, respectively.

THE New York *Independent* says: Dr. J. R. Paxton told his Presbyterian Church in the city lately that Thanksgiving Day had come to have so little of a religious character, and to be so much given over to football and other athletic sports that few went to church, and it was not worth while to have any services. It was best to yield to the change of manners which had converted a day of religious observance into a secular holiday. At least provision might be made, we think, for those religious people who still like to worship God on this day of Thanksgiving. The plan of union services works well and assures a fair congregation.

PROF. STORY, in his introductory lecture at Glasgow University, said that each creed of the churches of the Reformation bore the marks of a special crisis in the religious development of the people and the church for whose use it was drawn up. Each was a historical landmark, which ought not to be removed, though it did not now fulfil its ancient functions. In any attempt at reconstruction of the creed or the formula in the national church they were confronted with the great difficulty that no change could be made without the consent of parliament. The great disadvantage might, however, be neutralised by the adoption of a declaration of the sense in which the living mind of the Church interpreted the legal creed and formula.

GLASGOW Free Church Presbytery's committee on the chair of evangelistic theology have recommended that a lectureship be substituted for the professorship, to be held by a succession of ministers or missionaries of this or of other Presbyterian Churches. The committee on the relations with the United Presbyterian Churches recommend the invitation of representatives from the latter to ordinations, one to take part if convenient; similar invitations to public meetings under the Presbytery's auspices; co-operation in the planting of new congregations or missions; and a conference during the winter as to methods of co-operation in common work.

AN important memorial by Scottish Presbyterians against withdrawal of our protection from Uganda has been forwarded to Lord Rosebery from Scotland. It is signed by Professor Charteris, Prof. Blaikie, and Rev. Dr. Black, respectively Moderators of the Established, Free, and United Presbyterian Churches, and by Rev. Dr. McMurtrie, Prof. Lindsay, Mr. Duncan McLaren, Mr. J. T. MacLagan, Dr. George Smith, Rev. James Buchanan, Rev. Dr. Archibald Scott, Rev. G. D. Matthews, Mr. J. C. White, Mr. Robert McClure, Mr. John Cowan, of Beeslack, Mr. John Inglis, Mr. John Stephen, Rev. Dr. Laws, Major-General J. M. Grant, and Mr. Thomas J. Wilson, nearly all of whom are officially connected with missions.

PRINCIPAL DOUGLAS, preaching at the induction of Prof. George Adam Smith, to a chair in the Glasgow Free Church, College, said that when ministers were assailed by doubts they were not to rush into print or into the pulpit to scatter them broadcast any more than a man in some dangerous disease was to place himself where he was most likely to infect others. The strength of a Christian teacher lay in what he knew, believed, and could affirm as he had been taught by God. It was at least possible that their doubts were a temptation of the Wicked One. Should their new convictions become settled, their duty was to lay them frankly before the Church. Dr. Douglas concluded by thanking God that he believed the whole Bible to be His word, and that he accepted it in its natural meaning without hesitation or exception.

MR. MOODY commenced his mission in Dublin, October 25. Among the pleasant incidents of the meetings was the presence on the platform, at Mr. Moody's side, of Lord Plunket, the Archbishop of Dublin, who opened the proceedings with prayer and pronounced the benediction at the close. Mr. Moody had the assistance of Major Whittle. The meetings grew daily in numbers and enthusiasm, and the papers of Dublin spoke most cordially with regard to them, one of them, a Parnellite organ, saying that every sentence in Mr. Moody's addresses might be profitably listened to by persons of any denomination. On the first evening about one hundred people came into the inquiry room, but their numbers rapidly increased, and Christian workers have been delighted beyond measure by the clear manifestations of the Spirit's presence.

REFERRING to the Manchester Free Church Congress, the *British Weekly* says it assembled in a very thick fog. The meeting was very small, and a considerable portion of it delivered addresses of welcome. Mr. Price Hughes proposed standing orders apparently arranged with a view to strangle the question of Disestablishment. Principal Edwards delivered one of his magnificent discourses on the "Epistle to the Hebrews," his text being "Jesus Christ, the same yesterday, and to-day, and forever." Dr. Edwards made the very interesting remark that the writer to the Hebrews from the eleventh chapter onward has got the Welsh *hwyl*. But when he said that the previous chapters were freezingly logical—if he said so—he said what is not true and what he did not mean. Or if it is true, then verily "frost performs the effect of fire." Next

day addresses of an elementary and innocuous character were delivered on the Church, the Ministry, and the Sacraments, and in the evening speeches with a sound Free Church ring were made by Dr. Gibson and Mr. Berry.

THE *Christian Leader* says: The religion of the body has never wanted prophets to proclaim it nor yet professors to practise it. Perhaps Sir Andrew Clark is not a reader of M. Paul Bourget, and is not familiar with that great novelist's portraiture of the *roué*, who is also an athlete, and who is devoted to his health and his tub, and exceedingly careful that his vices shall not injure his body. It is not athleticism which will harm a man, but that absorption in athletics which characterizes so many young men of the day, who, though by no means athletes themselves, think, talk, and dream nothing but athletics. It causes a kind of disease both of the mind and also the language. If anyone wants to see to what a patch of degradation the English language is capable of being brought, let him invest a penny in some "Athletic" newspaper, and stand by braced for the spectacle of the Queen's English brutally abused and mishandled.

THE Presbyterian Synod of Manitoba and the North-West discussed the school question, taking strong ground that the National schools should be maintained. The following resolution was submitted: That this Synod, in accordance with the position taken at previous meetings of the Synod in favour of National schools, desires to express continued anxiety for their complete establishment throughout the bounds of this Synod, and declares its determined opposition to any measures looking towards interference with the provincial rights of Manitoba, which have, by the highest court of the realm, been ensured in the position taken in the School Act of 1890. It protests against any remedial legislation aiming at fastening the separate schools upon the Province of Manitoba, or aiming in any way at making it possible for such to be maintained upon the public funds. The Synod also supports the friends of National schools in the Territories in seeking to have established a Public school system suited for all classes of the people, and free from denominational bias. The Synod further calls upon the people whom it represents to be vigilant and earnest in maintaining their rights in the premises, while at the same time cultivating a kind and patient spirit toward those who hold opposite views.

THE *British Weekly* says: We understand that there is a prospect that the Rev. Dr. Pentecost will accept the urgent call to the Marylebone Presbyterian Church, and settle there as successor to Dr. Fraser. Dr. Pentecost has under consideration a call from the Park Street Congregational Church, Boston, one of the leading churches in the United States, but it is understood that he inclines to London. His pastorate at Marylebone has been so far signally successful, and there are prospects of great development on every side. While occasionally differing seriously from Dr. Pentecost, we have never been blind to his undoubted and remarkable powers, and there is no place where these may be better turned to account than in London, and that part of London especially where he is called to labour. His settlement would mean more than a reinforcement of Presbyterianism; it would add to the strength of the London pulpit. This, however, only on one condition. No one should accept such a London pastorate without the purpose to devote his whole strength to it for at least nine months of a year, and the purpose also to remain in it for as many years as strength is given. If a man takes up the pastorate of such a church, serves it a couple of years or so, and then leaves it, the church is almost always permanently injured. Our London churches need men who will labour year in and year out with a quiet persistence, and who do not need a larger sphere than London wherein to exercise their gift.