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Notes of the Week.

A HAND-BOOK OF SABBATH SCHOOL MANAGEMENT AND WORK

This valuable Hand-Book, by Mr. David Fotheringham, is designed to aid teachers in their important duties. There is also appended a form of constitution and regulations for a Presbyterian Sabbath School, as well as a partial list of books helpful for reference or study to Sabbath School teachers. Neatly printed and strongly bound in cloth, cut flush. Price 25 cents post-free paid. Quantities of not less than 12 to a school at the rate of \$7.25 per dozen. Address all orders to

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Will be published in a few days. It will contain a portrait of the Rev. Dr. Laing, Moderator of the General Assembly, illustrations and historical sketches of St. Andrew's Church, New Westminster, B.C., of the Presbyterian Church, Yarmouth, N.S., of the Central Presbyterian Church, Gilt, Ont., and of St. Andrew's Church, St. John, N.B. A number of papers on timely topics, in addition to the usual mass of information given in such a publication, will appear. This issue of the Year Book will be unusually full of interesting matter. Price, 25 cents.

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THE memorial stone of the Scotch church at Mentone was laid recently by Cavaliere Thomas Hanbury, of La Mortola. Rev. Mr. Somerville read a statement giving the history of the congregation and its different habitats during the last twenty years. The stone-work of the church is finished and it is now being roofed in. No fewer than eleven European nations as well as America and the colonies were represented, and addresses were delivered in English, French and German.

IN the Free Church of Scotland the question of the Moderatorship is felt to be difficult. The lamented death of Dr. Adam, who would have filled the post to admiration, leaves the Church with three names prominently before her. All are professors—two in Edinburgh, one in Glasgow. There seems to be a feeling that the appointment next year should go to the west. Another important matter is the filling up of Dr. Adam's place as secretary to the Home Mission. Many are of opinion that the work of the Sustentation Fund and the Home Mission should be combined, and that the present work of Church officials is too great.

A PROSPECTUS has been published of a new company which proposes to issue a religious weekly in Glasgow, to be called *The Modern Church*. Its mission would seem to be to advocate Broad Church views, and throw cold water on Disestablishment. "While earnestly interested in the union of the Scottish Churches, the journal would treat the methods and conditions of union as open questions." Among the intending contributors are Rev. Dr. Strong; Rev. A. Douglas, B.D., Arbroath; Rev. Prof. Menzies, D.D., Rev. J. Robertson, D.D., Rev. John Hunter, Prof. A. B. Bruce and others. The political standpoint, if any, is not indicated.

MR. CLARK, a gentleman resident in the North-West, has recently returned from a trip to South Africa. If what he says of the Christian Kaffirs be correct, severe reflection rests on some of the white inhabitants of South Africa. Speaking of the Kaffirs Mr. Clark says they were a fine race of men physically; also that they were endowed with sharp intellects. The Christianized Kaffir, curious to state, is not so trustworthy as the pagan. By their contact with the whites they learn to be low, cunning and thievish. By Church and Government school it is sought to teach the natives to be intelligent and industrious according to the Christian's idea, but, generally speaking, very little has so far been accomplished in this direction.

AN English contemporary says: Christ's Church, the name by which the new Presbyterian Church at North Dulwich is to be known, was formally

opened recently. It is a red brick building with a stone spire, and is seated for some 500 people. It has a side pulpit and a lectern. The opening services commenced at eight a.m. on Sunday morning with "Consecration and Holy Communion," conducted by the minister and Rev. J. Patterson, of Canterbury. This early morning celebration was attended by fifty or sixty people. A card placed in the pews gave the "Order of Service" to be observed in the future as follows: Call to worship (people standing), Invocation, Praise, First Lesson, Psalm (chant), Prayer, Hymn (children's), Second Lesson, Praise, Intimations, Apostles' Creed (people standing), the Lord's Prayer, Sermon, Prayer, Offertory, Praise, Benediction. To this was added: "The congregation is requested to repeat audibly the 'Lord's Prayer' and 'Creed,' also to sing the 'Amen' after each prayer."

MR. BEN-OLIEL, late of Jaffa, who is endeavouring to establish a mission at Jerusalem, sends an account of the dedication of the upper room which he has opened in that city. The first party of Christian travellers this season included Revs. Dr. James Kerr, of Glasgow, W. McMillan, of Kildonan, Arran, and J. H. Cooper, of Addison, Michigan; and these three brethren, representing respectively the Reformed Presbyterian and Free Churches of Scotland, and the Congregational Church of America, conducted the dedicatory service. "The consciousness, doubtless, of standing on holy ground, gave to the speakers," says Mr. Ben-Oliel, "a solemnity and melodiousness of utterance, particularly when Mr. McMillan dilated in eloquent, burning words on the atonement made once for all by the Son of God in this holy city." Mr. Ben-Oliel's eldest daughters, Florence and Evangeline, are starting a Young Women's Christian Association. In response to an invitation issued to some sixty Hebrew Christians, twenty-four attended the first Hebrew gathering in the mission room, and scarcely a day passes without one or more Jews calling to hear what Mr. Ben-Oliel has to tell of Messiah.

GENERAL BOOTH, at a meeting in Liverpool, stated that he had received in money and promises \$400,000. The Bishop of Manchester says Mr. Booth's plan has produced a great crop of imitations; but he thinks the original is more complete and has a better chance of securing an efficient administration. Keenly as he sympathizes with schemes for rescuing the submerged tenth, Dr. Moorhouse sympathizes still more with plans for preventing the tenth from being submerged. Cardinal Manning regards Mr. Booth's book as a true and urgent appeal for multitudes who are beyond the reach of the older agencies, and who need a new and special agency directed to them alone. As Bradford was the first provincial town to take up General Booth's proposals, it is to be the first to share in the benefits; a branch will be opened there with all the main features of the larger work in the metropolis—cheap food depots; a central shelter, providing a clean twopenny bed; and a labour yard where those out of work may earn their supper and a bed. The largest collection made for the scheme is that from Dr. Mackennal's congregation at Bowdon; it exceeds \$5,000. "In Darkest England" is being translated into the French, German, Dutch and Swedish languages.

DR. PARKER, in the December *Homiletic Review*, says he never heard Canon Liddon preach, but he once heard him speak at a west-end meeting in connection with the Bulgarian atrocities. On that occasion the meeting considered that the Canon was speaking too long, and he was ruthlessly put down. This incident reminds Dr. Parker of the only occasion on which he heard Lord Brougham. It was at a meeting in the Free Trade Hall at Manchester, at which the first resolution was moved by a distinguished Oxford professor and universally-known editor of the Greek Testament. He was never meant by Providence, however, to occupy a public platform; and, like Canon Liddon, he was

put down because he was trespassing on the time of the great orators whom the meeting had assembled to hear. Lord Brougham was little stunned by the impatience of the assembly towards so distinguished a scholar; and his first sentence was a timely rebuke: "In addressing this, the largest assembly I ever saw under one roof, may I hope that its patience will be in proportion to its magnitude." Perhaps the most cruel case of an audience cutting an orator short was that in which the late Dr. Duff was the victim; the last time the great missionary spoke in Exeter Hall. It was heartless to a degree that makes us think to this hour of that meeting with disgust and shame.

THE Belfast correspondent of the *British Weekly* writes: Some four years ago the General Assembly of the Irish Presbyterian Church appointed a "State of the Country Committee," which ever since has steadily kept its eye upon the political developments in connection with Home Rule as they have cropped up. As might be expected, the present crisis is one of intense and all-absorbing interest both to the lay and clerical members of the Church, and on Tuesday last a numerous-attended meeting of this committee was held in the Assembly's offices, Belfast, under the presidency of the Moderator, the Rev. William Park, M.A., to consider what should be done in face of the present split in the Parnellite ranks. All the members expressed themselves very strongly in condemnation of the immorality which had been the occasion of the break-up of the Irish party. To a man they also gave expression to their unqualified satisfaction with the attitude of the English Nonconformists towards Mr. Parnell, and the great pleasure with which they had observed that they were the first to strike boldly out against his continued leadership. It was felt by all that the most grateful thanks of the entire Presbyterian Church were due to their Nonconformist friends for taking such high and healthy ground as they had done in this matter. Letters were read from Prof. Calderwood, Edinburgh; Mr. Thomas Sinclair, J.P., and Mr. R. McGrath, J.P., urging the committee to issue a brief but emphatic manifesto bearing both upon the moral and political aspects of the situation. It was unanimously agreed that such a manifesto should be issued without delay, and a sub-committee, consisting of Professors Robinson, Todd Martin and Dr. Lynd were appointed to prepare this document. It is needless to say that the main pronouncements of this manifesto will be strictly on Unionist lines.

THE Irish Presbyterian Church has just made a new departure in its foreign mission work. Its Indian mission, started fifty years ago, was modelled on the plan of the Scotch mission, chiefly on the advice of Dr. Wilson, Dr. Duff and Mr. Anderson, of Madras. Until the present the Church's missionaries in India have been ordained University men, and the salary for each \$1,750 per annum. About three years ago a determined effort was made by a section of ministers and laymen to reduce salaries, but the effort was not successful, the reduction scheme having been rejected at two successive meetings of Assembly. This section has organized, with the consent of the Assembly, what is known as the "Jungle Tribes Mission," the agents of which are to be earnest, well-educated laymen, with salaries not more than one-third the sum paid to the men at present in the field. The work of the new agents is to be among the Bhils, a primitive aboriginal race living in the jungle-land on the north-eastern borders of Gujarat, and who are largely fetish-worshippers, rather than Brahmanized Hindoos. To this field Mr. Mulligan was set apart lately at the usual meeting of the Mission Board, and forthwith sailed for Bombay. The funds for the support of these lay agents are to be raised by voluntary contributions, and not to be taken out of the ordinary resources of the mission obtained from stated congregational collections. Some question the wisdom of sending out cheap lay agents to India, but the step has been taken in faith, and in the spirit of deep earnestness, and deserves to have the fullest and fairest trial given to it. Two of the leaders in the cheap lay agent movement are Dr. Williamson, of Fisherwick Place, and Dr. William Rogers, of White Abbey.