

# THE CANADA PRESBYTERIAN.

VOL. 17.

TORONTO, WEDNESDAY, SEPTEMBER 26th, 1888.

No. 40.

## Notes of the Week.

THE establishing of Church choral union on the plan which has proved so successful in New York, Philadelphia and other cities, is meeting with much favour among several congregations in Chicago. The object of the union is the improving of congregational and Sabbath school singing by teaching the members, in large numbers, to read four-part church music at sight, and to give such a course of training in singing as will enable them to sing with good expression. The results where this method has been introduced are highly satisfactory.

PHILADELPHIA points with pride to the fact that she has now 675 Churches to New York's 432, Chicago's 371, and Brooklyn's 300. These 675 churches represent forty-six different denominations. The Methodists lead with 107; then follow the Protestant Episcopalians with 102, Presbyterians with 101, the Baptists with eighty-five, and the Roman Catholics with fifty-four. The greatest relative growth of late years has been among the Presbyterians and Baptists, the former having organized and housed nineteen new churches in the past decade, and the latter seventeen.

THIS is from the Chicago *Interior*. Visiting recently a prayer meeting, just resumed after several weeks of "summer discontinuance," we heard a good brother, the first to lead in prayer, begin his petition thus: "O Lord, we thank thee that vacation comes but once a year, and that its interference and interruption of Thy work here is over for this season. And now we pray thee, as we come together again, to help every one of us take hold of our work as heartily and as quickly as we can, so that Thy cause shall suffer as little damage as possible." Plainly expressed, but a good sensible prayer that; worth thinking on; worth acting out.

HERR COHEN, of Manchester, England, has concluded his series of lectures in Toronto, under the auspices of the Young Men's Christian Association. He also addressed crowded audiences in Queen Street Methodist Church, on two successive Sabbaths. The subjects discussed by the lecturer were both interesting and profitable. He has the faculty of securing and holding the undivided attention of his hearers, and by his denunciation of existing evils in clear, bold, and unmistakable language, he gives evidence that he has the courage of his convictions. After visiting Rochester, New York City, and Montreal, he intends returning to England.

THE avidity with which the people of Italy are purchasing the illustrated Bible published in one cent numbers by Edoardo Sonzogno, editor of *Il Secolo* of Milan, is a marvel only equalled by its strange publication. Already it has secured a circulation of 50,000, and the success of the enterprise has led to an arrangement with the publishing house of Ramon Molinas, of Barcelona, for a Spanish edition of the Bible, to be published in a similar form. The Italian edition is not only a marvel of cheapness; it is neatly and carefully printed, each number containing several pictorial illustrations of a class much superior to the tawdry pictures that oftentimes disfigure cheap English editions.

THE Chicago *Interior* says. Canadian Presbyterians are to be congratulated on the fulness and clearness of the reports and statistics of their Church work, as contained in the minutes of their last General Assembly. An account of that Assembly's doings and a summary statement of the condition of the Canadian Church reached the readers of the *Interior* nearly three months ago, through our special correspondence from Halifax. The paper volume of the Assembly's Acts and Proceedings, now before us, came from the press with less delay than did the minutes of our own Assembly. Its get-up reflects credit on the Presbyterian Publishing House at Toronto, and its contents are such as to rejoice the Church at large.

At a meeting of Queen's University trustees last week the following new professors were appointed: J. McGillivray, B.A., modern languages. He is a graduate of Toronto, and brother of Rev. M. McGillivray, Kingston, and recently took the Ph.D. degree from Leipsic, Germany. James Coppon, M.A., English literature. He was educated at the High School of Dundas, and afterwards at the University of Glasgow. He is thirty-one years of age. Among others he gained the Buchanan prize, the first prize in moral philosophy and the Jaffray Ferguson prize in philosophy and English literature. After completing the curriculum in Arts in 1879 he was appointed for the two following years as a teacher of English literature, and tutor for university passées in philosophy and literature.

IN a private letter written at Geneva, Rev. Dr. Noble penned the following paragraph, which deserves wide circulation: It seems strange to be here where Calvin wrought so mightily and set in motion influences which have had such power. I find it hard to realize, in the midst of what seems to me ordinary daily life, that I am walking the streets made forever memorable by their lofty souls. It was so at Florence, Naples, Rome and Genoa, and now here. Only think of one man in this great world, with its millions of people, and the generations upon generations to have their say and do their work, taking such a grip on human thought and exercising such an influence on human conduct as John Calvin! How clear it is that some men are providential men, and that they must be spoken of as themselves plus God. Behind them all—the Pauls and Augustines and Calvins and Edwards—is the Man, Christ Jesus, holding His sway, as no other, over the thinking and feeling and living of the world.

IN a recent discourse the Rev. G. L. MacNeill, of St. Andrew's Church, St. John N. B., referred to retalia-tion in the following terms: Modern Christendom claims to possess a higher type of civilization than did the Jews and Greeks and Romans. Yet it is an undeniable fact that Christendom with all its progress, its Churches, its peace societies, its organizations for promoting harmony and good-will between man and man, is very little in advance of antiquity in its method of conquering evil. No better example of the prevalence of this spirit can be found than the attitude of our neighbour, the great American Republic, at the present moment. Americans and Canadians are of the same blood, they speak the same language, enjoy the same liberty, profess to worship the same God, and to be characterized by the same Christian attributes. It is the boast of each country that it has a Christian civilization. Only an imaginary boundary separates the people of one land from the other; ten thousand bonds of commerce, literature and religion bind the two peoples together. And yet, where one should have expected genuine neighbourliness, and the utmost reciprocity of feeling; where, if anywhere, we should expect the national policy to be laid on Christian lines, we are face to face with the old doctrine, "An eye for an eye and a tooth for a tooth."

CREDIT is the curse of the working classes, says an English contemporary. It is the enemy of all thrift. Men and women literally drift into debt, and it is only when it is too late that they find there is no escape. Judge Chalmers, of Birmingham County Court, reveals some results of the credit system. The facilities for furnishing on credit have much to do with the evil of too early marriages. "Men marry on credit and repent on judgment summonses." About ninety-eight of judgment summonses are against married defendants. A woman often gets into debt without the knowledge of her husband. She destroys or keeps from him the judgment summons when it is left at the house, and when he least expects it, when he does not know even of the existence of the debt, the man is arrested and sent to prison for contempt of court. All sound credit rests on two bases, either property or character. Judge Chalmers thinks, in the

*Fortnightly Review*, that imprisonment for debt under the disguise of imprisonment for contempt of court should be abolished, except in cases where credit is given involuntarily; where a shopkeeper deliberately gives credit with a view to his own ultimate profit he should be left to his own resources to obtain payment. He need not give credit unless he likes, and if he did not give it except on perfectly certain security, people would be brought nearer to the system of cash payments. At present, the working classes spend their money in paying debts instead of buying goods.

THE *Christian Leader* remarks: The *Sentinel* for September pledges itself to the accuracy of the statement that when Lord Cross, the secretary for India, stated to a deputation that the whole of the infamous regulations under the Cantonment Acts were "absolutely suspended and non-existent," and when Sir John Gorst, the under-secretary, told Professor Stuart in the House of Commons that "the regimental system has already been wholly abolished," the government of India was actually still continuing—as it still continues—to license women to sin as heretofore! The testimony of a Bombay journal is cited in support of this exceedingly grave charge against these members of the Ministry. They seem to imagine that if only their statements are credited, public attention will turn to other subjects, so that the wicked system of licensed sin may be continued by stealth in defiance of the expressed will of parliament and of the nation. It is needless to waste words in denunciation of this fresh infamy. There is to be an autumn session. Let all our readers demand of their representatives in parliament that no rest be given to Lord Cross and Sir John Gorst until the truth is made manifest. Let the women of Britain, in behalf of their Indian sisters, besiege the throne, if necessary, that these cunning devices of the unscrupulous may be defeated. It would not be amiss were the friends of social purity in each constituency to address questions on the subject to their parliamentary representatives who come to give an account of their stewardship during the recess. There is a twofold reason why this should be done. The repeal of the wicked Acts in India, decreed by the Imperial legislature, must be carried out; and officials who deliberately lie must cease to occupy the high office of state which they dishonour.

MANY of our readers in all parts of the world, says the *Christian Leader*, will be glad to learn that a few of the friends of Rev. Andrew A. Bonar, D.D., representing various sections of the Christian Church, met lately to consider how best to commemorate the approaching completion of the fiftieth year of his ministry. It was believed that large numbers, both at home and abroad, would wish to take part in the recognition of the inestimable services which he has rendered to the Church universal; and it was resolved to aim at the raising of £5,000 for presentation to him on the occasion. It was thought that he might thus be enabled during the remaining years of his valued life to give through the press to the Church at large some further results of his matured experience and Biblical study. Mr. Campbell White, of Overtoun, who presided, headed the subscription with £500 and upwards of £1,000 was promised at the initial meeting. Dr. Bonar was ordained at Collace, Perthshire, on 30th September, 1838; and in 1839, along with Mr. M'Cheyne, Dr. Keith, and Dr. Black, visited Palestine as a deputation from the Church of Scotland. The story of the mission is told by Dr. Bonar and M'Cheyne in a well known book, and the inauguration of the Church of Scotland's Jewish mission was the result. In 1846 Dr. Bonar was translated to Glasgow as the first pastor of a new mission church in Finnieston, and there he still continues to labour, bringing forth fruit in old age as is indicated by the fact that the membership at present numbers nearly 1,000. His memoir of M'Cheyne, the best known of his literary works, has reached a circulation in this country of over 130,000, but it is not generally known that from a pecuniary point of view Dr. Bonar has gained nothing from that valued work, having unselfishly allowed others to reap the benefit.