

# THE CANADA PRESBYTERIAN.

VOL. 20.

TORONTO, WEDNESDAY, AUGUST 5th, 1891.

No. 31.

## IMPROVED CLASS ROLL

For the use of Sabbath School Teachers.

## IMPROVED SCHOOL REGISTER

For the use of Superintendents and Secretaries.

Both the above have been carefully prepared, in response to recent demands for something more complete than could heretofore be obtained, by the Rev. T. F. Fotheringham, M.A., Convener of the General Assembly's Sabbath School Committee. These books will be found to make easy the work of reporting all necessary statistics of our Sabbath Schools, as well as preparing the returns asked for by the General Assembly. Price of Class Roll, 60 cents per doz. Price of School Registers 20 cents each. Address—

PRESBYTERIAN PRINTING & PUBLISHING CO. (Ltd.)  
5 JORDAN ST., TORONTO.

## Notes of the Week.

DR. HAMILTON MAGEE, in the *Christian Irishman* for July, expresses his conviction that Rev. Thomas Connellan, who has rendered invaluable help during the Doctor's long illness in the editing of that excellent monthly, has been raised up by God as a great factor in the spiritual enlightenment and emancipation of his country. Mr. Connellan's "Address to his Former Parishioners" has been translated into Italian, and is being extensively circulated throughout Italy.

THE Queen has selected the most exquisite casquet, of one solid crystal, in her treasure chamber at Windsor to receive a copy of the Holy Scriptures. The treasure stored in that shrine was General Gordon's Bible, his daily support and solace, and the companion of his last days in Khartoum. It is worn and marked with the thousand notes of daily study which indicate what it was to the Christian hero, and now its royal owner has placed it among her most prized possessions.

A GLASGOW contemporary says: How much need certain Irish Protestants have of being Christianized is proved by the action of the Dublin United Services Committee in declining this year again to invite Rev. John McNeill to the Dublin Christian Convention because he is a Home Ruler. It is plain there is a word too many in the title of this gathering. We are glad to note the protest by the *Irish Presbyterian Churchman* against such shameful conduct.

DR. WALTER C. SMITH, of Edinburgh, who has been lecturing on Sabbath afternoons during the last few weeks on subjects suggested by his recent visit to Italy, dealt in a recent lecture with Paul at Rome. While describing the city as it was in the first century with graphic eloquence he nevertheless confessed that it was not the Rome of Romulus, Sulla and the Cæsars that specially interested him, but the Rome of Paul. It might argue a lack of breadth of sympathy in him, yet, truth to tell, it was "Paul would be hereabouts" that he was constantly saying to himself while moving about Rome.

It is now probable that the fervent prayers presented for the recovery of Mr. Spurgeon will be followed by no less fervent thanksgivings for his restoration. Recent accounts have uniformly told of improvement. It may be that the great preacher is not yet out of danger, and that a relapse may at any time supervene. Still, with every day's progress toward recovery, the hope is strengthened that his valuable ministry may be prolonged for some time yet. From what he has experienced in the dark valley of suffering it is highly probable that his ministry will be still further enriched.

PROF. W. G. BLAIKIE says it is a question whether a union of the Presbyterian Churches in Scotland would really increase the influence of the Christian army. "Notwithstanding some uncertainties, I am disposed to think it would, other unions have proved beneficial, that of the Presbyterian Church in the United States, for example, and, what comes nearer to ourselves, that of the Presbyterian Churches in Canada. I am disposed to think this Canadian union an eminently instructive one, and I look forward to the Presbyterian Council to be held next year at Toronto with much hope, partly because it will read so good a lesson to

the home Churches, and perhaps in some way give an important impulse to the cause of union."

Two public meetings, preliminary to the celebration of the jubilee of the Edinburgh Medical Missionary Society, were held simultaneously in the Established and Free Assembly halls. The area and the side galleries of the former were filled, and every corner of the latter was crowded. Sir William Muir presided in the Established, and Prof. Simpson in the Free, while the seven medical missionaries who delivered addresses appeared in both halls. Dr. Edwards, from Central China, displayed an easy eloquence that was much appreciated, and Dr. Scholes, a negro from the Congo proved himself a forcible and graceful speaker in the best of English. His criticism of the low state of spiritual life in Scotland was very outspoken. He expressed his surprise, for example, at a requisition going to America for a man to come and "liven the people of Scotland."

THE fact that in the Mohammedan mosque in Liverpool such hymns are sung as "Shall we gather at the river?" suggests to the *Indian Witness* the pertinent remark that the Christian character of poetry that can be used by Mohammedans must be of an uncertain type. "A sentimental song is not a Christian hymn. It is both pleasant and profitable to sing these songs of sentiment, but they are out of place when made to do duty in divine worship. Out of place because they crowd out the rich, strong Christian hymns that have voiced the penitence or trust or adoration and love of the Church for generations. Out of place because the sentiments and feelings they naturally excite are by many mistaken for religious feeling and purpose. The man who weeps while singing 'Shall we gather at the river?' and the one whose heart is touched by the sad story of 'Nellie Gray' have essentially an identical experience."

THE Mildmay Conference, says the *New York Independent*, has become as much an annual feature of Christian life as any of the great Exeter Hall meetings, and this year was no exception to its success. Most of the discussions, as usual, were distinctly devotional in their nature, Dr. H. Grattan Guinness' address on the "Second Advent" being especially well received. Reports of the Mildmay Mission to the Jews calling for \$175,000, and of the Mission to the Lepers in India were presented. There were also meetings of the Army Scripture Readers' Society, the Railway Mission, the Strangers' Rest for Sailors, the Mission to Deep Sea Fishermen, and the Zenana Missionary Society, all of which were well attended, and were conducted with spirit. Other enterprises represented were Miss De Broen's Belleville Mission in Paris, the Anglo-Indian Evangelization Society and the Post Office and Telegraph Christian Association. This Mildmay is the centre of a large number of forms of Christian work, whose influence extends over the whole world.

JAPAN, as well as Glasgow, says the *Christian Leader*, has a Dr. Marshall Lang. The Doctor in Japan, who has recently removed from Osaka to Kumamoto, is a nephew of the minister of the Barony; and one of his sisters has just gone out to China in connection with the China Inland Mission, and is now training at Yang Chow. The Lang family, so well known on both sides of the Atlantic, have a large representation in the Christian ministry and the missionary work. Dr. Pierson, of Philadelphia, when in this country was greatly struck with the portrait of their venerable mother, and she was indeed a woman of marked character. Three of her sons are occupants of influential Scottish pulpits—in Glasgow, Inverness, and Sterling, while one daughter is the wife of Dr. Glog, ex Moderator of Assembly, and another the wife of Dr. John Pagan, of Bothwell. "And now," says Dr. Pierson, "the grand children are fast joining the same noble army of Christ's witnesses in the parishes at home and missions abroad. How much a sanctified parentage and home life have to do with filling up the ranks of the ministry and the missionary host! That

blessed mother has already nearly a score of preachers and Christian workers among her children and grand-children.

OFFICIAL statistics lately collected give an interesting view of the confessional status of Christianity in Switzerland. In 1850, when the total population was 2,392,740, the Protestant contingent numbered 1,417,780, and the Catholic 974,809. According to the last census the population is now 2,933,612. Of these 1,724,869 are Protestants, and 1,189,662 are Catholics. The increase of the former since the middle of this century has thus been 307,083, or 21.6 per cent.; of the latter 217,853 or 22.4 per cent. The same singular phenomenon has been observed in Switzerland in the shifting of the populations that is so characteristic of the ups and downs of the confessions in Germany, namely, that the greatest increase of Protestantism has taken place in the strong Catholic cantons, while the greatest growth of the Catholic Church has been in the Protestant centres. Especially have the Catholics crowded into the cities which had heretofore all been predominantly Protestant. Even Geneva, the city of Calvin, has now a Catholic population of 52,692, an increase from 29,764 in 1850, so that the majority of people of this historic Protestant city are now Roman Catholic. The most reasonable explanation of this shifting of population in both Switzerland and Germany is, that since the bulk of the Catholics are labourers and the capital is chiefly in the hands of Protestants, the former are naturally attracted to manufacturing centres, and the latter by the same law goes where it can find hands to utilize it.

IN an appreciative notice of the late Rev. Dr. Bonar, of Greenock, the *Christian Leader* says: The eldest of the three brothers Bonar, Rev. John James Bonar, D.D., of Greenock, has passed away at the ripe age of eighty-nine, one of the three most beautiful old men we ever saw, the other two being Dr. John Brown, of Edinburgh, and J. P. Mursell, of Leicester. He settled in Greenock in 1834, succeeding his friend, William Cunningham, afterwards principal of Edinburgh New College, as assistant to Dr. Scott, the father of that profound thinker who for a time became the helper of Edward Irving in London, and afterwards the principal of Owens College at Manchester. Dr. Scott wished him to be appointed his assistant and successor, and wrote to the town council before his death asking that this should be done. But the action of the good old Doctor was resented by a small majority of the people, who succeeded in carrying Mr. James Smith against Mr. Bonar, whereupon a large number of the most intelligent and influential members seceded from the congregation and built for Mr. Bonar the church in West Stewart Street in which they worshipped for forty years until the erection of the larger and more ornate structure in which they afterwards assembled. It is needless to say that all who appreciated his ministry were prepared to go over with him to the Free Church at the time of the Disruption. In a pen-portrait of Dr. Bonar published by us in the tenth number of this journal, we described him as a Covenanter of the seventeenth century with the literary tastes, the scholarship, the flexible style and the richly-cultured imagination of the most accomplished nineteenth-century divine. In every sermon he was the poet as well as the preacher, with the lyrical "cry" making itself felt that needs only elaboration to become a hymn or a poem. Truth to tell, his prose often thrilled us more than his poet-brother's verse. With vehement intensity his preaching carried the terrors of the law through the sinner's conscience, and then sprinkled it at once from the hyssop dipped in blood—his speech distilling like the dew and like the small rain upon the tender herb. It was sincerely regretted by his friends that he did not extend his usefulness by means of the press, but the truth is he was too studious and lacked literary ambition. Edinburgh University bestowed the degree of D.D. upon him shortly after the appearance of our pen-portrait. He is survived by three sons—Rev. James Bonar, the eminent hymnologist, Horatius, a writer to the signet in Edinburgh, and John, a civil engineer who resides in Greenock.