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Notes of the Week.

THE meetings of the Grindelwald conference on reunion of the Churches—reunion by picnic, the experiment has been called—take place in the evening in the parish church, a small barn-like structure with white-washed walls. The native population belong to the Zwinglian sect, and their form of worship is similar to that of the old-fashioned Scottish Presbyterians. They stand at prayer, and their hymns are sung to what English visitors are apt to call drawling tunes. The conference, which is to extend over the summer, has had the good effect of bringing together in friendly intercourse men and women of all Protestant creeds.

THE fine new church of Largs, Scotland, which has cost between \$75,000 and \$100,000, and been erected mainly through the efforts of the minister, Rev. J. Keith, and Mr. Holms-Kerr, was opened recently with a service at which Rev. Dr. MacGregor of Edinburgh was the preacher. Previous to the service a memorial stone was laid by Mr. and Mrs. Holms-Kerr. In his sermon Dr. MacGregor maintained that all the external aids to worship ought to be of the very best. There was not a bit of bad taste in the church except the heaviness of the organ (Mr. Holms-Kerr's gift). At a luncheon which followed, Rev. Dr. Giffen, of Edinburgh, said that disestablishment would be more difficult of accomplishment than some people thought.

THE disestablishment question occupied a prominent place in the thoughts of the Scottish people during the recent election. One of the Scotch members, Dr. Hunter, it is stated, intends to introduce a Bill to disestablish and disendow the Church of Scotland. It is a modification of one he drew up in 1885. The use of the churches will be given to the congregations in perpetuity, all questions as to ownership being reserved, and no power being given to sell them or to use them for other than religious purposes. Glebes will remain in possession of the present ministers if only large enough to keep a cow or a horse; but if larger they will be made over to the parish for allotments. The stipends, which will lapse through deaths at the rate of about \$50,000 a year, will go to a pension fund for poor widows and orphans throughout Scotland.

At the Edinburgh Dean of Guild Court a warrant was granted to the trustees of the Merchiston United Presbyterian Church to erect a new church at Polwarth Gardens. The site of the new building is immediately to the east of the hall in which the congregation at present worships, and after the completion of the new structure this building will serve as the church hall, for which purpose it was originally intended. For the church the congregation are indebted to the liberality of Mrs. Nairn, who is erecting it in memory of her brother, the late Dr. John Ker, Professor at the United Presbyterian Divinity College in Edinburgh. It will be known as the "John Ker Memorial Church." The building will be in the late Gothic style of architecture, and the plans show a handsome frontage, and a well-proportioned spire rising to a height of 120 feet. Accommodation is provided for 600 in the area, and for 265 in the gallery.

A CONVENTION held in Glasgow Free Church, recently, of ministers and office bearers opposed to the Declaratory Act adopted the Statement and Protest agreed upon at the Inverness convention. Rev. Dr. Winter, Rev. Dr. Balfour, Rev. M. Macas-

kill and other ministers who have figured prominently in the opposition to the Act were present, and the chair was taken at the outset by Mr. P. Hutchison and subsequently by Major Macleod and Rev. J. D. McCulloch. The resolutions and statement drawn up by the Inverness convention were submitted to the meeting clause by clause, and, after discussion, were approved of, the passing of the Declaratory Act being declared to be a decided step in the direction of imperilling the interests of Divine truth, and of innovating upon the doctrinal and ecclesiastical constitution of the Free Church as set forth in its authorized standards. A Consulting Committee was appointed to arrange for united action in all the work that may be before those who are opposed to the Act. Representations were made to the convention on behalf of students who have difficulties connected with their present and prospective position under the Act, and suitable counsel was given by Mr. Macaskill and others.

MANY in Canada will agree with the sentiments expressed in the following paragraph from the *Christian Leader*. There is a growing revolt against the organized system of soliciting votes now adopted by political aspirants and their supporters. The practice had its reason in the times when bribery was the order of the day, and its solace when there was no secrecy at the poll. Now a man may not buy a vote, and, if he does, he cannot be sure that it is delivered to order. Canvassing is no longer a mercantile transaction, so much the better, but it involves a painful system of pressure that saps the political independence of many and suggests immoral subterfuge to most. When a lady asks her father's grocer for a vote it is difficult for him to say "no," however he may wish it; but, having said "yes" against his convictions, he is sorely tempted to cast his hidden vote according to his convictions. The observation of others as well as our own will justify the assertion that, during an election, the tradesmen of a constituency are in a state of economic trepidation; they are more silent on politics than mechanics and labourers—the latter can carry their capital, which is skill; to another market, the former must hold on. Candidates backed by the canvass are undermining the integrity of their agents and their constituencies.

THE *London Presbyterian* says: The Huguenot Society of London, which now numbers some three hundred and fifty members, held last week a summer conference in Colchester, a neighbourhood which is exceptionally interesting for those who care to study the history and genealogy of the French Protestant refugees who, since the revocation of the Edict of Nantes, have played so conspicuous a part in the commercial, political and military affairs of their adopted country. Previous summer conferences have been held in Canterbury, Sandwich, Norwich, Southampton, Winchester, and Bristol. The members were received in the Council Chamber by the Mayor of Colchester, who testified to the benefit that town and the surrounding district had derived from the introduction by the Huguenot refugees of manufactures from the Continent of Europe. The proceedings included the customary reading of papers, festivities, and visits to ancient churches and other places of historical interest in the neighbourhood. Unfortunately, the Huguenot Society does not emphasize that religious element which was the great and distinguishing thing in the history of their progenitors. If they were true to their ancestral creed, they would be Presbyterians. The late Mr. Turnbull, of Guernsey, whose venerable age and patriarchal simplicity of Christian character have left so sweet a memory, was most anxious to induce some of the leading descendants of the Huguenots to cast in their lot with us, but he did not succeed.

THE *London Presbyterian* says: Dr. Pentecost has been giving an account of what may be called the "second" conversion of the Pundita Ramabai, who is now contending with such force and eloquence for the deliverance of Hindu women from the marriage custom and laws of Hinduism, which bring so much misery on her sisters. He speaks of

her as the ablest woman in India, a great Sanskrit scholar, and able by speech and pen to command attention. Early in her life she was brought to admit the intellectual superiority of Christianity, through the teaching of one of the Cowley Fathers in Poona. She came to England; but Evangelical Christians, Dr. Pentecost says, neglected her, because her views of Christian doctrine were heterodox. Unitarians were friendly to her, as they had been before to her countryman, Keshub Chunder Sen. She afterwards went to America to pursue her studies, and the same thing happened there. As a result she went back to Poona, commissioned by the Unitarians of America to establish a school for Hindu widows. She was forbidden either to pray where any of those native widows could hear her, or to speak to them on the subject of Christ or Christianity. That is what Unitarian Missions mean. The Pundita attended Dr. Pentecost's services in Poona, never missing a meeting for six weeks. One evening, in a testimony meeting, she surprised everybody by standing up and saying she wanted to bear her testimony to the great goodness and grace of God. She subsequently wrote a letter to Dr. Pentecost, stating that up to that time she had not had peace of soul, but that at one of these meetings she was led to see that Jesus Christ is the Son of God, and that His death was for the expiation of human sin. She had cast herself on Him as the Saviour, and since then peace had ruled in her soul, and she now confessed Him as her Redeemer and the Redeemer of the world. Dr. Pentecost is justified in his feeling of profound thankfulness that one fruit of his mission to India was the conversion of this gifted woman. It may be stated that when the Pundita Ramabai visited Toronto she received the friendly attention of those interested in Evangelical Missions, and they still take an interest in her important work. That interest will certainly not be lessened when it is known that she has now become a devoted Christian.

MR. RICHARD TURNER, writing to the *Times* of the 21st, says: "I have just returned from the funeral of the late Mr. John Macgregor (Rob Roy), whom I have known for nearly forty years. He was a man who lived for others, and early in life he worked with Lord Shaftesbury on behalf of the poor ragged school children. He was a member of the committee of the Ragged School Union, and up to the time of his death was one of its vice-presidents. For many years he was an active member of the committee of the 'British and Foreign Bible Society,' the 'Reformatory and Refuge Union,' and honorary secretary of the 'Protestant Alliance.' In 1851, he, with a few other barristers, commenced the Shoeblock Brigade by sending out seven boys in their red jackets on the opening day of our first exhibition—on the 1st of May. He always took a practical interest in these boys, and his study was surrounded by photographs of many of these lads who had been successful in getting on in life. In 1853 he founded the Open Air Mission, and was himself an open-air preacher. In 1854 he, with Lord Shaftesbury and a few other friends, established the Pure Literature Society, and to both of these institutions he acted as one of the honorary secretaries, and as long as his health allowed him he was most regular in his attendance at all committee and other business meetings, guiding and directing by his wise counsels. On his return from the Holy Land he devoted a good deal of his time for three or four years to giving popular lectures on his travels throughout the United Kingdom. These were illustrated with diagrams drawn by himself. By means of these lectures the sum of nearly £5,000 was obtained for different charitable objects. Mr. Macgregor did this without any fee or reward, and in all cases paying his own travelling expenses. The above is only a portion of the work done by this unselfish and noble man. One said of him on hearing of his death, 'His was a sweet life,' and another, 'His was a consistent life.'" Mr. Macgregor was a loyal Presbyterian. He laid the memorial stone of Blackheath Presbyterian Church, was an active member of the Building Committee and took a warm interest in the property of the Church.