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IMPROVED CLASS ROLL

For the use of Sabbath School Teachers.

IMPROVED SCHOOL REGISTER

For the use of Superintendents and Secretaries.

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Notes of the Week.

NEW SOUTH WALES general election has resulted in a remarkable temperance triumph. Out of 136 members twenty-six are pledged to prohibition and twenty-nine to local option without compensation, while twenty former members are pledged against compensation, and many others who would not give a pledge are willing to vote for prohibition.

A GLASGOW contemporary says: The taxpayer rarely has a conscience towards the Government. But, though churches are free in Toronto from the payment of local rates, a Baptist Church has expressed its sympathy with the general discontent at this exemption and directed the treasurer to pay to the city authorities the sum that would be due from them if not thus ecclesiastically exempt.

DR. STAFFORD, medical inspector for Belfast, characterizes as gross exaggeration the statements that have recently been made as to ether drinking in Ireland. It is confined to six small towns in the north; and instead of 2,600 gallons, which has been given as the consumption, only about 144 were sold last year. The practice, he says, arose in 1848, in the prescription of ether by a quack from Glasgow as a preventive of cholera.

GENERAL BOOTH has had an enthusiastic reception at Cape Town. He is the guest of Sir J. Gordon Sprigg, who presided over a select meeting at which Sir Henry Loch, the Governor, and other high officials were present. There were 5,000 present at the public meeting, when the chief justice, Sir J. H. DeVilliers, took the chair. His "scheme" appears to have been subjected to considerable criticism, but is heartily endorsed as a whole.

MR. SPURGEON was able on a recent Sabbath to write the following letter to his congregation. Dear Brethren,—The Lord's name be praised for first giving and then hearing the loving prayers of His people. Through these prayers my life is prolonged. I feel greatly humbled and very grateful at being the object of so great a love and so wonderful an outburst of prayer. I have not strength to say more. Let the name of the Lord be glorified.

THE Rev. Donald F. MacKenzie, B.D., who has accepted the call to Langside, is the fourth minister of the Free Gaelic Church, Campbelltown, translated to Glasgow. Those who previously went to the "second city" were Rev. Duncan McNab, a man of lofty intellect and scientific attainments, to Renfild Church in 1856; Rev. Alexander Munro to Stockwell; and Rev. John T. MacLean, to Govan, labouring for eleven years, by the way, at North Bute.

A SCOTTISH exchange says. Tom Cossar, better known as "Blin' Tam o' Gilmerton," no longer tramps the roads of Southern Edinburgh, which had been familiar with him for sixty years. Ministers and precentors will now draw their breath in peace, for Tam was a regular attendant at church, and no mean critic. A long journey would he take for the pleasure of hearing—and criticizing—a "new" man. Hard words he had for the late Dr. Begg, who, when in Liberton before the Disruption, proposed to put him into the poorhouse—an insult never forgotten. For thirty years he ordered the bread for the communion in Liberton Free Church,

a function he held of the highest importance. Honest and trustworthy, Tam served his day and generation well.

THE *Christian Leader* says: The wardrobe of Jesus Christ must have been a large one, if all the holy relics of His coats are real originals. The proposed pilgrimage to Trèves has resuscitated the claims of other places to such a sacred relic. Woven stuff is liable to perish, but an iron chain will last a long while. The very chains of St. Peter are said to be preserved at Rome for devotional purposes. A model of them has been obtained for a Catholic school in Blackburn; and Bishop Vaughan has added some filings from the chains at Rome, given him by the Pope. These filings are to be placed among the model chains and then good Catholics can use them also for devotional purposes. Nor will they be precluded from miraculous events since there is no Napoleon in Lancashire to say: You may have a pilgrimage; only mind, there are to be no miracles.

WE regret, says the *Christian Leader*, to record the death recently of the amiable and gifted lady, Miss Robina Hardy. She was most active in aid of the sick and the poor in the Grassmarket; her philanthropy and story-telling played into each other's hands. Readers will remember that our last Christmas number opened with "A True Incident of Edinburgh Life," which just expressed her dainty gift and her care for little children. Her face will be sadly missed in the Grassmarket, whither she often wended her way to work in the Vennel mission founded by the late Dr. Robertson, of New Greyfriars. Of middle age, she was the daughter of an Edinburgh dentist, who was the son of Dr. Hardy, one of the city ministers, and a Moderator of the Assembly in the early part of the century. She had been in failing health for some time past, but it is only about two months since "Tibbie's Tryst," her last book, was given to the public.

Mr. GEORGE MULLER prefaces his fifty-second report of his institution at Bristol sustained by faith and prayer, with a detailed account of his recent preaching tour, lasting from August, 1890, till June last. His great preaching tour of two years and seven months, ending in March, 1890, is summarized in a few lines, but during those two and a-half years he travelled no less than 36,602 miles, and journeyed through South Australia, Tasmania, New Zealand, New South Wales, Ceylon and India. After a rest of four months at the Orphan Houses he started again for the Continent in August last, and from that time till June last he has been travelling and preaching on the Continent, travelling distances of 115, 120 and even more miles in a day, and preaching to vast audiences, and sometimes addressing assembles of 1,500 and 2,000 persons. So eager were the people to hear the discourses that on more than one occasion he could not pass through the throngs, and had to obtain admission to the preaching places by side doors. Sometimes he preached eight times in a week, and yet at his advanced age his health has been preserved, and he has once more come home to look after his orphans on Ashley Down.

REFERRING to the Alliance Convention to be held in Toronto on September 16, the *Citizen* says: There is shortly to be an Alliance Convention. Shall we unite with the Alliance? No; let us unite in the Alliance. If we understand rightly, the Alliance is what the delegates forming the Council of that body decide it shall be. Therefore when the great whole of the temperance people unite in it, it will simply do their will. It is but a machine—it is barely that—it is the raw material of which the machinery may be made. We don't know that any good would come of hunting up other material. Certainly none did of starting that now practically defunct party called "new." What we advise is, not that a section, a division, a party of schism, but the great majority of prohibition voters collar the Alliance, and through it speak their will. That is not wishing the Alliance any evil! The Alliance Council is made up only of representa-

tives chosen by Church Conferences, Synods and provincial temperance organizations. All its meetings will, however, be public, and visitors will be cordially welcomed. It is the annual Dominion Parliament of the prohibition movement, and has a more representative character than has any other Canadian assembly.

THE *British Weekly* says: Mrs. Besant, in the current number of *Lucifer*, has retracted Malthusianism. Materialism went some months ago. Mrs. Besant explains that her Malthusianism sprang from her Materialism, and that the destruction of the one is the destruction of the other. She brought a material cure to a disease which appeared to be of material origin, but she has now discovered that only by the way of self control and self-denial can men and women build for themselves bodies and brains of a higher type. Mrs. Besant tells of what she suffered for Malthusianism—loss of children, loss of friends, social ostracism and the rest of it. She will do well to remember more than that. Her advocacy of Malthusianism has been marked by a fierceness, a dogmatism, a blindness to the most obvious and grave considerations which have hardly any parallel in all the embittered controversies of the time. Now Mrs. Besant has confessed that she was the victim in her philosophical, religious and practical teachings these many years of a series of ghastly fallacies. Surely this might teach her something as to the manner in which she should bear herself in advocating the new creed to which she stands committed. The best thing that any one can wish for her is that she should come to repudiate it as heartily as she now repudiates Malthusianism and Materialism. We hope for this, and we think so well of Mrs. Besant as to believe that she will find the recantation to come all the easier if she has not to join with it unavailing remorse for angry words that cannot be recalled.

THE chief interest of the series of committee meetings of the Irish Presbyterian Assembly centred in the Elementary Education Committee, which had submitted to it the report of its deputation to Mr. Balfour, on the 20th of June last, in respect of the proper maintenance of the Dublin non-denominational Training College in the interests of the Irish Presbyterian Church, and especially in the interests of the minor denominations, to whom the maintenance of separate colleges would be a financial impossibility. It appeared that Mr. Balfour's replies to the deputation were to the effect that it was not his intention that the efficiency of the non-denominational College in Dublin should be in any way interfered with, but that should its efficiency at any time become so impaired as to render it unfit for the right discharge of its duties, so far as the Presbyterian Church was concerned, it would have an unquestionable claim upon any Government that might be in power for precisely similar terms to that which had been granted to the Episcopalians and Roman Catholics—that is, it could have a college of its own. To some members of the committee this reply seemed satisfactory; to others it did not. These latter held that it was impossible, in the altered circumstances of the situation, that efficiency could be maintained; that in the event of its not being maintained and a Presbyterian college becoming an absolute necessity, it was difficult to say what untoward political complications, the result of the next general election, might arise to throw Presbyterian educational interests into the background; and that the best thing the Church could do in its own interests was to look ahead a little, and to collect information as to cost and methods in like institutions, especially in those of Scotland. Professor Dougherty and Rev. Thomas M. Hamill (Lurgan) moved a resolution in this seemingly reasonable direction, but it was rejected by a large majority. Professor Petticrew, Dr. H. B. Wilson, Dr. Irwin (Castlerock), Rev. George Magill (Belfast) and others thought it was unnecessary at present to take any such precautionary step, as it would hamper the Church in its future action in the matter. And besides, they said, there was no need for haste. Perhaps so; and it is to be hoped so. At all events, time will tell.