

# THE CANADA PRESBYTERIAN.

VOL. 21.

TORONTO, WEDNESDAY, NOVEMBER 23rd, 1892.

No. 47.

## INTERNATIONAL LESSON SCHEMES

Specially prepared for Presbyterian Sabbath Schools for 1892. Mailed, pre paid, at 50 cents per 100 copies. Address—

PRESBYTERIAN PRINTING & PUBLISHING Co.,  
5 Jordan Street, Toronto.

## Notes of the Week.

THE late Mr. William Whyte, of Edinburgh, who recently died in America whilst on his way to the Pan-Presbyterian Council at Toronto, has amongst other legacies for religious and benevolent purposes bequeathed the sum of \$25,000 to the China Mission of the English Presbyterian Church.

RECENTLY the venerable Professor Godet celebrated his eightieth birthday. His friends and former pupils took the opportunity of showing him a mark of their affection. A deputation called on him and presented a handsome service of silver plate accompanied by an address, which expressed the warmth of affection with which Dr. Godet is regarded.

MR. JOHN TAWSE, W.S., clerk and law agent of Heriot's Trust, died recently. He was one of the oldest office-bearers in St. Stephen's Church, Edinburgh, and for about fifty years—until last January—conducted a Bible class of his own, partly in connection with that church. He was for many years convener of the Assembly's Jewish committee, and was treasurer of the Sons of the Clergy fund, and a director of the Edinburgh Y.M.C.A.

EDINBURGH Presbytery of the Church of Scotland, recommended the equalization of the numbers of ministers and elders in the Assembly, and that a minister and elder be appointed for every four charges, but in Presbyteries within whose bounds there are burghs sending representatives, these should be reckoned among the elders and a corresponding deduction made from the number of elders to be otherwise appointed. The house, including the four university members, would consist of 614. Rev. Dr. Gray, whilst favourable to the increase of the elders theoretically, fears that practically it means more power to the circumtabular element. What does the doctor mean by the unusual expression? Is its signification convivial?

ARRANGEMENTS for the forthcoming meeting of the Federal Council to be held in London on Thursday, November 24th, have been made. The Council represents the United Presbyterian Church, the Free Church of Scotland, and the Presbyterian Church of England, and consists of sixty delegates, twenty from each Church. The Council meets to discuss subjects of interest common to all the Churches, but it has no legislative powers. A business meeting will be held in the College, Guildford street, in the forenoon, Rev. Principal Rainy, D.D., presiding. Amongst other subjects coming up for consideration will be the progress of the Jewish Missions of the English Presbyterian Church, on which the Rev. Dr. John Edmond, D.D., will speak. The business meeting will be followed by a Conference, over which the Rev. Dr. James Black, of Glasgow, will preside. Questions of importance will come up for consideration.

THE *Canadian Independent* says: With reference to the Funk & Wagnalls Company's announcement of their Standard Dictionary in this number, it may be interesting to our readers to learn that Rev. William Wye Smith, editor of this magazine, is furnishing the Scotch words—nearly 2,000 in number, in the Standard Dictionary. It is the first time any fair representation of Scottish words has been included in any English Dictionary; one among the many other new features in the forthcoming work, and the first time, too, that any serious attempt has been made to give the pronunciation of Scotch words. Even Jamieson, the great Scottish lexicographer merely marks the accent. The *St. Catharines Journal* says: Rev. W. W. Smith, of

Newmarket, has been offered and accepted charge of the Tabernacle Congregational Church in this city, and will soon take up his residence in our midst.

THE directors of the World's Fair have disregarded the numerous remonstrances addressed to them in favour of Sunday closing. They announce their decision in the following terms:—

It is our judgment that the Exposition should be open on Sunday, under such rules and regulations as will prohibit the use of machinery, unnecessary manual labour and all merchandizing, and, at the same time, give opportunity for the study of the highest standard of artistic and mechanical science; that the art gallery, the horticultural building and all other buildings in which exhibits of mechanical art are exhibited should be thrown open to the public on each and every day during the entire time of the Exposition; also, that each employee should be given one day of each week for rest, study or recreation.

The great laxity, now only too prevalent in the matter of Sabbath observance, will receive a new impetus from this action of the World's Fair directors. They have endeavoured to compromise matters, by shutting down the machinery. Yet this does not carry out the requirement of the Fourth Commandment.

UGANDA, says the *Christian Leader*, still occupies the minds of the Government and of the Christian people of Britain. The problem may be considered from many points of view. There is the point of view of the economist, that the taxpayer can undertake no more burdens. There is the point of view of Bishop Smithies—after all, the man of all men most interested—who thinks that the entry of the British East African Company has changed the whole position. That company took over whatever secular power the missionaries had. Before the coming of the Company the missionaries did not seek the protection of their Government; they had so much influence that generally they were able to look after themselves; but now the removal of the Company would let loose the very worst elements in the country, and every missionary would be instantly swept off the face of Uganda. Rev. Robert Walker, of the Church Missionary Society is to reach England this week. He is bringing with him the latest news and two distinguished Uganda chiefs, who have been of the greatest service to the missionaries in the late fighting. Mr. Walker is to bring the views of these men before the Foreign Office and Mr. Gladstone.

THE *Christian Leader* says: Miss Kate Marsden, the brave English girl who followed exactly the commands of the Lord to "sell all that she had," and do the work that opened itself out for her, this week received the medal of the Royal British Nurses' Association. The medal was presented by the Princess Christian, who made an excellent little speech recalling the brave work done by Miss Marsden for the Russian lepers. This lady is now back in England to raise additional funds, and it is certain that she will obtain them. The Princess of Wales has interested herself in the work, not only in this country but also in Russia, where her interest with her sister, the Empress, has smoothed the way for Miss Marsden to carry out her work. The success attained was so great that efforts are being made to send out a corps of volunteer lady nurses to help with the work. Princess Christian referred to the gallant aid given during the Hamburg cholera by Miss Annesley and Miss Kenealy, who are stated to have been "examples to all the other nurses in Hamburg." The spirit of Miss Nightingale is not yet dead. It is not the least notable of the signs of the times that an increasing number of ladies are giving themselves to the work of nursing, not as a profession but as a consecration.

THE *British Weekly* says: The relation of workmen to the churches has sprung suddenly to the front, as the question for Christian people at present. We have to face not only the fact that so many thousands of them have wholly ceased church connection, but that no small fraction of these are

bitterly hostile. It is true, besides, that of those who remain, many are doubtful, disaffected, and even on the point of leaving. A new temper has been silently forming, and the Congregational Union scene has hardened it. We read that at a conference on non-church-going among working men, called together by an energetic Wesleyan minister, the Rev. George Jackson, of Edinburgh, the speakers complained that the churches did not welcome the poor. "If a poorly dressed man went to church, the elders gave him a wide berth," and did not sympathize with his necessities. One speaker asked what clergymen had done to further the Early Closing Bill. The chairman, a town councillor, said that workmen were dismissed if they did not do their work properly, and it was not unreasonable that ministers should be treated in the same manner. In Presbyterian Churches, he said, the Session or Court should be elected annually, not for life, as they got out of sympathy with the life of the people. As a rule the speakers did not seem to be much in sympathy with Christianity itself, and did not, any more than some labour leaders, appear to think that Christ is the way, and that none come to the Father but by Him.

THE Rev. Dr. Boyd, of St. Andrews, doubts the wisdom of starting the Scottish Church Society at present in the way it has been done, and declares it absurd to call the promoters a High Church party. They were "the saintliest men in the Kirk," and considered the church courts to be too much occupied with things of worldly wisdom and doctrine. No change was contemplated in the ceremony of ordination; the chief events in the Saviour's life—Christmas, Good Friday, Easter Day, and the Communion of the Holy Ghost at Whitsuntide—were to be observed, and also such other special events as are thought good to observe; the perils of schism were to be taught; giving was to be part of the service; ministers were to do more in the way of Bible classes for the young, training them for the communion; but he did not know what was meant by "the maintenance of the law of the Church in regard to marriage," whether the Deceased Wife's Sister Bill, the law of divorce, or anything else. "A member of the Society" writes that the Scottish Church Society has been formed not to promote Ritualism but to stem the tide of Rationalism and of Individualism, and to counteract the so-called evangelistic movement, which is generating Antinomianism, while the buffoonery and irreverence of many of its promoters is destroying the religious sense in a large section of the community.

THE Rev. Dr. Cochrane in his eloquent and forcible Thanksgiving service said: I refrain from speaking at length of the gigantic frauds and the wholesale bribery and corruption that have been unearthed recently on the part of men clothed with authority, and representing important trusts in our Dominion and Local Legislatures. The scandals ventilated in Ottawa and Quebec have made us the byword of other nations. That men of surpassing ability in many ways should so prostitute their talents and debauch their consciences is sad indeed; but not less sad it is to find so-called Christian men excusing, while condemning such actions. There may be, there will always be, honest differences of opinion regarding tariffs, and our relations to Great Britain and the United States, but there should be no difference of opinion regarding villainies, whether perpetrated by men who call themselves Liberals or Conservatives. The manner of dealing in Canada with wretched culprits who steal to satisfy the cravings of hunger, or who have been educated from childhood to thieving as a profession, and the tender sympathy extended to vultures who prey upon the commonwealth, is amazing. The former class are sent to the reformatory, or the Central Prison, or the penitentiary; the latter class are retired from office without a pension. That they do not need, for they have provided themselves with sufficient for the longest life. Or we go through the form of trials, before judges or Parliamentary committees, and then the farce is ended, and the indignation of the people pacified!