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Notes of the Week.

A HAND-BOOK OF SABBATH SCHOOL MANAGEMENT AND WORK

This valuable Hand-Book, by Mr. David Fotheringham, is designed to aid teachers in their important duties. There is also appended a form of constitution and regulations for a Presbyterian Sabbath School, as well as a partial list of books helpful for reference or study to Sabbath School teachers. Neatly printed and strongly bound in cloth, cut flush. Price 15 cents postage paid. Quantities of not less than 12 to a school at the rate of \$1.25 per dozen. Address all orders to

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Will be published in a few days. It will contain a portrait of the Rev. Dr. Laing, Moderator of the General Assembly, illustrations and historical sketches of St. Andrew's Church, New Westminster, B.C., of the Presbyterian Church, Yarmouth, N.S., of the Central Presbyterian Church, Galt, Ont., and of St. Andrew's Church, St. John, N.B. A number of papers on timely topics, in addition to the usual mass of information given in such a publication, will appear. This issue of the Year Book will be unusually full of interesting matter. Price, 25 cents.

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For the use of Sabbath School Teachers.

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Both the above have been carefully prepared, in response to frequent 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 Rolls 60 cents per doz. Price of School Registers 30 cents each. Address—

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THE Glasgow contributions to General Booth's scheme amount to \$24,750, including the following church collections: Hillhead Baptist Church, \$1,155; St. John's Wesleyan, \$310; Cathcart United Presbyterian, \$260; Free St. Matthew's, \$200; East United Presbyterian, Partick, \$70; Woodside Established, \$25; and White Memorial, \$15. The collection at General Booth's meeting was \$850, and the sale of tickets realized \$1,020.

IT is rumoured that King Kalakaua of the Sandwich Islands has visited this country with the view of finding a publisher for a work he has written on the comprehensive subject of "Mankind." A New York *Herald* correspondent says that the author "discusses the Darwinian theory in connection with the current religious beliefs, theosophy and spiritualism. His ideas in many cases are strikingly unconventional, and the work promises to become one of the curiosities of literature."

DR. FREELAND BARBOUR, presiding at the thirty-sixth annual meeting of the Scottish auxiliary of the English Presbyterian China mission, said its results showed steady progress. It was becoming gradually self-supporting. Mr. Watson, of Amoy, made an earnest appeal for the foundation of scholarships for the education of native missionaries in the colleges of the mission. Mr. Swanson claimed for this mission that it had a greater hold on the real working heart of China than the mission of any other Church.

THE Belfast *Witness* has the following: We learn with pleasure that Mr. Graham Barkley, LL.D., has sent an additional subscription of \$1,000 to the Stevenson Memorial Fund, making \$2,500 in all. Coming from one so familiar with India, this subscription is a very high and valuable testimony to the need and importance of such a native ministry as the fund contemplates. Dr. Barkley lived over twenty-five years in India, and is joint Convener with the Rev. William Park, of the India Mission; being the first layman who has ever held this office. Dr. Barkley visited Toronto a few years ago.

COMMISSIONER ADAMS, of the Social Reform Branch of the Salvation Army, with headquarters at Toronto, wants \$10,000 from the public to help in carrying on the work of rescue. The Army has rescue homes for women in Toronto, London, Stratford, Montreal, Victoria, B.C., Winnipeg and St. John, N.B. In the Toronto home alone during the past year 106 girls were received and 24,128 meals served. There are also three prison-gate homes—one in Toronto, one in Hamilton and one in Kingston—all well equipped to receive the ex-convicts as they leave the prison gates. The Army has also opened a home for destitute children in Toronto.

THE Madras Bible Society, according to the *Harvest Field*, circulated last year 3,113 rupees worth of Scripture copies and portions at a cost of 12,690 rupees! It employs fifty-five colporteurs, and each man sold on an average four and five-eighths books per day, for which he received a little over three annas; on the other hand, his wages and travelling expenses amounted to nine annas and seven pies per day. Any man who cared to cheat need not sell a book at all, but after paying the average sum to the Society for books supposed to be sold, might live in absolute idleness on six annas per day.

DR. DONALD MACLEOD, in *Good Words*, declares that no one who has lived in a great commercial city but must have noticed the tragic end of mistaken ambition, when, it may be before the grass has grown green upon a father's grave, the fortune that had been accumulated by his years of industry becomes the instrument of vulgar vice, and so squandered as to be a curse to society. Weighty is the admonition addressed by Dr. Macleod to parents. He exhorts them to consider well the physical and moral legacy they are to leave to their children. How true it is, he says, that there are legacies we must leave that are far more important than any that can be expressed in a last will and testament.

PROMINENT leaders in the Orthodox Church, in St. Petersburg, among them the procureur of the Holy Synod, the famous Dr. Pobedonoszeff, are agitating the subject of convening a general Oriental Church Council. No official steps have yet been taken; but undoubtedly they soon will be. The idea finds special favour only in Servia and doubtless Montenegro. Naturally the Bulgarians are not enthusiastic over the project. In order to disarm the fears of Austria and Turkey, and give the council at least the outward appearance of a non-political convention, the proposition is to have it convene in Constantinople. There can be no doubt that the object of the movement is the centralization of the Greek Church, of which the leadership would naturally fall into the hands of the Russian Czar.

THE *Dundee Advertiser* shows by extracts in parallel columns that a discourse contributed to the *Free Church Monthly* for November by Rev. J. McEwan, of Edinburgh, and entitled "Remember Lot's Wife," is plagiarized from a discourse by Prof. J. A. Alexander, of Princeton, contained in a volume by that distinguished American divine, "The Gospel of Jesus Christ," published in Edinburgh by Messrs. T. Nelson & Sons in 1861. Not only are the identical ideas of Dr. Alexander presented by Mr. McEwan in the same order and succession, but Dr. Alexander's very words and even his italics and his punctuation. The *Dundee* paper suspects that Rev. John McEwan will have ample cause to remember Lot's wife. He will hear a great deal about her misfortune and his own connection therewith before the next Assembly comes—and after.

THE Rev. Robert Mackintosh, B.D., formerly assistant to Dr. Whyte, of Free St. George's, Edinburgh, was ordained recently to the pastoral charge of Irving Street Congregational Church, Dumfries, as successor to Rev. W. H. Pulsford, now of Montreal. Rev. James Gregory, of Edinburgh, chairman of the Scottish Congregational Union, presided. A letter from Dr. Whyte was read in which he stated that he would have been present had it been in his power. The day, he added, will not be without an element of regret in it, not to me only, but to many in the Free Church. Mr. Mackintosh is one of our ablest men; he is one of our most scholarly, laborious and earnest men; and the loss of such a man is no pleasant thought. But it is a good proverb to be called to mind in this case that that is not lost that a friend receives.

MR. CAMERON, of Cambridge Street Church, moved in Glasgow U. P. Presbytery an overture asking the Synod to devise some method, by examination or otherwise, which may prove more satisfactory than the present mode of appointment to a

professorship. The method of nomination, in Mr. Cameron's view, is unsatisfactory in that it does not furnish any sufficient test or proof of competency, and, when there are several candidates, does not secure the appointment for the most competent. Mr. Cameron pointed to the remarkable success which had attended the method followed in connection with the chair of Systematic Theology at Aberdeen, the appointment to which is by examination. On the motion of Dr. Drummond it was agreed to transmit the overture in Mr. Cameron's name.

THE New York *Independent* says: The question of the authorship of General Booth's book, "In Darkest England," is a very small one about which much nonsense is being talked in England. General Booth gave credit for literary assistance in the preface, and it was generally understood that Mr. Stead was the man referred to. Now it is asserted that Commissioner Smith, who is at the head of one of the Salvation Army departments under General Booth, was a chief contributor to the book, or at least to the scheme, and that his resignation a few days ago is caused by dissatisfaction at the way General Booth is developing and managing the scheme as it is to be put into practical operation. We are not greatly impressed by the value of Commissioner Smith's work in the book, or the importance of his defection. It is evident that the *London Times*, which has a genius for being on the wrong side, is doing its very best just now to discredit the Salvation Army, its General and his great scheme for helping the poor. Possibly it thinks the million dollars General Booth is trying to raise would be better spent on a new ironclad, or in repairing a cathedral, or for Ascot prizes.

IT is sometimes our painful duty to animadvert on instances of ecclesiastical exclusiveness as displayed occasionally in the Anglican Church. It is therefore peculiarly pleasing to notice an incident of a different kind as recorded in last week's papers. Dr. McMullen, of Woodstock, was invited to preach and partake of the communion in Old St. Paul's Episcopal Church in that town on Christmas Day. Such instances of fraternal kindness are surely prophetic of better things to come. In reporting Dr. McMullen's sermon, the *Sentinel-Review* says: The surroundings of Dr. McMullen lent something like dramatic effect to his appearance before the astonished eyes of Old St. Paul's worshippers. Here in a church built by English gentry, whose very walls are eloquent of the aristocratic seclusion as well as of the religious devotion of its founders, in the pulpit where a typical churchman of the old school charmed with rare eloquence audiences of men who were by birth and education gentlemen in the old sense, stands a minister of the Presbyterian Church, recalling in graceful terms the memories of the past, and rejoicing in the Christian fraternity of the present. If the old admirals and majors and captains and all the gentle folk of early Woodstock could have risen up and looked into the old church yesterday, how they would have rubbed their eyes! Shades of Canon Bettridge what a change! But why not? Is not Dr. McMullen the follower of the same Lord as Dean Wade? Does he not belong to a Church with as glorious a history as his, and a branch of which, indeed, is state and national, having the Queen for its head like the Episcopal? Has he not been the head of a great denomination for all Canada; is he not worthy personally and intellectually to stand in the footprints of the greatest churchman who ever saw Woodstock? And was it not the same Gospel which Dr. McMullen preached as has been heard in Old St. Paul's since its foundation? Were the people not commemorating the message of peace on earth and good will among men? And could there be a more eloquent proof than the preacher's presence that these are not empty words in the mouths of Christians to-day? This incident of our Christmas services is full of interest. It is, we believe, without a parallel. The surroundings seem to emphasize the fact that the world has travelled very far in forty years. And sincere, practical and united Christianity will agree that it is going in the right direction.