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## Notes of the Week.

NEAT in importance, says the *Sunday School Times*, to knowing what to say in public address, is knowing when to stop. Many a preacher who has impressed a great truth on his hearers by his earnest spoken words, dissipates or neutralizes that impression by continuing to talk after he has said enough. In praying for power in his pulpit work, every preacher ought to pray for grace to stop at the right time.

A LADY essayist is convinced, says a contemporary, that at least one-quarter of the work performed by women is unnecessary, and that the world would get on quite as well without it. It is like the ottoman cover she once saw a lady work. The lady was all bent up, and was putting her eyes out counting stitches. "I don't get any time for reading," she said, plaintively, as she picked up some beads on a needle; "you must have a great deal of leisure." And yet she had spent more time embroidering a ridiculous dog on a piece of cloth than would have sufficed to read twenty good books.

THE Rev. Thomas Lennie, of Lochee, lecturing on "Music" in Dundee, lately, said he thought we ought to give God the best we can, and there was nothing, to his mind, antagonistic to the idea of true worship in the most beautiful music nay—it was the handmaid of religion, the natural language of a pure mind and thankful soul. Whatever speaks of God to man and reminds him of any Divine attribute has a legitimate place in religion, whatever helps man to express the feelings of his heart has also a place in religion. Music cannot be separated from religious services unless by unmeaning bigotry and an ignorant conception of what worship is. It is our duty to cultivate it for this, the highest object, that we may offer our very best.

ON Monday, May 6, the Synod of the United Presbyterian Church was opened in the Synod Hall, Edinburgh. Dr. Shoolbred, the retiring Moderator, preached the sermon, and thereafter the assistant Clerk, Dr. Blair, read the names of those ministers who had died during the year. On the motion of Professor Duff, Dr. Drummond, of Glasgow, was unanimously elected Moderator. It is reported by the United Presbyterian Church of Scotland that the membership has now reached 182,963. The total income for the year was \$1,875,530, being an increase of \$35,485 over that of the previous year. About \$203,885 was expended during the year on new buildings and the reduction of congregational debts.

THE following appears in the columns of a Pittsburg contemporary, but it contains a truth that should be recognized on both sides of the international boundary: Every good citizen should seek to help his country by deepening and strengthening its religious knowledge and influence. It must be either a religious country or an irreligious one, and this must be determined by the kind of people that compose its population. A nation is not religious because it has a religious constitution, or because it has laws intended to enforce Bible reading and attendance upon some particular form of worship, but when its people are God-fearing and devoted to practices of piety. Every citizen who knows the value of Christian faith and privilege should seek to have them become the experience of all others.

AT the band-stand in Regent's Park, London, on the Sabbath afternoon during the meeting of the English Presbyterian Synod, five Presbyterian ministers and their choirs took part in a united open-air demonstration, the object being to inaugurate the open-air services about to be commenced for the season by the various Presbyterian Churches in and around London. The meeting drew together an enormous audience of from three to four thousand persons. Rev. Dr. Monro Gibson pre-

sided, Rev. D. M. Cannon (Kentish-town) offered prayer, and brief addresses were delivered by Rev. Duncan Sillars (Haverstock-hill), and by the Convener, Rev. Z. B. Woffendale (Somerstown). Rev. John McNeill was the principal speaker, his address, which was earnest and powerful, being based on Isa. xiv. 22. The singing, led by the united choirs, was very effective, and the gathering, which was most successful, will be repeated in the autumn.

IN addressing the students at the graduation ceremony at Glasgow University, Principal Caird investigated the question whether educated intelligence is a declining or growing influence in ecclesiastical, political and civil life. Dr. Caird appears to be disposed to look hopefully on the present and prospective influence of the educated class, although he does not overlook the fact that the educated are strongly tempted to aim principally at effect. Among the clergy he sees that there is a danger that popularity may be sought by indulgence in vulgarity. Principal Caird, in condemning vulgarity in the pulpit, does not seek to reprobate simple and plain-spoken preaching. Plain speech is what popular audiences want, but a preacher, Dr. Caird believes, can be plain-spoken without indulging in a clap-trap slang, coarse jests, vulgar eccentricities, and rude personalities, and without carrying into the pulpit "the manners of a mountebank and the vocabulary of the pothouse."

IT is often claimed for the ministry of the Church of England that they are large-hearted, liberal-minded, highly-educated men. Tolerance is one of the virtues specially claimed for the Anglican community. But it is the exceptions that prove the rule. From the frequency with which such exceptions crop up, it is clear that they are somewhat numerous. Here is one of the most recent: At the annual festival of the Parkstone branch of the Church of England Working Men's Society, a sermon was preached by Rev. J. F. Buxton, in which he said that, while it was right to be tolerant in the matter of religion, yet the fact remained before God that no English-born person had a moral right to be connected with any other religious body except the Church of England. Nonconformists were guilty of schism in the sight of God, and their ministrations could not be pleasing to Him, because they were schismatical and set up against those to whom God had given His authority in this land. We do not detect much "tolerance" in this.

THE Rev. J. Thorburn McGaw, M.A., the new general Secretary of the English Presbyterian Church, will enter upon his official duties in London early in June. Mr. McGaw distinguished himself during his university course in Ireland. He was ordained in 1862 at Ramelton, near Londonderry. In 1865 he was appointed, by the General Assembly of the Irish Presbyterian Church, Professor of Logic, Belles-Lettres and Rhetoric in Magee College, Londonderry, an office which he resigned in December, 1874, on accepting a call to become minister of Sale Presbyterian Church, Manchester. Mr. McGaw has thus been three years in the ministry at Ramelton, nine years in the professorship at Londonderry, and fourteen years in the ministry at Manchester. In 1867 he initiated the movement which led to the founding of the Londonderry Academical Institution, and in 1876 he moved the resolution which (being repeated by him in 1877) led to the establishment of the Women's Missionary Association of the English Presbyterian Church.

A CORRESPONDENT writes as follows to the *Mid-Continent*: Rev. Prof. Wm. F. Blaikie, D.D. LL.D., of the Free Church of Scotland, is making his third visit to this country, and Cincinnati has been favoured with a passing sojourn. On Tuesday evening, May 7th, a large number of invited guests gathered at the residence of Dr. Morris, in the beautiful campus of Lane Seminary to meet Dr. and Mrs. Blaikie. Many spoke of the resemblance between Dr. Blaikie and Dr. W. M. Taylor, of New York, and all were charmed with the eminent divine and his attractive wife. It is their purpose to cross the continent and

visit a son who now lives in Los Angeles. On Wednesday a company of fourteen gentlemen sat down at the famous "round-table" of the Queen City Club, the host being Mr. Alex. McDonald, and the guest of the occasion, Dr. Blaikie. After a rare *menu*, most interesting addresses were made by Drs. Morris, Blaikie, and J. G. Monfort, by Mr. Richard Smith and Maj. H. P. Lloyd. Later Wednesday afternoon Dr. Blaikie addressed the students at Lane Seminary, and in the evening delivered a discourse in the Walnut Hills Presbyterian Church to a large audience.

THE English Presbyterian Synod met in Regent Square Church, London, on the 27th of April, the retiring Moderator, Rev. Principal Dykes preaching the opening sermon from 1 Tim. iv. 20. He was succeeded in the chair by the Rev. Alexander McLeod, D.D., who delivered a comprehensive and thoughtful opening address. In addition to the annual review of the Home and Foreign work of the Church the chief subject of interest was the revision of the Confession of Faith. The Articles drawn up by the committee were submitted, and after a keen discussion, in which Drs. Dykes, Gibson, Rev. H. Macintosh and others took part, the following was the deliverance adopted: The Synod receives the report with thanks to the committee, but in view of the brief period during which the revised version of "The Articles of Faith" has been before the Church, and the impossibility of devoting sufficient time at this Synod to the discussion of so important a document, reserve their final judgment on the said Articles, and in the meantime re-appoint the committee, with instructions to receive and consider any further suggestions which may reach them through Presbyteries, and to proceed with diligence to draft the proposed appendix, setting forth the mind of this Church on other matters referred to it in the Standards, but not embraced in the Articles now adopted; and, finally, the Synod, having before it the instructions issued to this committee on its first appointment in 1883, and believing that adequate materials are now before the Church to enable it to decide whether any change should be made, and, if so, what change, in the present relations of this Church, or of her office-bearers, to her subordinate standards, remits this matter to the committee for careful consideration, with a view to a final report thereon to next Synod.

THE *Christian Leader* says: The chief business in the Free Synod of Lothian and Tweeddale was the consideration of an appeal by Mr. James Stuart, licentiate, against the deliverance of Edinburgh Presbytery, suspending him on the ground of alleged heretical opinions contained in his volume, "The Principles of Christianity." The result of a prolonged discussion was, that the Synod sent the whole case to the Assembly, in respect that the documents necessary to enable them to come to a decision had not been submitted. In an elaborate statement read by Mr. Stuart, and which occasionally provoked more than a smile, he argued that the Confession laid it down as a fundamental principle that all controversies should be settled by an appeal to Scripture. He therefore demanded that his opinions should be brought to this test. The movement in favour of creed revision had been made a practical movement through the publication of Principal Rainy's address as Moderator, and the preface attached to them; and the change in Dr. Rainy's attitude had been produced by Mr. Stuart's book! Even were this the fact, it would have been more becoming had the writer of the volume in question left other lips to proclaim it. Mr. Stuart added that Dr. Whyte, "and other people who were behind the scenes," could confirm his statement, and that Dr. Rainy was urging on creed revision in order that as soon as possible he (Mr. Stuart), and such as he, might be allowed to take their place in the church. In a subsequent portion of his statement the appellant, who seems to be lacking in the sense of humour, described himself as "the individual who had rendered the creed revision movement necessary, and supplied materials for settling it on a broad basis!" From one of the remarks of Rev. R. G. Balfour, it would seem that Mr. Stuart rejects the doctrine of imputation; but we are not in a position to say whether this is so or not.