

THE CANADA PRESBYTERIAN.

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NOW READY.

PRESBYTERIAN YEAR BOOK

FOR THE
DOMINION OF CANADA AND NEWFOUNDLAND,
FOR 1890.

In addition to the usual contents, the following papers appear in the issue for 1890:—The Moderator; Home Missions, by Rev. William Cochrane, D.D.; Our Foreign Missions—a general survey, by James Croil, Montreal; The Woman's Foreign Missionary Society, by a member of the Central Board, Our Sabbath School Work: Its Present Condition and Pressing Needs, by W. N. Hossie, Brantford; Sabbath Observance, by a Layman; Young Ladies Colleges, by J. Knowles, Jr.; Our Maritime Synod, by Rev. Dr. Burns, Halifax; American Presbyterianism, by Rev. A. T. Wolff, D.D., Ph.D., Alton, Ill.; Home and Foreign Missions of the Presbyterian Churches of Scotland, William Johnston, Wamphray, Scotland; The Presbyterian Church in Ireland, by Samuel Houston, M.A., Kingston; Sketches of St. David's Church, St. John N.B., St. Andrew's Church, Windsor, and Knox Church, Winnipeg.

PRESS OPINIONS.

It contains a list of the Moderators of the Church, a record of notable events, officers, committees and boards of the General Assembly, information about home and foreign missions, members of Presbyteries and Synods, a list of the ministers of the Church, etc. Every Presbyterian should have a copy.—*Hamilton Times*.

The PRESBYTERIAN YEAR BOOK is a neat little publication of 120 pages, containing a great amount of useful information relating to the Presbyterian Church in this country, and its work at home and abroad. It also contains papers dealing with the Church in Scotland, Ireland and the United States.—*The Mail*.

Its get-up is very neat and attractive, and the arrangement inside is as carefully done. It will be difficult for any loyal Presbyterian to get along without it.—*Guelph Mercury*.

This publication is one of the best of its class in Canada. The Year Book is beautifully printed, making it a most attractive volume.—*The Globe*

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Notes of the Week.

THERE are tendencies towards a comprehensive union of the Australian Presbyterian churches. Of late years the developments have been in this direction, but in Tasmania the Free Church of Scotland is represented by four congregations, which maintain a separate existence, and in New South Wales the Synod of Eastern Australia still stands aloof from the union with the other various Presbyterian bodies which was consummated in 1868.

A BRITISH Parliamentary return of the emoluments of the Scottish Professors for 1889 shows that in Edinburgh Dr. Flint received \$4,510; Dr. Adams, \$2,795; Dr. Taylor, \$2,705; and Dr. Charteris, \$4,510. In Glasgow Principal Caird received \$5,495; Dr. Dickson, \$3,925; Dr. Robertson, \$3,550; Dr. Story, \$3,595, and Dr. William Stewart, \$3,605. At Aberdeen Dr. Milligan received \$2,850; Dr. Alexander Stewart, \$2,555, and Mr. Kennedy \$1,890. At St. Andrews Principal Cunningham received \$2,615; Dr. Crombie, \$2,230; Dr. Mitchell, \$2,545, and Dr. Birrell, \$2,615. The emoluments of Sir William Turner, Professor of Anatomy in Edinburgh, amounted to \$15,000, and Dr. Cleland, of the anatomy chair at Glasgow, received \$11,165.

A WRITER in the *Lady's Pictorial* says: I am not a great admirer of what are known as revivalist preachers. As a general rule I find their services a mixture of cant and rant; but if there is just a little of the latter, there is not an iota of the former in the powerful sermons of the Scotch minister of Regent Square Chapel (the old home of the celebrated Edward Irving), the Rev. John McNeill. He has all the requisites required by a mission preacher—good voice, very fair gestures, dramatic power, earnestness, intelligence, and a sweet, persuasive persistence which are very telling. His Scotch accent, in which there is no trace of vulgarity, and his effective use of Scotch expressions, add considerably to the very original charm of his preaching. The writer adds that Mr. McNeill is working too hard.

THE trustees of the estate of the late Mr. George Sturge have intimated to the treasurer of the Foreign Missions of the Presbyterian Church of England that they have allocated \$25,000 from the residue of Mr. Sturge's estate to their funds. Mr. Sturge, who was a well-known Quaker, was deeply interested in the foreign missions of the English Presbyterian Church, and his trustees have carried out what they believed to be his wishes in this gift. It comes very opportunely. There is a large deficit in the accounts for 1889, but this will be balanced by a legacy shortly to be paid. However, the work is extending in all directions. It will be proposed to spend Mr. Sturge's legacy at the rate of

say \$3,750 a year, and to obtain a rise in contributions from congregations, so that new openings may be taken advantage of.

THE Rev. William Martin, LL.D., Emeritus Professor of Moral Philosophy in the University of Aberdeen, died at his residence in Perth lately. A native of Newport, where he was born in 1816, he received his education in the high school of Dundee and the University of St. Andrews. He was appointed to the Chair of Moral Philosophy in Aberdeen in 1846, and continued in that position for nearly thirty years, resigning about fifteen years ago on account of failing health. Professor Martin was an adherent of the Scottish School of Philosophy represented by Dr. Thomas Reid and Dugald Stewart, although he leaned to the evangelistic rather than to the metaphysical side of thought. It was his wont to devote his summers to evangelistic tours in such remote districts as Orkney and Shetland, where his services were greatly appreciated.

THE *Christian Leader* remarks: Barnum says his great principle in life has been to make his customers walking advertisements. This is a confession of preference from one whose advertising feats have become a proverb that, after all, the living commendation is better than any quantities of paste and placard. Boys who stick up for their own school are better than any honours at college or press announcements. Church members—more particularly some ministers and members of the Free Church of Scotland—should bear this in mind. Half the strength that leads to visible growth in a church comes from the habit of not fouling one's own nest but speaking well of it. The character men themselves give of the church enhances or defames its reputation. Christianity itself is dependent on Christian testimony as to its nature. "Let your light so shine before men that they, seeing your good works, may glorify your Father which is in heaven."

THE Free Church College Committee at a recent meeting appointed two sub-committees to confer with Profs. Dods and Bruce to consider and report upon the charges urged against them; Dr. Laughton to be Convener of the one committee and Principal Rainy of the other. A letter was read from Dr. Dods declaring his acceptance of the Confessional doctrines of the Divinity and Atonement of Christ, but claiming liberty to emphasize as he finds occasion, and according to his impression of existing needs, aspects and bearings of the death of Christ which are not specified in the Confession. "As regards the divinity of Christ," he writes, "I can only say that without that I have no religion, and indeed no God. My danger has, in fact, always been to make too much rather than too little of the divinity of Christ; to put the Father too much in the background, and speak too constantly as if Christ alone were God." The next meeting of the committees takes place on March 18, and the sub-committees were asked to report if possible to that meeting.

ADVENTURERS who under fraudulent disguises play upon popular credulity are confined to no country. The Edinburgh correspondent of a contemporary writes: Seldom has a newspaper done a better piece of work than that achieved by the *Evening Dispatch* of this city in exposing the scandal of a mission and home for destitute children managed by a family of the name of Brown. The home was a wretched place, the unfortunate children being only half fed and huddled together in a miserable cottage totally inadequate as to size and in a state of disrepair that must have been extremely prejudicial to health. The chief manager, a Mr. D. R. Brown, has posed as a Free Church missionary, and has travelled about the country with a Gospel waggon, taking collections for a mission among the Zulus which had no more reality than his alleged connection with the Free Church. Legal proceedings were threatened against the exposé of the evil; but at length the Browns have been driven to make an abject apology to the Society for the Prevention of Cruelty to Children. Mr. D. R. Brown pledges himself to desist from collecting money for any charitable purpose and to dissolve the homes. The case is one which ought to make Christian people wary in the bestowal of their charity.

To correct a misapprehension prevalent in some quarters that the Christian Endeavour Societies are not as closely related to the local church as a society that exists simply in one denomination might be, the trustees of the United Societies of Christian Endeavour desire to have it published broadcast that it is one of the fundamental principles of the movement that no Christian Endeavour Society owes allegiance to any other organization except its own local church. No taxes are levied and no authority is exercised by the United Society, which exists simply to give information. There is no Board of control, no governing body that dictates or directs, or in any way prescribes rules or regulations, except the church to which the society belongs. In this respect the society is on the same basis as the Sunday school. Certain principles distinguish the movement, like the pledge for the prayer meeting, the consecration meeting and the Lookout Committee. These being accepted constitute a Christian Endeavour Society, and each society does its own work, for its own church, in its own way. Every Society of Christian Endeavour, like every Sunday school, must, of course, necessarily and always be of the same denomination as the church to which it belongs, and be subject only to its discipline.

THE Association of North London choirs, says the *Christian World*, has had not a little to do with the improved singing which has been a marked feature in so many churches. The Association gave one of their periodical services of praise recently in St. John's Wood Church. There was a crowded attendance, and the service was more successful even than its predecessors, which is saying a very great deal. More choirs took part than on any former occasion, there being no fewer than 250 singers, their rendering of the hymns being admirable. Mr. H. L. Fulkerson, Regent Square, acted as conductor, and Mr. F. G. Edwards, St. John's Wood, secretary of the association, was the organist. Organ voluntaries were given. The devotional service was conducted by Rev. J. T. McGaw and Rev. P. Carmichael, and Dr. Munro Gibson gave an address. At the close, Mr. Wales, president of the Association, spoke a few words. He alluded to the success of the service, and expressed the hope that all congregations represented would henceforth take a greater interest in the service of praise, and seek to raise it to a higher level. Dr. Gibson, in his address, spoke of the importance of the service of praise. Not music merely, but worship. Music was one of those handmaids which brought Divine truth and love home to human hearts. There might be a danger of mistaking music for a means of grace; still, it brought the hearer near the kingdom of heaven. Hence the importance that leaders of song in churches should be spiritual men and women.

THE Bible Institute in Chicago, of which D. L. Moody is the head, has been fortunate enough to secure the services of Prof. W. G. Moorhead, of Xenia, Ohio, for the three months of April, May and June. Professor Moorhead is regarded by many as the most suggestive, thorough and stimulating Bible Teacher in the country. Mr. Moody sends out a cordial invitation to all ministers, evangelists, theological students and other Christian workers in all parts of the land who wish a new inspiration in the study of the Word of God to come to Chicago for the entire three months or a portion thereof and take advantage of this great opportunity. The new building of the Institute is open; and those who come will, as far as possible, be accommodated in it. Those who desire rooms in the building should send their names and references at once to the superintendent, R. A. Torrey, 80 W. Pearson Street, Chicago. Those who cannot be accommodated in the building will find furnished rooms near at hand and can board in the institute restaurant. Four dollars per week will cover all necessary expenses. As the seminaries close in April, theological students are especially invited to come and give a few weeks to Bible study under this gifted teacher and get the experience to be gained in the aggressive work of the Chicago Evangelization Society, among the masses of the city. Ministers who feel the need of fresh Bible study and contact with active workers, are also cordially invited. Christian young men and ladies from the colleges could profitably spend the spring vacation attending Prof. Moorhead's lectures.