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Notes of the Week.

THE session of Queen's College, Kingston, opened last week under very favourable auspices. The attendance of students is much larger than last year, and it is expected that when the Royal Medical College opens there will be over 500 students attending the lectures. There are 116 matriculants, and of these seventy-six passed in all the subjects.

THE Young Men's Christian Association of Kingston has arranged for the holding of a Conference of the united districts of Ottawa and Kingston, beginning October 31 and closing November 2. An interesting and comprehensive programme has been arranged, and several ministers and laymen prominently identified with Y.M.C.A. work have agreed to take part. There will be reduced fares and arrangements for the entertainment of the delegates.

DR. NORMAN MACLEOD, of Inverness, made lately the following remarkable statement: During a ministry now extending to nearly thirty years, I have had to deal with vast numbers of persons of all sorts and conditions—some educated, some uneducated, some reasonable and some unreasonable—and though in that long retrospect there is much to regret, there is one thing for which I am profoundly thankful, and it is this, that I never experienced five minutes' alienation in my life from any human being with whom I have been connected either in the relation of pastor or co-presbyter.

A CONTEMPORARY says: The Primmer-Thomson crusade was continued on Sunday on the battlefield of Philiphaugh. The proprietor of the ground not only gave them permission but also erected their platform and entertained them. They go next Sunday to Perth. Mr. Thomson says that in all their wanderings over Scotland they have only heard one man preach a good sermon. "Some ministers with large stipends were fit for nothing better than to go about with a hand-barrow selling apples. Many read their sermons; but you might as well ask a regiment of soldiers with wooden legs to fight the battle of Waterloo as ask men to be ministers who could neither preach nor pray."

THE *Christian Leader* says: We have little reason to be proud of our law. A respectably-dressed, middle-aged woman appeared at a London police court the other morning, asking the advice of the magistrate as to what she could do with a "drunken, dissolute, idle husband," who lived on the applicant and her children, and sold everything he could lay his hands on in their house for drink. The poor woman received the usual cold comfort. "There are thousands and thousands of people," said Mr. Montagu Williams, "in the same position as yourself; I cannot help you, it is your misfortune." Were it the case that men suffered to the same extent from this cause as women have continually suffered, the law would probably have found some remedy long ere this.

THE *Christian Leader* is discriminating in its appreciation of its fellow-countrymen. It fails to see heroes in the Gordon Bennetts. It says: It is to be hoped that the Sunday issue of the London edition of the *New York Herald* will soon share the fate of its week-day publications, which, after becoming small by degrees and beautifully less, have finally vanished. Scotland has no reason to be proud of the Gordon Bennetts, who have set at defiance the best traditions of the country in which the elder Bennett was born. The founder of the *New York Herald* initiated many of the worst features of the American press; and he was the friend of almost every bad cause—an upholder of slavery, the organ of municipal corruption, a defender of the liquor interest, and, in short, everything that a Scotsman worthy of the land of his nativity would not have been.

THE *Winnipeg Free Press* says: Mr. Justice MacMahon, before whom the Birchall trial was being held, characterized the cross-examination of one of the witnesses as cruel. There are some cross-examinations which would stand a harder name than that, even to the extent of calling them brutal. Some lawyers seem to think it is their privilege to brow-beat and insult a witness, without the least regard for decency. No person, by the mere fact of entering a witness box, forfeits his right to the same consideration that he would exact under any other condition; and if not protected in that right by the court he would be justified in asserting it for himself. It is quite a mistaken notion to suppose that any citizen of a free country is obliged to lay aside his manliness at the door as he goes into a courtroom.

THE meeting at the Scots' Church, Melbourne, to hear the New Hebrides deputies relate what they had seen and heard at the islands which they visited recently, was a very large and very attentive one, and could not fail to do good, and awaken even a more profound interest in mission work there. The Moderator of the Federal Assembly was really eloquent in his description of the beautiful scenery and commercial possibilities of the New Hebrides, and his touching testimony to the noble, self-sacrificing efforts of the missionaries and their wives evidently went to every heart. He quoted a remark of Professor Drummond's, which was striking; that such efforts to reach the most degraded, by living continually amongst them, in spite of opposition and discouragement and trials of many kinds, helped him to understand the Incarnation.

THE Rev. John Burton, B.D., who is the delegate of the Canadian Churches to the Congregational Union Assembly at Swansea, describing in the *Canadian Independent* his voyage to Britain, speaks of the Sunday services on board the steamship *Sardinian*. In the morning the Anglican priests officiated. "They were," he says, "duly robed, especially the younger, with surplice, cassock, hood and stole." The text was announced "in the name of the Father, and of the Son, and of the Holy Ghost." But the sermon proved only to be "a pretty school-boy essay." He says the solemn invocation with which the essay began, and its utter emptiness of either thought or devotion, to say nothing of Gospel, reminded him of the fruit-vendor along the streets of the Turkish towns: "In the name of the Prophet—figs!" The Rev. W. F. Clarkson, of Birmingham, was the evening preacher. Though other clergymen attended the service, yet the "two milliner-made priests of the morning could not countenance 'schism.'" The day which Mr. Burton says began "with a farce, closed with a benediction."

THE trustees of the United Society of Christian Endeavour have had placed in their hands the sum of five hundred and twenty-five dollars (\$525), to be offered as prizes for the best essays on the following subjects: 1. How can Young People's Societies of Christian Endeavour in each local church best promote and stimulate the systematic benevolence of young people for the missions of their own denomination? For the best essay, \$100; for the second best essay, \$50; for the third best essay, \$25. 2. How can Young People's Societies of Christian Endeavour best promote the introduction of religious journals and other wholesome reading into the families of the congregations with which they are connected? For the best essay, \$100; for the second best essay, \$50; for the third best essay, \$25. 3. The Christian Endeavour Society. Its adaptation to all denominations in promoting (a) the fellowship of young Christians, (b) their allegiance to their own church, (c) their activity in all branches of Christian effort. For the best essay, \$100; for the second best essay, \$50; for the third best essay, \$25. Conditions: These essays not to exceed 1,500 words in length. To be printed in any journal that receives this offer and which opens its columns to them. To be signed by a *nom de plume*, the real name to be sent to the editor of the paper that prints the essay. The printed essays to be sent before April 1, 1891, to the president of the United Society of Christian

Endeavour, 50 Bromfield Street, Boston, by whom they will be forwarded to the judges selected, who will be eminent clergymen and others of different denominations conversant with this work. The names of the successful essayists to be announced at the International Convention at Minneapolis, July, 1891.

THE Rev. Dr. Pentecost, by criticisms on the Scottish churches he is reported to have made, has called forth vigorous rejoinders. He has made lengthy explanations in British papers. He claims that the reporter failed to give a correct representation of his remarks. The following is the opening paragraph of his defence: I said for substance that Scotland was a hard field for a strange evangelist to labour in. The Scotch are not an impressionable people. You cannot carry them by storm. Any evangelist who seeks to win them by a mere appeal to their emotions finds himself woefully disappointed. They are a cautious people, rather slow to give their confidence to strangers, and want a reason for everything you propose to them. A solid doctrinal discourse thoroughly and logically wrought out is the way to a Scotchman's conscience and ultimately to his heart. Work on this line and you will presently gain a hearing, and when you do win the "canny Scot" you have got a friend for ever. Once he opens his jacket to you, you will find his heart within and not far down. Having won the confidence of the Scotch people, I would rather preach to them than to any other people in the world. My reporter has epitomized this by the single sentence: "It is a hard people to labour among."

COMMENTING on the death of the Rev. George B. Cheever, D.D., the *New York Independent* remarks: His death removes a man who made a great mark in his day. He was a college classmate of Longfellow, Hawthorne and J. S. C. Abbott. In such society he early developed an unusual literary taste, but combined with it a fearless moral purpose and intellectual honesty. He first became known to the world from the fact that he was sent to prison for thirty days for libelling a deacon in the Congregational Church of Salem, Mass., of which he was the pastor, the libel consisting in a sermon on "Deacon Giles' Distillery," in which, with flaming rhetoric, he exposed the evil caused by his parishioner's business. Some years after that he became prominent in the anti-slavery discussion of the day; and after having declined the pastorate of the Church of the Pilgrims in Brooklyn, afterward accepted by Dr. Storrs, he accepted the charge of the new Church of the Puritans, in this city, in the organization of which two of the five founders of the *Independent*, Mr. Henry C. Bowen and Mr. Theodore McNamee, took a deep interest. In this church he found a pulpit from which he could speak what he pleased, and in the years just before the war the flaming denunciations of slavery, based on the most terrible passages from the old prophets, made his church famous, the admiration of the young Abolitionists and the horror of the old and conservative clergy. He was, of course, one of the early and most frequent correspondents of the *Independent*, and his articles added much to its early fame. He was the only clergyman from New York at the Albany Convention, which organized the Congregational Union, who openly favoured the plan of raising \$50,000 for church building; and Mr. Bowen, who made the proposition, has often said that without his timely aid that movement, which has now given character to the Congregational Union, would hardly have succeeded. He remained in the pastorate of his church a few years after the war; but his work had been done. Like Mr. Garrison, he found his great mission ended. There was a serious difficulty in the church, which has left its mark on Congregationalism in this neighbourhood; and, selling the property of which he had control, he put it into a Presbyterian church in the outskirts of the city. For over twenty years he has lived in comparative retirement in Englewood, N.J., but always interested in the old conflicts against slavery and intemperance, although recognizing that the sword and bayonet must now be carried by younger hands. He fought a good fight, he loved the fighting, and he saw the victory.