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## Notes of the Week.

CHILDREN'S DAY has become an institution in the United States; it has also taken root in Great Britain. Here in Canada it has just been commenced, and will doubtless commend itself, and become general. It has been tried in the English Presbyterian Church, where Children's Day was recently very generally observed. The observance of this day, says an exchange, is getting to be more popular every year. It is a comparatively new institution in our Church. It has not been among us long, but to all appearance it has come to stay.

MR. SMITH, in his new volume on Isaiah, thus refers to the Sabbath: An institution, which is so primitive, which is so independent of locality, which forms so natural a part of the course of time, but, above all, which has twice—in Jewish prophecy and in the passage of Judaism to Christianity—survived the abrogation and disappearance of all other forms of the religion with which it was connected, and has twice been affirmed by prophecy or practice to be an essential part of spiritual religion and the equal of social morality—has proved its divine origin and its indispensableness to man.

IN some of the British Churches great difficulty is experienced in the exercise of proper discipline. Even in flagrant cases it is exceedingly difficult to loose the pastoral tie when it is obvious that its continuance would be disastrous to the religious interests of a congregation. A contemporary gives the following instance: Bishop Magee denounces the present system of ecclesiastical courts as a scandal. They are extremely costly and the sentences inadequate; he knows a bishop who incurred \$7,500 of expense in ridding his diocese of a drunken clergyman. What sort of discipline could be maintained in a regiment where the colonel had to spend all this money before a mutinous soldier could be placed in the guard-room?

A MEMORIAL fund of not less than \$35,000, but not to exceed \$50,000, is being raised in connection with the centenary of Wesley's death, which will be commemorated at a series of services commencing March 2, 1891. An appeal has been made to the Methodist ministers to place a sum of at least \$10,000 at the head of the fund; and to this there has already been a generous response. The fund will be devoted to renovating City Road Chapel and putting the graveyard and its monuments into a becoming condition. Seven marble columns will take the place in the chapel of the unsightly columns of painted wood; and these will be contributed by the seven sections into which Methodism has become separated during the last century. The Belfast *Christian Advocate* suggests that the Irish Methodists should contribute a column of Irish marble.

THE *Dumfries Standard* argues that the object the innovators of the Church Service Society have in view will not be reached by their methods. Their fundamental error is in supposing that it is the ritual of the Anglican Church that attracts the landed aristocracy of Scotland. In reality it is the political decapitalization of Scotland, and the withdrawal of the Scottish nobility and gentry during great part of the year to the English metropolis. It is fashion, and not ritual, that attracts them to the Anglican communion. If it were the ritual, it would be folly to hope to compete with the Anglicans in this particular. By turning Presbyterians into ritualists an appetite for the sensuous in worship is being created that will find for itself a fuller satisfaction in the Anglican communion.

THE *Christian Leader* says: Dr. Donald Macleod, presiding in Lady Rosebery's absence at a meeting in Glasgow to promote the extension to that city of the Scottish Women's Benefit Society, said the problems connected with the unpaid labour of women were of an extremely difficult and at the

same time a most touching nature. He did not know any class that deserved the interest of the people more than seamstresses and others who were toiling from morning to night at wages that were a disgrace to our civilization. Nothing could be more utterly selfish than the thoughtlessness of those people who run after cheapness without considering the enormous cost at which the goods are supplied. This selfish thoughtlessness Dr. Macleod regards as one of the most wicked symptoms of modern society, and unfortunately it is increasing every day.

THE Rev. W. Young, in the discussion in Manchester Presbytery of the Synod's remittant ministerial efficiency, regretted that the committee had made no recommendation with reference to the practical training of students. The present system of training for the ministry was antiquated, and did not come up to many manifest needs. The committee's recommendation, that one congregation in each Presbytery be visited annually, was condemned by Mr. Young as unworkable. The scheme was framed without regard to the size of the Presbyteries. The proposal to give the Presbytery power to dissolve the pastoral tie in cases where the pastor was found inefficient, was also censured by the same speaker. It appeared to him that the committee had done as a body what none of its members would individually have dared to do. Dr. Grosart, of Blackburn, who is in favour of grappling with the evil, said there were admittedly inefficient, imprudent and unsuitable men in their pulpits, and the Presbytery could not deal with them unless they had at their back the Synod legislation.

THE *United Presbyterian Magazine* for November says: From the Zenana work of the Church, in behalf of the suffering women of India, China and Calabar, there begins to appear a growing gain for the Church itself. Every meeting of Synod now shows a large gathering of the women of our Church who desire to learn the general features of the year's results, and to ponder what more can be done, or how things attempted can be better done. Many friendships have been originated and cemented in this way; the spirit of prayer, and of liberality, and of zeal has been greatly deepened; and many women, young, as well as more advanced in years, have been made thereby to recognize new work for them, and a fresh interest in life. Additional features are reported, from time to time, indicating concentration of interest, along with its spread. In Edinburgh and in Glasgow meetings of the women have recently been held. The Edinburgh meeting included representatives from between forty and fifty congregations in the Presbytery, country congregations being prominently represented in dealing with practical questions.

THE Rev. Peter Mackenzie, D.D., of Urquhart parish, better known as Ferintosh, died recently at Dingwall, to which he had been removed a few days before to undergo a surgical operation. This was successfully performed, but from the effects he never sufficiently rallied. He had been arranging to retire from active work. A son of a former minister of Lochcarron, and brother of Dr. Mackenzie, of Kingussie, he was married to a daughter of the late Rev. Mr. Grant, of Nairn, and sister of Col. Grant, the distinguished African explorer. Dr. Mackenzie was Moderator of Assembly in 1884. His predecessor at Ferintosh, who came out at the Disruption, was Dr. Macdonald, the famous "Apostle of the North." The kindest feeling subsisted between the two men; and it is said to have been Dr. Macdonald's habit when setting forth on his pastoral visitations to drive down to his old manse and shout: "Hey, Peter, will you go down the way of so-and-so to-day"—an invitation gladly accepted whenever possible. To this style of introduction Dr. Mackenzie frankly ascribed much of the success that attended his pastorate. In his address as Moderator he made a manly acknowledgment of the offices of friendship extended to him by his Free Church neighbours. So devoid was he of sectarian feeling that he was personally as popular among them as with his own people.

THE Rev. John M'Neill, at a meeting of Regent Square congregation recently, made a statement which indicates that he will not accept the call to Westminster Chapel. He explained that his desire was to have his Sunday evenings free for work among the class of people who do not attend such a church as Regent Square, and suggested that an assistant should be engaged to conduct the Sunday evening services. A motion agreeing to the course suggested by Mr. M'Neill was carried by a large majority. Regarding the arrangement come to, the *Presbyterian Messenger* says: We cannot, however, shut our eyes to the fact that the new arrangement is somewhat of an experiment. Both sides have conceded something. Mr. M'Neill has, meanwhile at least, given up the idea of having a tabernacle erected for him. The congregation of Regent Square has, on the other hand, set him free from a part of the public duties on which they had a claim. This mutual accommodation betokens a desire on either side to look at the whole position in a friendly spirit. Time will show how the plan will work; but we trust most sincerely that if any readjustment is called for in the future the need of it will spring from the abundant success of the labours that are to be conducted on the lines now agreed on.

THE annual conference on Evangelization, in connection with the Presbytery of London North, was held in Regent Square Church, Rev. Principal Dykes, Moderator, presided, and detailed the steps which the Synod's Committee had taken to obtain and tabulate information as to the mission work being carried on by the Church, and the result of the investigations had been that they did not think that all the labour, prayer, enthusiasm and ardour of spiritual life expended upon the work had brought in the results that might have been anticipated in the shape of saved souls and members permanently added to the Church of Christ. As to methods, being a Church it was necessary to work on Church lines. The Church itself should be the centre, and the work should be the establishment of a self-propagating, self-governing, and, as far as possible, self-supporting branch in another place which should itself become another centre of similar operations. Rev. W. M. McPhail, of Streatham, gave an interesting account of how his congregation had been using their church itself for mission work during the past four months, with very gratifying results. Rev. Alexander Jeffrey, of Stratford, and Rev. D. M. McIntyre, of College Park, gave accounts of the methods which had been successful in their different spheres. The discussion was heartily taken up by various speakers, and after a short speech from Rev. John M'Neill, was wound up by Dr. Gibson, Convener of the Presbytery's Committee.

THE Philadelphia correspondent of the *New York Evangelist* says: The matter of pulpit notices is oftentimes a perplexing problem for the pastor. In a large active Church the number of announcements pertaining to its own ordinary work is always great. Then frequently there are special announcements to be made, some of them of a semi-secular nature. It is no uncommon thing for a pastor to have a list of ten to twenty notices to read. This is perplexing. First, it takes time; several minutes are necessarily consumed in this item of announcements. And in these days when many people seem to count every moment they have to stay in the sanctuary, five to ten minutes' time taken out of the period allotted to the service is really a serious matter. Then it is not only the time required that must be considered; the effect on the service of making so many announcements must be thought of. Almost any notice, save those that pertain directly to the church services, draw away the thoughts of the worshippers from the duty and devotion of the hour. The new way of making all announcements on a printed slip is, therefore, not only a relief to the pastor and a saving of precious time in the service, but is also an aid to devotion in that it withdraws from the heart the exercises of worship a distracting and oftentimes discordant element. Quite a number of our Churches now print all their notices and distribute the slips among the people, making no announcements whatever from the desk. The cost is small and the gain is great.