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IMPROVED CLASS ROLL For the use of Sabbath School Teachers

IMPROVED SCHOOL REGISTER

For the use of Superintendents and Secretaries.

Both the above have been carefully prepared, in response to frequent demand 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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Notes of the Week.

THE Archbishop of Canterbury, who was recently a guest at Haddo House, was present at the annual treat given by Lord and Lady Aberdeen to the children attending the schools on the estate, and addressed some words of counsel to the young people present. On Sunday afternoon his Grace worshipped in the parish church, and in the evening conducted service in the private chapel at Haddo House.

THE Earl of Lovelace, according to recent reports, appears to be standing stiffly on his legal rights as a sporting landlord at Loch Torridon, Ross-shire. Shortly after he became proprietor he turned back Rev. Kenneth Macdonald, of Applecross, who was crossing a bridge on his way to hold a religious service. This led a brother minister at Shieldaig of the same name to remark that there is no way even for the Gospel through Lord Lovelace's estate.

THE decrease of the population of Ireland in 1891 as compared with 1881 was 9.08 per cent. The Roman Catholics lost 10.4 per cent., the Protestant Episcopalians 6.2, and the Presbyterians 5.5. But the Methodists gained 13.6, and all other denominations 3.8. Of persons five years of age and upwards who could read and write the per centage was in 1881 58.3 and in 1891 70.7, an increase of 11.3. There was a marked improvement in the housing of the people.

THE large wooden structure in Belfast, known as the "Ulster Convention Hall," has been secured for Mr. Moody's meetings in the city. It is said to accommodate an audience up to 10,000. It is confidently expected that he will fill it, but the question is will he be heard throughout it? There were complaints after the Convention as to the speakers not having been heard in corners remote from the platform. But Mr. Moody is not a parliamentary "mumbler." The lighting arrangements are being contributed almost free of cost by Mr. Coates, a city gas engineer.

I REMEMBER, writes a correspondent of the *British Weekly*, hearing Mr. Blake, the Irish-Canadian M. P., at one of Professor Drummond's Sunday evening evangelistic services for Edinburgh students. The Earl of Aberdeen was in the chair, and Mr. Blake gave a short address after the professor (all three of them had been staying at Dalmeny with Mr. Gladstone and Lord Rosebery, for it was at the time of the Midlothian campaign of 1885). Mr. Blake's address was simple, manly, and earnest. He spoke of the greatest force that he knew in the whole world—the power men have of getting near to God in prayer.

THE annual meeting for 1892 of the Ontario Branch of the Dominion Alliance will be held in Richmond Hall, Toronto, on Tuesday, September 13. Since the last annual meeting of this branch the Court of Appeal has decided that the local option law is within the jurisdiction of the Legislature, and has made it clear that that body has larger power to deal with the liquor question than has yet been exercised. The Province of Manitoba has overwhelmingly declared in favour of prohibition. Since the last meeting, too, fifteen municipalities have voted upon prohibition by-laws. In eight the prohibitionist won by majorities aggregating 329. In several municipalities the law is in actual operation. These facts, the call says, make

it clear that the present is a very important point in the history of temperance reform, and an opportune time for those engaged in it to consider carefully and judiciously how best to follow up the advantage gained, so as to hasten the total extermination of the liquor traffic.

THE *Christian Leader* thus remarks on some of the members of the new Gladstone Cabinet: Lord Herschell is the son of a dissenting minister who used to preach in Clerkenwell; like his predecessors, Lord Halsbury, Cairns, and Hatherley, he is an active co-operator in church work. Mr. Fowler is the first Methodist who has ever attained Cabinet rank; no Congregationalist or Baptist has yet entered the sacred circle. The Marquis of Ripon is a Roman Catholic; Mr. John Morley may be ranked as an agnostic; Mr. Arnold Morley and Mr. Acland are sons of old friends of Mr. Gladstone's; with Mr. Asquith they form the junior trio of the Cabinet, the last being the youngest. Literature is well represented by Mr. Gladstone, Sir George Trevelyan, Mr. John Morley, Lord Rosebery, and Mr. Bryce. Mr. Mundella is the only minister of Cabinet rank who is what is called a self-made man. Outside the Cabinet, Mr. Sydney Buxton is an author, and Lord Houghton has been guilty of a volume of poems. Like his father the young Viceroy of Ireland is an excellent host, but is free from the financial perplexities of his grandfather. All the four under-secretaries belong to families whose names have become household words in statecraft—Grey, Russell, Buxton and Gladstone. Mr. Burt is the sole labour representative who attains office. Sir Chas. Russell and Mr. Rigby become law-officers under the novel understanding that they take no private practice outside the House of Lords and the Privy Council, this probably means sacrifice of some thousands a year by both of them.

A CONTEMPORARY says: Extant Christian hymns may be approximately reckoned at no fewer than 400,000; but for all practical purposes the 30,000 hymns of Julian's "Dictionary of Hymnology" are ample and even more than ample. Of that selected 30,000 there are some 120 instances in which the hymn writer, finding himself in want of an additional syllable for his first line, has absurdly prefixed the word "And." Some 2,500 begin with "O" or "Oh." The army of ascertained composers or translators exceeds 5,000, and there are now to be found hymns in no fewer than 200 languages and dialects. Clement of Alexandria wrote the earliest known Christian hymn, outside the canon of Scripture. Amongst the languages, German stands at the head, with at least 100,000 hymns—a host captained by Luther's noble strain, the Teutonic national hymn, "Ein feste Burg ist unser Gott," which, with a soldier's free speech, was dubbed by Frederick the Great "God Almighty's Grenadier March." Dr. Philip Schaff declares that nearly 1,000 German hymns may be safely pronounced "classical and immortal." The reason of this eminence in quality is found in the fact that the Reformed congregations in Germany took to hymn-singing at once, Luther's own thirty-seven hymns giving an impulse to the production of this class of sacred verse that has never flagged, and is perhaps almost as potent even now as it was in epochs of greater ferment, such as the Thirty Years' War, and the pietistic and evangelical revivals. According to Carlyle in his History of Frederick, it was not the Prussian king, but the Prince of Anhalt-Dessau, the Old Dessauer, who so characterized Luther's hymn.

THE *Christian Leader* says: One of the most interesting of recent publications is the collected reprint of Mr. Robert Chignell's papers in the *Statist* on the London charities, which have just been issued in a cheap form by Messrs. Cassell & Co. It is at once cheering and startling to know that the total charities which have their distributing home in the capital of the nation are represented by a sum of no less than \$36,330,000. It is less satisfactory to know that the accounts of these societies are not in the best state so far as regards care in making up

and auditing. Often more than one society exists for the same purpose. In some the cost of management is in ridiculous disproportion to the outcome of the charity. Out of 149 orphanages in the Metropolis these are forty which furnish no accounts of any kind, while others furnish them in a form which is of no use. When a sum of \$85,000 is put down in one line of a report it is obvious that no test of criticism of details or extravagance can be applied. One of the most important tests in societies, as in insurance offices, is the relation of expenditure on working expenses to business done. In the Church Missionary Society the proportion is 1-11, in the Society for the Propagation of the Gospel it is 1-8, in the Wesleyan Missionary Society it is 1-8, and in the Foreign Missions of the Presbyterian Church of England it is 1-25. Our Presbyterian friends across the Border have always been honourably distinguished for the carefulness of their finance and the scarcity of their sinecures, and here we have the most cool-headed and impartial of statisticians bearing witness to the fact. If we turn to the cost of maintenance at orphanages we find that it varies from \$70 at the Female Orphan Home to \$200 at the British Orphan Asylum. Mr. Chignell is of opinion that much more forcible control ought to be exercised by the committees. Full details ought to be demanded of each charity by the publication of all its accounts, working expenses ought to be cut down, and an independent audit made of all the accounts. To effect these reforms Mr. Chignell advocates the formation of a Central Board of Control which would have authority over all the charities of London.

THE Belfast correspondent of the *British Weekly* writes: We have been having a nice little storm in a teapot among the Covenanters over one of their ministers, the Rev. Isaac Thompson, LL.D., of Drinbolg, taking part in political meetings during the late election. Dr. Thompson, who is an exceedingly able man, belongs to the progressive party among the Reformed Presbyterians. He does not hold, with his brethren of the Northern Reformed Presbytery, that to take part in a political meeting is either a breach of the law of his Church or in any way a contravention of its "testimony." His Presbytery, however, do not take that view of the matter, and he was called upon to answer for his conduct at a recent meeting. Censure was suggested, but Dr. Thompson would not submit to it on the ground that he had violated no law, and that he had not done anything that was not well within his rights. In the interests of peace, however, he consented to "back down" a little, and did so by a sort of gentle apology and promise not to give "offence" again. His action was seemingly construed into an unconditional surrender of his position, and he has had to defend himself in the press. Here is a quotation from his defence, and it sufficiently indicates both his political attitude and a large part of the reason for the action of his Presbytery: "In reply to a casual question, I used words to this effect—In the present state of popular enlightenment, or rather benightedness, as to the probable effects of impending changes, I rather think I should not attempt to address a political meeting for some time. It will take time to allow blinding passions to subside, and bring people to their right mind. Did the Presbytery construe this statement into a promise of my intention for all time and under all circumstances? My meaning, and it could not have been misunderstood, was that while passion and prejudice reign supreme, as they do in the North of Ireland at present, people will not look the political situation fairly in the face, or listen to the words of truth and soberness. When such ranting rubbish as 'Home Rule is Rome Rule,' and other like cries, cunningly devised to lead captive the silly ones, drive the unthinking masses into such a phrenzy of groundless fears that they cannot distinguish their real friends from their real enemies and oppressors, and make them, as men in a rage always will do, strike those who wish them best. This is the actual state of things, and while it continues I should certainly consider it very useless and very foolish to attempt to speak publicly on politics unless I was on the wrong side."