

## The Presbyterian Year Book.

### \* PRESS OPINIONS. \*

**PRESBYTERIAN WITNESS**, Halifax. It is an invaluable Hand-Book of Statistics and Facts, and exceedingly useful and convenient for reference. The arrangement of the contents is all that could be desired.

**EMPIRE**, Toronto: Its chief value, however, consists in its well arranged Rolls of the Synods and Presbyteries, its Alphabetical List of the Presbyterian Church, and its Thoughtful Papers by various writers, on topics of great interest to all Christians, especially to those belonging to the Presbyterian Church.

**GUELPH MERCURY**: This "Year Book" . . . gives in interesting facts, dealing with the progress of the denomination in Canada.

**GAZETTE**, Montreal: It certainly deserves support. Apart from the usual statistics, which are very full, it contains several essays on the history of Presbyterianism in Canada.

**WORLD**, Toronto. It contains all that is to be looked for in the way of rolls of Synods and Presbyteries, lists of ministers and other officers of the Church, Missionary organizations, various committees etc.

On the whole, this "Year Book" ought to be heartily welcomed and well supported by the people of the Presbyterian Church.

**KNOX COLLEGE MONTHLY**, Toronto: Evidently no pains have been spared that it might be full and accurate. Besides the usual contents of the "Year Book," there are well written and useful articles on the different Schemes and phases of the Church's work prepared by specialists in the several departments. . . . The "Year Book" is well arranged and neatly printed, and should be in the library of every one who is at all interested in our Church's work.

For sale by all booksellers. Mailed free of postage on receipt of twenty-five cents.

## Notes of the Week.

No representative elders will attend the General Assembly of the Church of Scotland, from Edinburgh town council this year. The Lord Provost moved that at the next meeting elders should be appointed, but Mr. Steel's amendment to the contrary was carried by twenty-two to sixteen, notwithstanding a member's assertion that Mr. Steel, in moving his amendment, was wasting his sweetness on the desert air. Aberdeen town council has also resolved, by twelve to ten, to send no representative.

JUDGING from the various newspaper reports of the proceedings at the Baptist Convention at Guelph, a fine spirit pervaded it. There was frank, free and full discussion, with no manifest tendency to spin out the debate by means of purposeless speeches and wearisome repetition. The position of the Baptists in the relation of Church and State is manly and well-defined. On the question of exemptions, there were several refreshing utterances. In this respect they certainly are in the vanguard.

DR. DALE, in his last address in Australia, made some emphatic remarks on the public and national duties of Christian citizens. These were founded on his personal observations during his tour of a class of professors who are to be found at the antipodes, it would seem, as well as at home. They are described by a South Australian journal as excusing themselves from the worry and toil of public life under the plea that they are citizens of another world, though we do not find them falling back upon this plea when they desire to take advantage of the means of gain and the other benefits which this world has to offer.

THE Rev. R. Gault, in Glasgow Free Presbytery, referred to the Sabbath desecration prevailing in England among the higher classes, from the Queen and Prince of Wales downward. The Sabbath Protection Committee expressed the conviction that the desecration of the Day of Rest is being stimulated by the concerts of sacred music held in the National Halls and in many churches on Sabbath evenings. Mr. Murray Mackay asked whether the praise meetings held in many of their churches were the sacred concerts referred to by the report, and Mr. Mair replied that in some of their churches there was something very different from what was known as praise meetings.

The New York Independent says: Dr. Patton's first appearance before the Princeton Alumni here as the President-elect of their college, excited great enthusiasm among the guests at the Hotel Brunswick banquet.

Dr. Patton in his speech set himself right as to how much and what kind of an American he is. He went farther and made some good points in the same line of thought as to what an American college should be. We agree with him that the schools of a country must grow out of the needs of the country, and that the "American college must be continued along the lines of historic continuity, and with reference to the special exigencies of our institutions." He added: "I do not believe that English and German colleges, however excellent, are as good for Americans as American colleges."

DR. MUNRO GIBSON presented a communication from the Evangelization Committee to the London Presbytery. He said that after thorough consideration they had come to the conclusion that they needed some one who would take the position of organizing agent for the Presbytery. The committee recommended the appointment of such an agent, whose duty it should be to seek to initiate evangelistic work within the bounds of the Presbytery, to be the medium through which ministers and others arranging for special services may obtain the assistance of willing and competent workers, to collect the necessary funds, and, when desirable and necessary, himself to act as preacher or evangelist. The Presbytery unanimously adopted the proposals of the committee.

AFTER long and spirited debate in the columns of our contemporary, the *Canadian Baptist*, the important questions of University federation and location were decided by the convention held in Guelph last week. The question of federation was first disposed of, the majority voting against the measure in the meantime. For the present, at all events, the matter of federation rests, but from the tone of the discussion it may be inferred that circumstances may arise occasioning a reconsideration of the subject. With the question of location it is different. As might have been expected Toronto was selected by a good majority as the site of the proposed McMaster University. The result will no doubt be satisfactory to all concerned and the new institution will be cordially welcomed in the great centre of higher education in the Province of Ontario.

THE English Presbyterian Church has of late been giving special attention to the matter of congregational singing. At the last meeting of the London Presbytery the Rev. John Mauchlen gave in the report of the Committee on Church Praise Fifty-six congregations had returned answers to the circular. Every congregation had a choir, and forty-three had a paid organist or choirmaster. As a rule the choirs were entirely voluntary, but thirteen found it desirable to pay leading voices, or to remunerate boys to ensure regular attendance. The edition of "Church Praise" containing the selected metrical Psalms was most in use. Only nineteen used the metrical psalter. The greatest activity was shown in the matter of praise. Thirty choirs expressed themselves willing to join in forming an association of neighbouring choirs.

A LENGTHY and involved discussion took place in Edinburgh United Presbyterian Presbytery on the question of withdrawing the missions from Spain and Japan. Mr. William Brown pointed out that the United Presbyterian was the only Scottish mission in the latter country, and Mr. James advised that instead of giving up the missions the Synod should use all possible means to encourage increased liberality, and that if retrenchment were still necessary it should be spread as generally as possible over all their missions. Dr. Kennedy reminded the Presbytery that the deficits in the receipts of the Foreign Mission Board had been running for a long series of years, so that the Board had not feared where they had no reason to fear. After some confusion resulting from cross motions, it was resolved to recommend the Synod to continue the work in Spain, and to deal

with the Japan mission in the way most helpful to the missionary interests of the Church.

A SCOTTISH contemporary says: It is a somewhat remarkable coincidence that, within a fortnight, there should have been two cases in Scotland of the celebration of a sixty years' ministry. The first, that of the United Presbyterian patriarch, Dr. Peddie, was celebrated in Edinburgh; the second, that of the venerable Dr. James Smith, of Cathcart. The lord provost, Sir James King, presided over a numerous and distinguished company at the banquet on the sixtieth anniversary of Dr. Smith's ordination. One of the most interesting incidents was the reading of a letter to the guest from Mr. George Burns, of Wemyss Bay, the last surviving son of old Dr. Burns of the Barony Church, in which he said: Many a time I have heard my father speak of you when you met at the Presbytery dinner in the Black Bull hotel. He used to tell of a custom the reverend brethren practised on one another in the way of a fine of a bottle of wine got up by a plausible pretext, such like as their discovery that my father had got a new wig, or some equally important event. You, as Clerk to the Presbytery, no doubt would consider it your duty to insert the incident in the minutes of the proceedings. Sir James King, in proposing the toast of the evening, referred to the fact that the Parish of Cathcart has only had two ministers during the last hundred years, and to the part taken by Dr. Smith in the events of the Disruption. Dr. Smith said he could almost fancy that evening was a continuation of a similar demonstration ten years ago, but for the absence of the dear familiar faces of some who took a prominent part at his jubilee. The true-hearted Jamieson, the ever-cheerful Gillan, the eloquent Munro, and others had gone to receive their reward, and he, who was then their senior, was left with strength to discharge his duties. He had lived to see the church twice in comparative weakness and twice regaining her strength and again overspread the land.

AT the Glasgow noon-day prayer meeting, recently, a letter was read from Dr. Somerville, containing a description of a visit paid by the venerable evangelist to the eminent Jewish reformer Rabinowitz, at Kischineff, South Russia. He arrived at Kischineff late in the evening, on March 1, and found Rabinowitz and his son-in-law waiting to receive him. Dr. Somerville describes Rabinowitz as an elderly, but vigorous man, rather tall in stature, having a deformed foot, and altogether unlike ordinary Jews. Rabinowitz informed his visitor he had come at a fortunate time, as the morrow would be the Sabbath. Of Rabinowitz's church and preaching, Dr. Somerville writes: It is up a stair, and somewhat poor in its exterior, the roof twelve feet above the floor. There were the law and the prophets in rolls, and before each a lighted candle. There were some sentences written in Hebrew on the wall above the table, and some other fragments connected with them. Rabinowitz, without gown or any ornament, was standing chanting Scripture before the candles and tablet. After reading he kissed the Bible, and laid it down again. Then, taking up the law, he kissed it, and read from Exodus xxxiv. - about the veil on Moses' face. He bowed at the name of Jehovah. Then he prayed in German, and then there was a special prayer for the king, at which all had to stand. He read 2 Corinthians iii from the Hebrew Testament as his text. He preached in "Jargon" for an hour all but four minutes with prodigious animation, rapidity and force, and plainly is possessed of qualities fitted to give him influence over the minds of other men. I confess the reading of the prayers, as also of the Hebrew Scriptures, was rather offensively rapid. The audience listened with attention, though there was no twinkling in the eyes corresponding to the vivacity and gesticulation of the speaker. He spoke about the blood of Christ that alone could take away sin, but the address seemed to be to Israelites rather than to sinners in general. However, Rabinowitz has very distinct ideas as to the difference between apparent and real Christianity. The service lasted nearly two hours.