

# THE CANADA PRESBYTERIAN.

VOL. 20.

TORONTO, WEDNESDAY, DECEMBER 23rd, 1891.

No. 51.

## CHOICE BOOKS! WITHOUT MONEY!!

### Canada Presbyterian Premium List

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## Notes of the Week.

PROFESSOR CHARTERIS in a paper read at the Deaconess Institute, Edinburgh, narrated the history of the Church's management of the poor, and urged that every congregation should maintain its own poor members free from the brand of State pauperism, and that the Church when establishing a mission should boldly take over the support of the poor.

A SCOTCH exchange gets off the following good thing, as true as it is terse: "We have erred and strayed from Thy ways like lost sheep" is a favourite exclamation of church-going sinners. But most sinners don't err and stray like sheep—who know no better—but like intelligent beings, half men and half something else, "who know the right and yet the wrong pursue." The "like-lost-sheep" litany may be overdone.

MR. MUNDELLA says without hesitation that never in the history of England has religious instruction been so well and so extensively given as it is to-day to the children of the elementary schools of the country. When the Education Act came into force there were 1,600,000 children in the elementary schools who were but wretchedly taught the Scriptures. Now there are 5,000,000, and the whole of them are well instructed in the Scriptures—so well that the teachers in the Sunday schools had to prepare their lessons carefully for Sunday. In board schools it is far better, at any rate, than the religious teaching given in voluntary schools, for in the former it is given by adult certificated teachers, while in the latter it is in charge of young pupil teachers who want teaching themselves.

EDINBURGH Free Church Presbytery by thirty to eight has approved the declaratory act respecting the Confession. Rev. William Balfour in moving disapproval characterized the act as the Septuagint version of the Confession of Faith, and declared the new doctrine to be that of the Evangelical Union. Its statement on the subject of the heathen was a dagger in the heart of missions, and its setting up of the Church as the judge of what is the substance of the faith is just the doctrine of the papacy. Principal Rainy in reply repudiated the suggestion that the committee had ever entertained the idea of deceiving the mind of the Church, and declared Mr. Balfour's treatment of the act to be characterized all through by violent suspicion.

THE Rev. J. Moir Porteous, D.D., of Edinburgh, died the other week in his sixty-eighth year. Ordained in 1868 the deceased had for many years filled the pastorate of the Cowgatehead Church, where the present Moderator of Assembly, Professor Thomas Smith, ministered for twenty years, prior to his appointment in the New College. Towards the end of December, 1889, Dr. Moir Porteous presided at the jubilee meeting of the former minister of Cowgatehead, when he himself received a testimonial in proof of the regard entertained for him by the young men and women of his congregation. Dr. Moir Porteous, outside of his purely parochial duties, took an active part at all times in the anti-Popery movement. His latest public appearances in this connection were at the meetings addressed by Miss Cusack, "the Nun of Kenmare."

THE Glasgow *Christian Leader*, which under its new management fully sustains the high reputation it acquired under the late Mr. Wylie's direction,

has the following, Archdeacon Farrar, on the "Epitaphs in Westminster Abbey," has collected a group of facts, sometimes quaint and sometimes touching. On the monument to an old verger there is a blank line, he was also a champion prize-fighter, and the proposal to record this fact was vetoed by the Dean. A stupid comparison between the forgotten John Philips and John Milton was rejected by another Dean, not because it was in bad taste, but because the walls of the Abbey ought not to be disgraced by the name of Milton! Beneath Milton's bust, however, there is an inscription, simply denoting that it is to the author of "Paradise Lost," and then enlarging on the offices of the donor. Dean Stanley has the credit of having done much to restore the epitaphic literature of the Abbey to its proper dignity and point. Thus, on Lord Lawrence we have: "He feared man so little, because he feared God so much;" and on Lord Shaftesbury: "Love—Serve." These almost approach the classic terseness of "O Rare Ben Jonson," and the pathetic simplicity of "Here lyes Jane Lister, dear Child." Verbose adulations, of course, are to be found as well as some sillinesses; so, too, are apt and eloquent sentences; some antitheses are very quaint; others consist of nothing but names and dates; and there are but few, if any, of the *mal à propos* humours of country graveyards; the veto of the Dean prevents such inscriptions as an army chaplain, Rev. Arthur Male, copied from a grave in Afghanistan: "Sacred to the memory of the Rev. — Sonnenthal. He translated the Scriptures into the Afghan tongue, and was shot by his own chowkeydar. 'Well done, thou good and faithful servant.'"

THE Irish Presbyterian Church has lost two of her distinguished sons recently. Sir James P. Corry, M.P., an enterprising merchant and active Christian worker is one, and the Rev. Dr. A. C. Murphy is the other. Of the former the Belfast *Witness* says: At an early age Sir James (then Mr. Corry) commenced business with his father, and in connection with his brothers, Messrs. John and Robert W. Corry, he carried on the shipping and timber business till his death, and maintained the character for honour, honesty and enterprise which was one of his father's legacies. Trained as he was in business by his father, and in religion by Dr. Morgan, in Fisherwick Place, the foundations were laid for making the best of both worlds. His after-life proved that the seed sown fell upon good ground and brought forth fruit in abundance. He took rank as one of our merchant-princes, and gained a character for large-hearted benevolence and Christian worth, as well as for commercial integrity. He became connected with various boards and public institutions in the town, and in connection with each discharged his duty with faithfulness and the one great desire of serving the interests of the community amongst whom his lot was cast. Of the death of Dr. Murphy, the popular pastor of Elmwood congregation, Belfast, the *Witness* says: On Wednesday last the quiet cemetery at Balmoral, where so many of the worthies of the Irish Presbyterian Church sleep their last sleep, opened its gates to receive the dust of one of the most accomplished and cultured clergymen that the Church ever possessed, the Rev. Andrew Charles Murphy, D.Lit. His death came with startling suddenness. On Sunday week he was in his own pulpit, and during the next few days he was moving about among us, busily engaged in the work of his profession. On the Wednesday he became ill, and medical aid was summoned. His malady was pronounced to be influenza, which is levying such a heavy tribute among us at present. No danger was at first apprehended, but the disease seems to have settled virulently in the sufferer's throat, and by Saturday so perilous was his condition that tracheotomy had to be resorted to to give him even a chance of life. It proved powerless, however, to save him, and despite the unremitting efforts and exceeding skill of Professor Sinclair and Dr. Byers, he quietly slept away about half-past one o'clock on Monday morning. On the Wednesday of last week he took ill; last Wednesday his remains were laid in their mother earth. No wonder the community has been moved by his death as it has seldom been.