

THE CANADA PRESBYTERIAN.

VOL. 21.

TORONTO, WEDNESDAY, MARCH 2nd, 1892.

No. 9.

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 requests 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 Roll 60 cents; of School Register 70 cents each. Address—

PRESBYTERIAN PRINTING & PUBLISHING CO. (Ltd)
5 JORDAN ST., TORONTO.

Notes of the Week.

THE funeral of the late Rev. Dr. Hanna, in Balmoral Cemetery, Belfast, was made the occasion of a great public demonstration. Over 50,000 lined the streets, and the procession included several Irish Unionist M.P.'s and distinguished politicians.

DR. MUNRO GIBSON created much laughter in the London Presbytery by mentioning that a gentleman to whom he was introduced in the train as Moderator of Synod, asked, "And what do you mean by moderation in a call?" Dr. Gibson thought their phraseology might very well be moderated.

THE programme committee of the Pan-Presbyterian Alliance have requested Rev. Dr. James Kerr of Glasgow to prepare a paper for the meeting at Toronto in September on "Aspects of Romanism in Great Britain and the Colonies." Dr. Kerr has been elected a fellow of the International Society of Literature, Science and Art.

PROFESSOR HUXLEY'S letters in the *Times* assert that the Mosaic account of creation contradicts science by teaching the distinct creation of each species of plants and animals, and laying down an order of creation which is at variance with facts. The Duke of Argyll, Canon Girdlestone and Mr. Anderson have opposed Professor Huxley's views.

A SERIES of prayer-meetings was held recently in Exeter Hall in connection with the powerful movement that has been aroused against the opium traffic in India and China. A very deeply earnest spirit pervaded these meetings, in which many of the men best known in the religious world took part, including Dr. Maxwell, Mr. Donald Matheson, and others.

OF the 288,159,672 people in India more than two-thirds are returned as Hindoos, less than one-fifth as Mahometans, about one-fortieth as Buddhists, and less than one per cent.—viz., two and a quarter millions—as Christians. From this return it would appear that Buddhism does not hold the large place in Indian life that it has been given in English literature, and that Christianity is still on the stage of the "little leaven," by no means a dependent one, in that country.

DR. JOSEPH PARKER addressed these words to young ministers at a recent service: You are not George Whitefield simply because you have a cast in one eye; you are not Mr. Spurgeon because you are eccentric. A man is not necessarily Byron because he limps, nor is one inevitably Burns because he drinks. Many men were puzzling themselves quite needlessly in trying to account for Mr. Spurgeon's success. They could only account for it by the fact that he was sent from God—he lived in God. God lived in him.

A CORRESPONDENT of the Belfast *Witness* closes his recent letter with these words: Whether criticism is to bless or to blight the Church will, I believe, depend on whether or not the coming generation of Old Testament scholars will prove to be strong men, who will not be mere mouthpieces of Continental authorities, but give us a sound judgment of their own on the facts of the case, and who will not be afraid to let it be seen that piety towards

the Word of God, of whose incorruptible seed they have been born again, leads them to challenge with a jealous scrutiny everything that appears to infringe upon its honour.

THE results of the last Dutch census have now been published. The population of Holland, which is about 4,500,000, is composed as follows: Protestants, 2,810,000; Roman Catholics, 1,500,000; Jews, 100,000; Jansenists, 8,000; not classified, 82,000. The 2,810,000 Protestants are thus classified: National Reformed Church, 2,250,000; Christian Reformed Church, 189,000; Netherlands Reformed (Doleerende) Church, 181,000; Lutherans, 84,000; Mennonites or Anabaptists, 53,000; Remonstrants or Arminians, 10,000. The census of 1891 shows that during the last ten years there has been a very visible diminution of the Roman Catholic population. According to common opinion, the Roman Catholics were about two-fifths of the population—say 1,800,000; as a matter of fact they number only 1,500,000—that is one-third. This discovery has astonished every one.

THE *Christian Leader* says: The Sunday Observance League of France gives hope of better things for that country. It is a national growth and not a slowly acclimatizing plant like the "Mission M'All." It held a congress last week in Paris in the hall of the Geographical Institute. There were about five hundred delegates present from all parts of France. M. Léon Say, the distinguished publicist, took the chair, and was supported by an ex-President of the Senate, several prominent politicians, the Abbé Garnier, a good many Protestant pastors and a Jewish rabbi. The report showed that the society was rapidly increasing in strength, specially in the provinces. In Bordeaux and Lille great results had been attained, and generally there was hope of better things in future with regard to the Day of Rest. In our country we have a Rest Day, but we are endeavouring by all means to minimize it.

THE Rev. Charles G. M'Crie, of Ayr, in the first of his Cunningham lectures which he is delivering in the assembly hall, Edinburgh, on "The Public Worship of Presbyterian Scotland Historically Treated," dealt with the Celtic and Anglo-Roman worship in Scotland. While Presbyterianism, he said, was a form of Church Government, historically it was a good deal more, for there had come to be associated with it, Christian life of a particular type, a confession of theology of a pronounced school, and a well defined ritual of divine service. Remarking that antiquarian remains showed there had been Christian membership in Scotland prior to the departure of the Romans, the lecturer traced the history of Christian worship through the Monastic period down to the Reformation. He could not share the favourable view so often taken of Queen Margaret, who could neither live nor die in comfort. Worship had become a weariness of the flesh when the Reformation day dawned.

THE School of Practical Science in Toronto was formally opened last week. The large and spacious public hall in the new building was filled in every part with an interested audience, and many were unable to obtain admission. The platform was occupied by leading representatives of educational institutions, and the Hon. G. W. Ross, Provincial Minister of Education, presided. Professor Galbraith, Principal of the School of Practical Science, read a most interesting, lucid and thoughtful paper on Technical Education, concluding with an explanation of the purpose and equipment of the School in its various departments. Professor Coleman spoke more particularly of the need for greater encouragement in the prosecution of the study of Metallurgy. Hon. Edward Blake, Chancellor of Toronto University, and Sanford Fleming, Chancellor of Queen's University, delivered brief and appropriate congratulatory addresses. The departments, with all the machinery in operation, were then thrown open for the inspection of those present. This finely-equipped institution for the promotion of scientific technical educa-

tion has the promise of a brilliant future of great usefulness before it. It will be a new show place added to the many that will interest visitors to the capital of Ontario.

THE *Montreal Witness* concludes an article on the electorate with the following paragraph: There seems to be as yet no appreciable revolt against the evils which have humbled the country. What seems to be needed now is not politics but religion. The land is full of churches, and the corruption of our public life shows how far they have trained the people in matters of right and wrong. The ministers and priests may not imagine that it is their teaching that is to blame because they have no members of Parliament in their congregations, but the members of Parliament and other official representatives of the people are just those whom the people choose and are, to say the least, quite equal in morals to those who elect them. The fact is we seem to need a great deal more robust ethical teaching than we get. We need a reformer who will be able to take the young men of the land after him and swear them in as life-long opponents of all iniquity. We need such golden teachings as those uttered a night or two since before the young men of the Young Men's Christian Association. The Christian doctrine of political life is wrapped up in these words of Mr. Ames: "No Christian young man has any call to politics unless he is willing to work solely that right may triumph. The moment that he makes personal advancement an incentive for his labour he lays himself open to temptation which cannot fail to wreck his moral life." Every word of this ought to be pondered, especially the last clause. It is concentrated truth. Our politicians, on hearing it, may well look each other in the face as men of old did and say, "Who then can be saved?" and the only answer now, as then, is that "with men this is impossible, but with God all things are possible."

WE sincerely regret, says the *British Weekly*, to see the death of our excellent friend, Dr. Hugh Hanna, of Belfast, announced. Dr. Hanna was principally known to the English and Scotch public as a Unionist, indeed as an Orangeman, although we are not sure whether he accepted the latter name. In all the Irish controversies of the last generation he took a most prominent part, and he was a favourite butt of the *Saturday Review* in its early days. Dr. Hanna, however, was much more than a controversialist; he was a faithful minister of Jesus Christ, and rendered in his day the highest service to the Christian cause. In the revival of 1859, he was one of the chief labourers, and in 1870 his great church in Belfast, St. Enoch's, seated for two thousand people, was erected mainly by his indefatigable exertions. Indefatigable indeed he was, for not content with preaching, he was a great educator. The splendid system of schools in connection with his Church, their admirable organization, and the untiring energy of skill with which he superintended them are known to all in Ulster and many beyond it. In ecclesiastical business, in charitable work, as chaplain of the Presbyterian troops, in innumerable ways, Dr. Hanna continually and unselfishly laboured, and no more notable figure has appeared among the vigorous race of which he was so worthy and eminent a representative. His church was placed at the disposal of the Pan-Presbyterian Council during their Belfast Assembly, and the perfect arrangement, largely due to Dr. Hanna himself, was the admiration of all the members, while the singing of the Scotch Psalms by his choir was very memorable and impressive. His own cordial and genial presence was seen everywhere. Though the keenest of controversialists, he was singularly free from littleness or malice. He was a constant reader of this journal, and often favoured us with long communications expressing, we are sorry to say, dissent much more frequently than agreement, yet, nevertheless, always very welcome and always respectfully considered, because so obviously the outcome of a brave, sincere and upright nature. No one who ever came in contact with Dr. Hanna thought of him other than with affection and regard, and it will be hard to find another champion as stalwart and another servant as unwearied.