

# THE CANADA PRESBYTERIAN.

VOL. 17.

TORONTO, WEDNESDAY, JULY 4th, 1888.

No. 28.

## Notes of the Week.

THE Glasgow philanthropist, Miss Beatrice Clusgon, expired suddenly on a recent Monday at Ardrossan. The lady, who was sixty-one years of age, founded several institutions for the benefit of the suffering in her native city. Of these the best known are the Broomhill Home for Incurables, near Kirkinilloch, and the Convalescent Homes at Lenzie and Dunoon. By means of bazaars and otherwise she raised about \$175,000 for the institutions she called into existence.

PROFESSOR MILLIGAN, in laying before the General Assembly of the Church of Scotland the report of the committee on the efficient superintendence of the ministry, said they would hardly go to the Episcopal Church for a means of efficient superintendence and they could not see the proposals made by other Churches without feeling that these were more fitted to be a warning than an example. He could conceive of nothing more disastrous to the ministry than such proposals as have apparently found acceptance elsewhere.

THE Free Church General Assembly appointed the following ministers and elders as members of the Pan-Presbyterian Council which meets in London from the 3rd to 12th July: Principal Rainey, Dr. Somerville, Principal Douglas, Professor Blaikie, Dr. Walter C. Smith, Dr. Marcus Dods, Dr. James H. Wilson, Professor Lindsay, Rev. Messrs. Norman L. Walker, John McEwan, John Mackay, C. A. Salmond, David Whitton and W. M. Alexander; Sir Thomas Clark, Lord Provost of Edinburgh, Mr. William-Henderson, Lord Provost of Aberdeen, Mr. Stuart Gray of Kinfauns, Mr. Charles J. Guthrie, advocate, Mr. R. R. Simpson, W.S., Sheriff Cowan, Mr. John Galloway, Glasgow and Mr. James Balfour, W.S.

ONE of the things that were wanted to make the Missionary Conference more successful, says the *Christian World*, was a good deal less of the air of Mildmay Park. Before people subscribe to missionary societies they require in these days to know what kind of message is going to be sent through the world with their money, and there are many folks who would give freely to large schemes of Christian philanthropy for raising, enlightening, and generally benefiting the heathen, who are not prepared to expend cash in spreading among black men the narrow and distorted theories of the Conference Hall. How was it that Professor Drummond was not allowed to speak recently, when he sat next the Countess of Aberdeen on the platform? There were cries for him and references to him by speakers; but he was apparently carefully suppressed by the organizers of the meeting.

COMMENTING on the recent meeting of the General Assembly, the *Halifax Morning Chronicle* says: The Assembly is full of able and clear-headed men. It is characteristic of the Presbyterian Church to cling closely to the old faith and practice. The spirit of innovation is kept well in check, and no one is able to charge the Assembly with want of devotion to the old landmarks. Presbyterianism was founded amid trials and persecutions, and became the chosen faith of a race of solid men, who knew how to transmit it unimpaired, even in evil days. Whether the Westminster Confession of Faith is destined to live through all times may be a question which men may debate, but it is only just to state that it shows no signs of decadence at present, and seems to suit the necessities and meet the wants of the large and influential body who now profess loyalty to its tenets.

WHEN a clergyman of eminence and ability renounces Romanism, he is usually assailed with slanderous accusations. Should they prove to be founded on fact, they clearly evince that so long as a delinquent minister chooses to remain in the Church of

Rome, his transgressions will be carefully concealed. But if he break with the community, his evil deeds will be used as a scourge to lash him with. In the case of Monsignor Bouland, a recent distinguished convert from Romanism, it was insinuated that he was morally tainted. Having made application for reception into the Protestant Episcopal Church in the United States, Bishop Potter instituted a searching investigation into his character and antecedents, which resulted in the complete vindication of M. Bouland from the aspersions with which he was assailed. He is now received into the Church, and it is said will be sent to preach in Paris.

THE *Record* has issued, apropos of the Missionary Conference now sitting in London, a conspectus of all the missionary enterprises of the Christian world, excluding those of the Church of Rome, directed entirely or in part against non-Christian populations, Jews, Mohammedans, idolaters or nature-worshippers. We learn that there are in Great Britain and its Colonies 113 such organizations and an almost equal number in foreign countries, the grand total being 223. Of the home organizations twenty-seven are described as undemoninational, twenty-five Episcopal; the others are—Methodist six; Congregationalist, one (London Missionary Society); Presbyterian, seven; Friends, two; Bible Christian, one; Baptist, two; Plymouth Brethren, twelve; miscellaneous, five. Of foreign organizations more than half, fifty-six are in the United States; the other countries named are Germany, twenty; Switzerland, four; France, one; Denmark, two; Sweden, eight; Norway, three; Russia, two; Netherlands, fourteen.

THE Sociological Committee of the Canada Institute, have recently issued a circular which indicates what they are doing for the acquisition of Indian lore. The institute is desirous of collecting and incorporating in its "Proceedings" reliable data respecting the political and social institutions, the customs, ceremonies, beliefs, pursuits, modes of living, habits, exchange, the devolution of property and office which obtain among the Indian peoples of the Dominion, and of enlisting voluntary co-operation in the work. It feels that this department of research has not been so fully cultivated in Canada as its importance demands, fears that the opportunity of gathering and carefully testing the necessary facts may, with the advancing tide of European civilization, soon pass away, and is of opinion that much light may be cast upon the genesis and growth of government as well as upon legal, sociological and economic thought by an accurate study of our Indian tribes in their existing conditions and organizations. Contributions to the philology of the Indian tongues and additions to their folk or myth-lore will be welcomed.

SIR MONIER MONIER WILLIAMS presided at a crowded meeting of the Missionary Conference, when Buddhism and other heathen systems with their character and influence, were compared with those of Christianity. Sir Monier analysed the claims of the advocates of Buddhism that it was "the Light of Asia." He admitted that there might be in it enlightenment for the mind; but there was no revelation in it of the knowledge of the depravity of man's own heart, or of the evil nature of sin. There was no knowledge of the Divine Father, nor of a Divine Saviour. He contrasted the teaching of morality with that of Christianity, and showed that while Buddhism sought the utter extinction and annihilation of life, Christianity regarded life as the most precious and sacred of all possessions, and what man was to do to obtain eternal life. Rev. Dr. W. Shoolbred, from India, Moderator of the United Presbyterian Church, followed with a paper on "Jainism"; Rev. Dr. F. F. Ellinwood, secretary of the Presbyterian Board of Missions, New York, with one on "Hinduism"; and Rev. Dr. J. Murray Mitchell, on "Parseeism, or Zoroastrianism." In the discussion which followed, Dr. R. Pringle, medical officer in the Bengal Army;

Rev. G. Smith, from China; Rev. J. Kennedy, from Benares, and Rev. U. Shaw, of the Irish Missions, took part.

THE following manly and outspoken protest against Sunday labour on the Welland Canal appears in the columns of a local journal: Great indignation is manifested at a fresh order from the canal authorities to keep the new canal open until eight a.m., on Sunday, and to open it at nine p.m. This is not only a direct violation of the law, but an outrage on the feelings of a Christian, Sabbath-observing community, and is done in the interest of a few grasping ship-owners, mostly Americans. Time and again has this been done, and the order repealed in response to the popular cry of disapproval. It is time it were stopped for good. The canal belongs to the people of Canada, and the people of Canada want it closed on Sunday, and its employees enabled to observe the day in a becoming manner. But we should like to see some employees sturdy enough to refuse to break the law of both God and man by working on Sunday, and see if their superiors would dare dismiss them for it. A measure of responsibility rests with those who lend themselves to an unrighteous cause. The fact that their situations are "in danger" does not make it a sinless thing to intelligently violate the Fourth Commandment. Many men have made and are making sacrifices for conscience sake, and will do so so long as right and truth are reserved amidst a tendency of the age to immolate every virtue on the pile erected in mammon's honour. Let the bridge and locktenders refuse to violate the Sabbath, and the Government will have to honour their position.

THE *British Weekly* says The Rev. R. J. Lynd, of Belfast, Moderator of the General Assembly of the Irish Presbyterian Church, is now recognized as the foremost pulpit orator in his denomination. Mr Lynd hails from the neighbourhood of Coleraine, and first gave proof of his remarkable powers as a public speaker during the great revival of 1859. He is now successor to Dr. Cooke in May Street Church, Belfast, where he is not only greatly beloved by his own people, but is looked upon as one of the chief ornaments of the Presbyterian Church. Mr. Lynd delivered a touching address as Moderator, in which he said: The position in which you have placed me I can unaffectionately say has been none of my seeking. For me it would have been sufficient, while God has work for me to do here, to do it in a less prominent sphere, and to go softly all my days, as, indeed, I still hope to do. But if any of you have an eye for detecting weakness or defects, or elements of unfitness, let me assure such brethren they are not making novel discoveries. I have travelled all that way in advance of them long ago. With dimmed eye and bleeding heart I have trod it every foot; and in all this Assembly I am convinced there is no brother more deeply penetrated with a sense of his own deficiencies, or who, in spirit, lies lower in the dust of self-abasement before God and in presence of his brethren than the man in your magnanimous benevolence you have called upon to preside over you. The honour you have done me will, thank God, gladden the hearts of many dear and beloved friends, for whose sake I value it almost more than my own—but ah! the satisfaction which springs from such honours as man can bestow is ever mixed with sadness. Eyes that would have shone through a mist of thankful tears this night sleep in the dust; and faces in this Assembly revered by me from childhood, which would have beamed with pleasure, have vanished—and voices which would have been tremulous with glad congratulations, are for ever still. But I bless God for the lessons they taught—the example by which they enforced their teaching, for the inspiration they gave, and the prayers they breathed for me to heaven. I trust I may be enabled to look upon your call as the call of my Master to heavier responsibilities—to increased fidelity, and to a complete consecration.