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Notes of the Week.

It is provided in Mr. Thomas Nelson's will that should it at any time appear that the shelter-halls for working-men for the erection and endowment of which he has left \$250,000 are not serving a beneficial purpose his trustees may, after consulting with Dr. A. H. F. Barbour, dispose of them and apply the money to such other benevolent purposes as they and Dr. Barbour may think proper. The trustees are empowered to turn the great publishing firm into a limited company.

EDINBURGH Free Church Presbytery by twenty-nine votes to ten have rejected Rev. John M'Ewan's overture to have a variety of amendments made on the Declaratory Act. Rev. Dr. Balfour said the Act even if so amended would not be acceptable to him. Principal Rainy, who complimented the mover on his conciliatory spirit, acknowledged that the Act has caused apprehension to some, but maintained that its moderation had displeased others, so that it might well be left alone to serve its purpose in the meantime.

THE appointment of Sir Gerald Portal to enquire into the value of Uganda is, says a contemporary, a fine compliment to his integrity if the Government are not inclined to take the place of the Company, for he has already given his private opinion in favour of its retention. He is an expert African traveller and, being at Zanzibar, can go at once. Most persons will argue, however, from his appointment, that Uganda will be placed under British protection. It is not the first time that the failure of a commercial enterprise has dragged the nation into the policy of ousting native chiefs.

It is probable that at the close of his Edinburgh mission Mr. McNeill will return to Ireland to make an evangelistic tour through the south and west. The attitude towards him in Dublin of the Protestant Episcopalians and of a large section of the Roman Catholic laity has been so sympathetic that he is expected to exercise great influence for good throughout the whole country. At one of his meetings in the capital the chair was taken by Lord Plunket, the Protestant Episcopal archbishop, and Mr. McNeill said he saw no reason why Archbishop Walsh should not also have been present.

A CORRESPONDENT of the *British Weekly* writes The acceptance of the pastorate of Park Street Congregational Church, Boston, U.S.A., by the Rev. Dr. Pentecost, is not only a great disappointment to the friends at Marylebone, but a surprise to those who have been best acquainted with Dr. Pentecost's relation to the church in London. Very considerable expense has been incurred in repairing the Marylebone manse, and in fitting it up according to American ideas. Those who noticed this going on naturally imagined that Dr. Pentecost had "come to stay." It seems, however, that in this they were mistaken.

MR. WILLIAM MACLEAN, of Plantation, a well-known citizen of Glasgow, died recently in his eighty-eighth year. He was a member of Plantation Presbyterian Church, his wife who predeceased him being a daughter of Rev. Dr. Muter, of Duke Street Secession Church. In early life he published a volume of "Christian Poems," which was followed some time afterwards by "Brennus" and "Alcander," two dramatic pieces. He had also fine musical taste, a large number of sacred tunes having been composed by him. When the Queen visited the Glasgow exhibition of 1888 she accepted an ode, both the words and music of which were his. He was a frequent occupant of the Justice of the Peace bench,

and he took much interest in the Royal infirmary and several other benevolent institutions.

EDINBURGH presbytery has been divided into seven districts for the purpose of the enquiries to be made by the Assembly's commission. The returns state religious indifference to prevail from three to thirty-three per cent. of the Protestant population. A feature is the practical sub-division of two-roomed houses into one-roomed houses by the taking in of a lodger. The almost entire absence of temperance societies in connection with the churches was noted by Dr. Lang. He emphasized the fact that the presbytery and not the parish is the unit in the organization of the church, and stated that the Assembly had appointed the commission as a protest against the growing evil of Congregationalism. The latter remark was greeted with loud applause.

It is still a matter of remark, says the *Ottawa Free Press*, that there is not a Presbyterian in the Dominion cabinet. So far as the members of that denomination are concerned the principle of class representation seems to have been ignored. But perhaps Sir John Thompson could not find a Presbyterian willing to enter a cabinet along with Messrs. Haggart, Carling, Foster and Sir Adolphe Caron. It would be difficult to find a Presbyterian who believes that class representation is a principle at all. Many of them do believe rather that it is an indication of the lack of principle. That no Presbyterian is in the Dominion cabinet, is the Government and the country's misfortune, but not a matter of deep regret to Presbyterians. As it is they make their influence felt in the House of Commons, and in most of the Provincial Legislatures. They are to be found on both sides of politics, though most of them are on the right side. The ambition of the average Presbyterian is to be a good citizen, and he usually leaves the hunt for office to the churches that by long experience have become adepts in the use of corporate influence.

THE Presbyterian churches ordain foreign missionaries to their work: Why, asks a Scotch contemporary, do they not ordain home missionaries? Be the causes what they may, the fact stands that until the ordination of Mr. Campbell N. Moody, M.A., the other Sabbath evening, there was not an ordained home missionary as such in Scotland. So unprecedented was Mr. Moody's request to Glasgow Free presbytery for ordination, that the responsibility of the step was laid upon last Assembly, who gave the necessary sanction. Mr. Moody has been labouring for two years in the mission district of Free St. John's, Glasgow, situated in the region of the cattle market, and, as his view of the importance of the work is such that he desires to devote his years to it and not to seek a charge, he naturally wished to obtain the full status of a Christian minister, as due alike to the work, to the Church, and to himself. The ordination sermon was preached by the Rev. J. S. Carrol, M.A., Free St. John's, before an overflowing congregation, in the Mission premises in East Hill Street, and the Rev. John Urquhart delivered the ordination charge. The induction soiree was held on the following Tuesday, in a crowded hall, and Mr. Moody was then presented with gown, bands, and Bible (Revised Version.) We wish the Church well in this important step which it has taken.

THE *Christian Leader* says: One more link with Disruption times is broken. There was no better-known man in the Free Church among the past moderators than the Rev. Dr. James Chalmers Burns of Kirkliston. He had passed the moderator's chair so long ago as 1879, and since that time he had seemed to his friends as if rejuvenated by the experience. Of a clerical family on both sides, he was early designated for the ministry. To the university of Glasgow he went as a mere boy to attend the classes in Arts, and at the close of his career there he migrated to Edinburgh, in order to have the benefit of the teaching of Chalmers, at that time

dominating the theological atmosphere of Scotland. As early as 1837 he was called to the pastoral charge of the Scots' church, London Wall, the pulpit of which he occupied for some years. At the Disruption time his heart went out so much to the 400 ministers who left their manses and churches that he was not content till he settled in the Church which had risen out of the earth—like Aladdin's fairy palace, built in a single night. Young Burns settled in 1843 at Kirkliston, where he was not long in gathering a congregation around him. Here he became for nearly half a century one of the best-known men in the East of Scotland, and his interest in every good cause was assured. He was always much interested in the affairs of the Presbyterian church in Canada, in whose college one of his uncles was a professor. He was long the convener of the Colonial committee of the Free Church. Thirty-two years ago he spent a winter in the Dominion, and, having preached in two churches for a space of time—one in Montreal and the other in Quebec—he received cordial invitations to continue in the pastorate there, but he elected to return to his work at Kirkliston. He went, however, once again to Canada as a delegate to the Presbyterian assembly, along with Dr. Wilson of the Farclay. Dr. Burns was a fine representative of the old style—the grand style of Scottish minister. His dignified presence, his suave and natural courtesy, his genial kindness of disposition, won him attention, liking and respect wherever he went. He continued full of active work and interest in all his old schemes and friendships almost up to the last. May there be men as wise, as able, and as steadfast among the youthful heads, for the old shocks of corn are quickly being gathered home, fully ripe.

THE *Dublin Figaro* says: A real phenomenal orator has lately been amongst us in the Rev. John McNeill. He came, barely announced, to take up the Moody mission from the hands of the world-famous evangelist. We knew nothing about McNeill in Dublin, and those who were interested in these revivals heard, with a stare of astonishment that Mr. Moody had transferred his charge to a young Presbyterian from Scotland. People heard the statement, and ominously shook their heads. The committee arrangements were so defective that no one met the unknown young orator on his arrival. He appeared on the platform, weak with sea-sickness, and faced eight thousand strange faces. He spoke, not as he speaks when in health and spirits, but still in a manner which made the immense audience feel that a master mind had arrived. Then followed the afternoon meetings to business men in the Leinster Hall, with successive evenings in the Rotunda Gardens. At first the business men came in fifties, next day in hundreds, then and thereafter in thousands. Moody is a splendid type in his way—a simple, sympathetic man, very much in earnest. McNeill is all this and more besides. He is, in fact, one of the greatest speakers of the present day. There was nothing in his teaching to shock the conventional Protestant or the most devoted Catholic. He had no ritual; he never ventured within a hundred miles of controversy. He usually took some simple incident from the New Testament, developed it with a wealth of descriptive and emotional power which frequently touched the heights of epic poetry, then, dropping from the clouds, applied the story to some simple, human moral of everyday life. There was no straining after effect, no words of four syllables; everything was done in plain English, and yet thousands and thousands were held spellbound by the magic of his oratorical power. A fortnight ago John McNeill entered Dublin a stranger; his name is now a power in the city. At one of Mr. McNeill's afternoon meetings, Rev. Canon Marrable in the chair, it was proposed by Rev. Henry Montgomery, and seconded by Colonel MacGregor, that inasmuch as an earnest and widespread desire exists all over the land for Mr. McNeill to undertake a mission in Ireland extending over a lengthened period, the meeting heartily endorse such desire, and cordially invite him to consider the proposal of many Christians from all parts of the country.