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Notes of the Week.

NEWS has been received from Rev. Jonathan Goforth, missionary in Honan, China, by letter dated April 3, stating that himself and family are in good health, and that hopes are entertained of the cessation of the annoying disturbances that were prevalent recently. Matters generally are in a prosperous condition. The letter contained two genuine visiting cards of the Emperor, bearing his autograph.

THE Scotch Church Mission, of Jersey City, N. J., was, on May 14, constituted a Church, to be known as the John Knox Presbyterian Church. Sixty-one persons united in fellowship at the organization, and several more were admitted at the first communion, Sunday, May 17. The handsome edifice in which the congregation gathered by Mr. Houston, the blind evangelist, now worships, is the gift of Mr. George R. McKenzie. This mission was originated by the congregation of which Rev. David Mitchell is pastor.

THE Rev Charles Moinet of Kensington, London, in pleading from the pulpits of St. George's and the Barclay Church, Edinburgh, for financial help towards the Home Mission Schemes of the English Presbyterian Church, spoke of the difficulties in the way of extending the Presbyterian cause in England through the prejudices and amusing ignorance of the people. He also showed how through the leasehold system, by which the buildings are forfeited to the landlord at the end of the lease, the cost of churches is great.

ROME, says Dr. Grattan Guinness, was at work in China two hundred and fifty years before Protestant missions had commenced in that land, while in Japan, where Protestant missions only date back to 1860, Romish missions began in the time of Xavier, more than three centuries ago. Yet, during the short time of their existence, Protestant missions have grown with such rapidity that they have already more than overtaken those of the Church of Rome. They have everywhere produced results of a purer and more permanent nature.

A MEETING of the Christian Endeavour Executive of Ontario, composed of Mr. Colville of Peterborough, president; Rev. J. A. R. Dickson, B.D., Galt; Miss Carson, London; Mr. Morris, Hamilton; and A. H. Hardy, B.A., Lindsay, secretary, was held at the Bible Society's room, Toronto, last week. Business was transacted with reference to the international convention at Minneapolis, and also in preparing a programme for the Ontario union meeting in Peterborough, Ont., in October. The societies are multiplying rapidly, there being now 455 societies and a good number of junior organizations in existence.

VASSILI IVANOFF, one of the principal leaders of the Russian Stundist movement, who has been in gaol since August last charged with propagating Protestantism, still remains there untried. The police have been engaged in trying to collect evidence against him, but their efforts have totally failed. It is now reported that the notion of trying him at law will be given up, and that as soon as the road across the Caucasus is passable he will have to tramp across the mountains in chains, and settle in one of the Transcaucasian provinces under police surveillance.

THE *Christian Leader* says: Mr. Stephen Williamson, M.P., in a long letter to a member of the Free Church branch of the Laymen's League, collates a number of utterances of Dr. Chalmers on the question of a State Church, and shows that the views expressed by the great leader of the Free Church shortly before his death were but the hasty effusions of impatience, resulting from his mortifications at his plan for the working of the sustentation fund having been set aside in certain particulars that he deemed of the highest importance. Mr. Williamson's decided conviction, on a calm and dispassionate consideration of all the materials, literary and historical, at his disposal, is that if Dr. Chalmers were now with us he would be in perfect accord with those who constitute the majority in the Free Church.

THE Assembly, says the *Interior*, puts an end to conference with the Episcopalians with a view to organic unity. We were on the Committee of Conference, and never saw a ray of light on that path. Such hopefulness as any of the Committee had came, in our opinion, from the optimism of that most sweet-spirited and consecrated of our living Christian fathers, Rev. Dr. Joseph T. Smith. His hopefulness, it seemed to us, came largely of desire that the prayer of Our Lord might be speedily realized. But now that ecclesiastics of that Church are placed under suspicion and severe individual condemnation, for recognizing Presbyterian and other evangelical ministers as ministers of Christ—it is high time to put an end to a conference which, with all Christian charity, it is difficult to recognize as candid or practical.

FREQUENTLY announcement is made, says the *Pittsburg United Presbyterian*, that funeral services will be held at such a time and place, and the interment will be at a later hour, or on the following day, when only relatives or such as may be invited are expected to be present. Such an arrangement dispenses with the long funeral processions, largely made up of persons who have no special sympathy for the bereaved friends. The "interment later" custom also affords privacy to the friends of the deceased at a time when it is peculiarly appropriate that it should be enjoyed. The custom of the private interment of the dead should become general. Much unnecessary expense will be thereby avoided, and acquaintances and neighbours relieved from a burdensome service, which often subjects them to great inconvenience without any compensating benefits.

THE Baptist movement in South Russia, the Caucasus, the Crimea, and along the Don, has for its leaders Pastors Vassili Pavloff of the Caucasus and Vassili Ivanoff of Taurien. The former, a highly gifted man, is a native of the region in which he labours, a descendant of a Cossack who was educated at Hamburg in the headquarters of the German Baptists. A thoroughly educated man, he is well acquainted with the theological literature of Central and Western Europe. In 1883-85 he visited all the dissenting sects of Southern Russia for the purpose of effecting a union in which he was reasonably successful. The Baptists are making rapid progress. Among the means of propaganda adopted is the publication of tracts and periodicals; and a Baptist merchant named Woronin has published at his own expense a collection of evangelical hymns.

CARLYLE appears never to have lost that esteem for Dr. Chalmers which took possession of him when, in his early days, he first met the great divine while on a visit to Edward Irving at Glasgow. This may be gathered from the extract Mr. Froude gives under date June 19, 1847, but it was confirmed by the hitherto unpublished letter of Carlyle's dated in June, 1852, which Mr. S. Williamson, M.P., read at the opening of the Chalmers Memorial Church in Anstruther, the native town of the great Free Church leader. In that letter Carlyle wrote: It is not often that the world sees men like Thomas Chalmers, nor can the world afford to forget them, or in its most careless mood be willing

to do it. Probably the time is coming when it will be more apparent than it now is to every one that here intrinsically was the chief Scottish man of his time—a man possessed of such a massive geniality of intellect and temper as belonged to no other man.

DR. MACLAGAN, the Bishop of Lichfield, has been appointed Archbishop of York. His promotion in the Church has been extraordinarily rapid. It seems but yesterday since he ministered in an obscure church in one of the dreariest parts of London. His success cannot be attributed to outstanding genius, learning, originality, or oratorical power. But he has good qualities, which have impressed themselves on his associates wherever he has been, and which will make their mark in York. Like Archbishop Tait, a Scotchman, and born a Presbyterian, Dr. Maclagan has had brothers well known in all the branches of Presbyterianism. Mr. David Maclagan was long a leading elder in Free St. George's, Edinburgh (Rev. Dr. Whyte's), of which he wrote the history. Sir Douglas Maclagan is an attached member of the Church of Scotland; and Dr. P. J. Maclagan, of Berwick, was long an elder in Wallace-green United Presbyterian Church, then under the ministry of Dr. Cairns, but now connected with the Presbyterian Church of England. Dr. Maclagan's son, the Rev. P. J. Maclagan, is an English Presbyterian missionary in China.

THE activity of the English Presbyterian Church in the foreign field, says the *British Weekly* is the most hopeful augury for its future. Considering the smallness of the denomination in London, last Friday's meeting was a most encouraging sign. In India, as Professor Lindsay admitted, Presbyterian missions are very much broken up. There is no friction, but too little consolidation. In Southern China the English Presbyterians have the field to themselves, and when they touch the border of the American Society's work the missions practically amalgamate. No doubt one reason of the success of the work is that all the missionaries are cultured men who have gone through the long Presbyterian training. As was pointed out on Friday, the great agnostic system of Confucianism needs to be attacked with weapons far more delicate than those which prove effective in Polynesia and Africa. The educated Chinese are profound religious thinkers, and the missionary must be able to meet them on their own ground. The success of the work cannot be gauged by the number of communicants. It may seem little to have doubled the number in fourteen years, but every convert admitted into the fellowship of the Church represents tens and even hundreds to whom the Gospel has penetrated.

THE Chicago *Interior* comments as follows: The amendments to the Confession make no attempt to hide or reconcile the opposition of the doctrines of sovereignty and responsibility, but rather emphasize it by putting the one immediately over against the other. That is as it should be. "You are in direct opposition to the truth, and I will have no co-operation with you," calls out the hyper Calvinist, who is building an abutment on his side of the stream, to the Arminian who is building a similar one on the opposite side. "I'm agreed to that, you old Mahomedan fatalist," retorts the Arminian. So they go on building better than they know. The two structures curve and meet midway, each with its whole force of opposition against the other—and behold an arch!—an arch which the diametrically opposing forces and all superincumbent pressure only make stronger. The more powerful the opposition of each side the more adamant the solid arch! Now we shall have it just right—the whole arch is ours. "But this side is opposed to that side, and that side must be wrong," says the mystified hyper-Calvinist—"they cannot both be right." "Amen," answers the Arminian, "A house divided against itself can not stand." "That is true," says the old Roman arch builder who is looking on. "But this is not a house divided against itself—it is an arch united against itself, and that is the perfection of everlasting strength."