

THE CANADA PRESBYTERIAN.

VOL. 17.

TORONTO, WEDNESDAY, OCTOBER 10th, 1888.

No. 42.

Notes of the Week.

A WRITER in the *Original Secession Magazine*, who had an interview with Mr. Spurgeon the other Sabbath evening, told the eminent Baptist that he belonged to a branch of the Scottish Church that stood on Covenanting ground. The Covenanters, replied Mr. Spurgeon, fought a noble battle for truth in Scotland, and you may have to fight it over again.

DR. JOSEPH PARKER thinks preaching is better regulated by the Roman and Anglican Churches than by the generality of Nonconformist communions. "The sweating system is not confined to manual labour. Far too much is expected of the preacher. My growing conviction is that unless ministers take the whole question of pulpit training and pulpit function into thorough and serious consideration the prospects of the English pulpit will not increase in brightness."

THE Whitechapel crimes, in the opinion of "S. G. O.," the well-known correspondent of the *Times*, are only what might have been expected. The human sewage which drains into certain parts of the East-end is ever on the increase, and ever developing fresh depths of degradation. There are causes at work, he says, which, undealt with, may develop into a form of danger far more serious than any political disturbance, and just so long as the dwellings of this brutalised race continue to offer every possible accommodation for all conceivable wicked purposes, we shall still have outbreaks of horrible crimes.

A COMMITTEE, consisting of three missionaries and three educated native Christians, has been formed in Madagascar for the purpose of collecting reliable information respecting those who suffered for Christ's sake during the terrible persecutions in the reign of Ranavalona I. The design of those moving in this matter is to preserve the materials collected in book form. This is well. There are still some living who though not martyrs, endured hardness as good soldiers of Jesus Christ, between 1838 and 1862. It would be a calamity were these to pass away before their testimony to the lives and sufferings of the persecuted Christians of Madagascar had been secured.

A LITTLE discussion has been going on in the *Scottish Leader*, between a working man, a student, and a Church member, on the question of incompetent ministers. The former declares that the working classes do not attend church because of the platitudinous sermons they are treated to; while the student—perhaps in heartfelt defence of his craft to be—advises the working man to pray for his minister, and he will probably find a change take place. The Church member has evidently taken the word change in a wrong sense, for he pours out his heart in this wise: This I doubt very much; I have been praying for a change of ministry for years; but, alas! there is still no change.

In a discussion on the Malthusian doctrine at the British Association, Surgeon-Major Ince declared that idleness and drink were the two main causes of overpopulation, and that the clergy were the great sinners in this matter. They had large families because they had so little to do, or at any rate did so little. Rev. T. G. Hedley indignantly repudiated the charge. He had found that a clergyman's life necessitated the courage of the soldier, the wisdom of the lawyer, and the gentleness of the physician. But as the Master was crucified, so was the fate of the servant to be boycotted and reviled. Mr. S. Bourne, as the father of three clergymen, also joined in strongly repudiating the Surgeon-Major's notion.

SIR JAMES MACBAIN, president of the Melbourne Centennial exhibition, the *Christian Leader* informs us, is a native of Invergordon. He spent the first five years of his business life in a warehouse at Inverness,

and was afterwards a traveller for a Bradford firm. In the Highland capital he came under the influence of the late Rev. Joseph Thorburn, first minister of the Free High Church, who was particularly attentive to the welfare of young men. From that time forward Sir James MacPain identified himself specially with Sabbath school work. He is now, or was till very lately, a Sabbath school teacher, and strenuously opposed the secular system of education which has been adopted in Victoria. He was one of the founders of the Church at Toorak of which Rev. J. F. Ewing is pastor. At the opening of the Melbourne exhibition, Sir James himself offered up prayer

MR. QUARRIER must have had his heart greatly cheered, says the *Christian Leader*, by the hundreds of friends who gathered around him on the thanksgiving day last week at the little village among the hills of Renfrewshire reared for the orphans. The bright and happy look of the children, the fine union of freedom with ever-watchful care, and the charming aspect of the church, the cottages, the training ship, and their environments, all tended to confirm the interest of the visitors in the beautiful work of this devoted friend of humanity. Not the least refreshing word was that uttered by the venerable Dr. Stuart of Dunedin, who has taken a lifelong interest in all such work and who spoke with inspiring vigour. One of the first fruits of the thanksgiving service is the suggestion made by a domestic servant who has long helped the institution that the members of her class should unite and build a home.

THE *Canadian Gazette* says: The Lewis Crofters who went over last spring to Manitoba are, it appears from a letter appearing in the Scotch papers, complaining that they have no preacher to minister to them in their native tongue. To the credit of some of our Highland students be it said, writes a correspondent, signing himself "A Lewis Man," that two of them applied to the Colonial Committee for the necessary funds to pay their passage across. That committee, I am informed, refused to give even a grant of £5 to one of them, who offered to pay the half of his own passage, provided the committee paid the other half. One of them, however, was sent across at the expense of a Free Church elder, and the other had to remain at home. This is hardly creditable to the Established Church of Scotland, considering the number which are expected to leave our Highlands early in spring for that part of America.

A CORRESPONDENT of the *Belfast Witness* points out the wonderful success Presbyterian pupils have gained in the Intermediate School Examinations. These include all religious denominations and all Ireland. Our girls, he says, have carried off three of the seven gold medals in the senior grade, three out of four in the middle grade, and two out of three in the junior grade. Let it be borne in mind that Presbyterians are as one to nine in the population. Again of nine exhibitions of \$200 in the senior grade, four have been won by our girls; of twenty-five in the middle grade, ten are credited to them; and in the junior grade, out of forty-three of the value of \$100 for three years, twenty-two have been gained by our Presbyterian girls. The boys' record is almost as good. The first in all Ireland is a Presbyterian, a Mr. Carse, of Dublin. Three out of seven gold medals in the senior grade go to our boys; two out of four in the middle grade; and one out of five in the junior grade. In the money prizes "our boys" have also been very successful, the boys and girls of the manse being well to the front.

LADY ABERDEEN, at the annual meeting of the Scottish branch of the Christian Women's Education Union, held at Perth, lately, said they might give a sigh for the old times when woman's one realm was home, and when men surrounded her with a sort of tender protection—half-chivalrous, half-contemptuous. These times had gone forever. There was an ever-increasing number of women who had to work for

their living. There was a strong call for women to take part in philanthropic, religious, and mission work; and was it not essentially a Christian thing for them to try to help girls to be prepared for this change in woman's position? If Christian women did not do so, others would; and then, could they complain if, in their various efforts to raise the people, Christianity was left out? They bewailed the ever-increasing number of young people disposed to unbelief, or to a want of definite belief, and to a frame of mind which became easily depressed by such books as "Robert Elsmere," showing a lack of knowledge and an absence of study of God's Word, and who thought that Christianity was all founded on emotion and not on reason. The Women's Education Union came in here and helped all such by giving them a definite course of study and books which would help them to solutions of their difficulties.

THE Toronto Woman's Medical College is steadily working along towards a large measure of success. The sixth session was opened last week, when Dr. A. McPhedran, Dean of the Faculty, presided. He referred to the increase in the progress of the institution from year to year. The result of last winter's work was very satisfactory to all concerned. They had twenty-two students, nine of whom went up for examination to the College of Physicians and Surgeons of Ontario. Not one of the nine failed to pass, though forty or fifty per cent of the entire number who presented themselves for examination failed. They required better accommodation now, and they should have it before long. He also referred to the work done by the committee canvassing the public in support of the proposed new accommodation, and said he hoped from what had been done by public liberality that in a year from the present they would be prepared to go into a new building. The number applying for admission to the school was increasing rapidly, being now twenty five. There were four new names to be added this year as lecturers, viz., Dr. McCallum, assistant lecturer in the practice of medicine; Dr. Acheson, lecturer in physical diagnosis; Dr. Thistle, lecturer in histology, and Dr. Cleland, associated in anatomy, from all of whom good work was expected. Dr. N. A. Powell delivered an eloquent opening lecture. Principal Caven, James Beaty, Q.C., and Principal Kirkland made brief, appropriate and encouraging remarks.

THE *Christian Leader* says: The Rev. M. Mackenzie, of Inverness, is vividly portrayed in a sketch with which we are favoured by a correspondent who heard him preach in Edinburgh at a week-day service to a congregation of not more than sixty. From an injury received as a boy, Mr. Mackenzie's massive head rests on his left shoulder, so that he presents a somewhat odd appearance. His countenance betrays a subdued humour which tinges every sentence he utters; such as when, recently, to his own congregation in Inverness, earnestly pleading for a good collection, he said in Gaelic, "If you cannot make it a white one, make it well speckled at any rate." His voice is full and round, and even when most excited, never harsh. While discoursing on the text, "I am the door," he portrayed the court of heaven in a style which irresistibly reminded one of Herr Teufelsdröckh in his most profoundly sarcastic moods. None but a Carlyle could excel Mr. Mackenzie in the matter of dramatic touches; some of these were superb. When he came to the second head of his sermon, with perhaps unconscious humour, and a touch of flattery to his sparse audience, he remarked that God's congregation was always a small one; but after a pause he added that it was always growing larger until the prophecies concerning it should be fulfilled. He also had a fling at the unfaithful shepherds with their Christless sermons, "who prefer to read essays and lectures rather than preach Christ." Mr. Mackenzie is earnest and enthusiastic without being fanatical; he can preach the most dogmatic Calvinism without offending the honest doubter, or appearing vulgar to the most intellectual in his audience.