

THE CANADA PRESBYTERIAN.

VOL. 20.

TORONTO, WEDNESDAY, FEBRUARY 18th, 1891.

No. 7.

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Notes of the Week.

It is perfectly extraordinary, says the *New York Independent*, that not even a headstone marks the grave of the great naturalist, Audobon, buried in Trinity Church Cemetery, in this city. There is a committee, with Professor Thomas Egleston of this city as chairman, trying to collect money for a suitable monument from the scientific men in the country; but they are not rich and the monument lags. New Yorkers ought to do it, with a good subscription from Trinity Church.

GREENOCK Free Church Presbytery have unanimously adopted the following motion, which they have agreed to forward to Lord Salisbury and Mr. Gladstone: Reference having been made to recent disclosures in the divorce court affecting members of the Legislature, the Presbytery takes this opportunity of expressing its solemn conviction, in the interests of the purity of the family, and of the righteousness which exalteth a nation, that such grave immorality should be regarded as a fatal disqualification for public life.

In an article headed "Every Man His Own Log-Roller," an English journal exposes a clergyman who sent for publication a flattering review of one of his own books. The reverend gentleman has evidently no mean opinion of his own work, of which he speaks as "a sweet little poem," having "many signs of strength and originality." One of the characters "he describes with a pathos and passion that are quite touching," and says "the eloquent lessons of her life are gracefully summed up in the closing stanzas." The *Critic* concludes with the hope that the clergyman is satisfied.

In the first of her projected series of lay sermons in *Good Words*, Annie S. Swan expresses a fear that, while we hear more in these days about great organizations working for the good of men, we see less of that Godlike charity which thinketh no evil. If, she says, there is more giving, there is also more carping, more questioning of motive and aim, more harsh criticism, more unjust judgment pronounced without mercy upon good work and individual effort. The gentle authoress of "Aldersyde" puts in a plea for the revival of the true spirit of the golden rule. To many readers it will seem a not unseasonable word.

THE Rev. John McNeill made an unexpected and important statement to his congregation at Regent Square. He said he had been touched at finding he was more missed there in the evening than he had expected. He had had larger congregations at Exeter Hall, but he had finally come to

the conclusion that he could not work effectively from two centres, and he had therefore resolved to concentrate his work at Regent Square. The report submitted at the annual meeting of the congregation gives a most gratifying account of the many branches of work carried on in this most important congregation, the membership of which is on the increase.

AN effort is being made to establish February Simultaneous Meetings in connection with the Foreign Mission work of the London Presbytery (North). It is proposed, by an interchange of pulpits and a visitation of each congregation by a minister and an elder, to foster the missionary spirit and increase and sustain the missionary exchequer. Unfortunately, the movement has been started too late to accomplish much this year. Dr. Monro Gibson has issued a circular calling for particulars of the Home Mission work carried on by the various congregations of the North London Presbytery, in view of a conference on the subject at next ordinary meeting.

THE first instalments of the letters and correspondence of Cardinal Newman just published does not sustain the unqualified eulogiums printed at the time of his death; and Professor Newman's reminiscences of his brother, which has now made its appearance, will assist in the process of disillusion. With characteristic frankness the survivor confesses that he agrees with the remark that the leader of the Tractarian movement would have shone as a lawyer. His brother's teaching from the year 1833 swept his disciples sideways towards Rome. I protest, says the professor, that in honesty any editor expressing my brother's words while he was a nominal Anglican ought to state that he was already a hater of the Reformation and eager to convert us to Romanism. Francis Newman adds that the Cardinal's weakness and credulity as to first principles were to him lamentable.

EDINBURGH is one of the largest universities in the world. The only German university which exceeds it in the number of students is Berlin, with 5,527; Edinburgh has 3,503, and is followed very closely by Leipzig (3,458) and Munich (3,382). But in Germany the universities boast many more professors, owing to their excellent plan of appointing professors-extraordinary and "Privat-Docenten." Berlin has 325 recognized professors and lecturers, one for every seventeen students; Edinburgh has only forty-six, or one teacher for every seventy-seven students. England has five universities (one of which is merely an examining one), Scotland four, and Ireland three; Germany has as many as twenty. While one person in 1,632 in Germany is a university student, no less than one in every 549 persons in Scotland is in this position, a difference too great to be accounted for even by the large number of students who come from England, Ireland and the colonies to study medicine, in Edinburgh and to a less extent in Glasgow.

SPEAKING of some faults in our modern educational methods, the Scottish minister of Education recently said: It is the man who is going to succeed, and who does succeed in a competitive examination who suffers most from its effects. His whole idea of learning is lowered, its dignity vanishes, the whole bloom and the whole charm are rudely brushed away from knowledge. He looks at learning no longer as the greatest honour of his life; he looks at it as a means by which he can earn marks; and love is not more ruined by being associated with avarice than is learning by being associated with mark-getting. On this the *Christian-at-Work* justly comments: There can be no doubt as to the truth of these remarks. Not only this, but it may be added with justice, that of all the influences calculated to foster the selfish spirit by which men are urged forward in a mercenary struggle for place, power, and pelf, the soulless scramble for the world's "marks," there are none more potent than those which stimulate the child mind in the direction of a strife for that which ministers only to self-love and self-gratification. We have no reason to expect a

fruitage of noble qualities in a soil which has received only the seeds of selfishness. In the training of the young, under present methods, too little attention is given to the cultivation of the nobler qualities which lead men, without disregarding their own best interest, to be duly mindful of their sacred obligations to their fellow-men.

DR STALKER has written two letters to the *Glasgow Herald* on Professor Max Muller's Gifford Lecture in that city as dealing with the subject of miracles and inspiration. He says: There is an assumption running through the letters of several of your correspondents to which I should like to refer. It is assumed that the drift of thought is in the direction of Professor Muller's view of miracles, and that those who do not share it are being left behind. This I venture entirely to disbelieve. Of course it cannot be questioned that the devotion of our century to physical science has raised difficulties in the way of belief in the miraculous, and that the influence of a few eminent men of science who have written against miracles has had an effect on public opinion. But this influence was stronger ten years ago than it is now. Last summer I had the pleasure of spending a few days with a number of singularly bright and able students from Oxford, belonging to a different section of the Church of England from that with which I am most in sympathy, and their report was that the state of mind to which lectures like Professor Muller's would have been congenial, though very prevalent in Oxford some years ago, has now almost disappeared, and has been succeeded by a great new development of Christian faith, combining in a remarkable way intellectual, emotional and practical elements. A similar account might be given of Edinburgh University, and in the universities generally, both here and in America, there is probably more earnest Christianity at present than there has been for generations. It is also well known that there is now in Oxford a young but growing school which is cultivating Professor Muller's own subject of comparative religion in a spirit totally different from his, and with a different method.

THE recent Synodical convention of the Waldensians was held in Torre Pellice, near Turin, in the "Waldensian House," the building erected from the contributions of King Humbert, and the friends of the cause at home and abroad on the recent two hundredth anniversary of the "Grand Return" to the famous valleys from which they had been expelled by Roman Catholic oppression. More than one hundred representatives from all parts of Italy put in their appearance. The Synod consisted of the clerical members in the historic valleys, two lay representatives of each congregation there, and one for every 500 communicant members in the mission churches. All stations in life, from Government and military affairs to simple peasants, were represented. The reports were exceedingly encouraging. The seventeen mountain congregations have seventy-eight Sunday schools with 3,270 children and 337 teachers and some forty lay societies for practical Church work, among them twelve Young Men's Christian Associations, thirteen mission societies, for home and foreign work, ten societies for work among the poor. The report of Signor Prochet stated that the attitude of the Italian public toward the Waldensian preachers and missionaries has changed wonderfully for the better in recent years. They are now cordially welcomed almost everywhere. In one place in Sicily the City Council formally passed a vote of thanks to the Waldensian teachers. In Milan the daughter of the Prefect has become a convert to the Church. In Leghorn the Waldensian pastor preaches in the Marine School to the Protestant cadets. In Catania a Waldensian minister has been selected by the Government as school examiner. There are now in Italy forty-three organized Waldensian congregations of which thirteen have a membership of over 100; fifty-six stations and preaching places where new congregations are being formed; 4,428 communicants, most of them formerly Roman Catholics; 511 catechumens. The number of additions last year was 586, the losses, by death chiefly, were 424.