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Notes of the Week.

EVANGELICAL ministers and laymen in St. John, N. B., held a meeting lately and formed an association for promoting the better observance of the Sabbath. The running of street cars on that day has given rise to this movement, though its efforts are not to be confined to combating one, but all forms of Sabbath desecration.

TOWARDS the erection of a memorial church in honour of the late Rev. Henry Cooke, D.D., LL.D., a bequest of \$10,000 has been made by the late Mr. Alex. Megain, of Nelson Street, Belfast. The centenary of Dr. Cooke's birth will be on May 11, 1888, and it has been suggested that a memorial should be erected worthy of one who rendered so noble service in the cause of evangelical truth, and to Presbyterianism in the famous Arian controversy.

THE Jesuits, the power behind the Papal throne, are not yet convinced that they cannot secure the restoration of the temporal power which Pío Nono had to relinquish. In Italy, they continue the agitation, though the Italian statesmen and people remain unmoved. The approaching Papal jubilee is to be used as an occasion for creating sympathy with the movement for making his Holiness once more one of the kings of the earth. It has been suggested that the subject be made one of special prayer during the jubilee week.

A GENTLEMAN, Robert Treat Paine, of Waltham, Mass., has established at Harvard a fellowship in social science, which bears his name and becomes available for the first time this year. The fellowship, whose income is \$500 a year, may be used either for home or foreign study, and may be awarded to a graduate of any department of the university who wishes to investigate "the ethical problems of society, and the efforts of legislation, government administration and private philanthropy to ameliorate the condition of mankind."

WITH commendable enterprise the friends of temperance in the county of Renfrew established the *County Temperance Advocate*. Strictly speaking, it is a campaign sheet. As such it will be very valuable in aiding the effort for the retention of the Scott Act in that county. Besides, its wide circulation will be of permanent benefit in the diffusion of sound opinions on the Temperance question. In the number before us Rev. T. G. Williams, of Pembroke, gives some plain facts and figures showing the great benefit derived from the operation of the Scott Act in the county of Renfrew.

THE popular theory that the sons of ministers usually turn out ill is far from being borne out by facts. Chief Justice Taylor, recently appointed in Manitoba, is the son of the Rev. Dr. Taylor, first pastor of Gould Street, now St. James Square Church, Toronto. The gentleman appointed to succeed him on the bench, Justice Bain, is also a son of the manse. He was born in Perth, Ont., where his father, the Rev. Dr. Bain, now retired and living in Kingston, was minister. If the general estimation in which they are held be any criterion, it may be assumed that they will adorn the high offices to which they are called.

THE New York *Independent* says: One of the points the Catholic press has made with reference to the prevalence of bull fights in Mexico is that they occur in spite of the adverse influence of the Church. We have before us a letter from the Rev. William Green, a Methodist missionary in Pachuca, Mexico, in which he says that on Sunday, June 26, a bull fight was had in Pachuca in honour of the "Lord Bishop of Tulancingo, who is now on an official visit to this city. His reverence was present in his official robes, and applauded the Pachuca bull-fighter, and said he was as skillful as any he had ever seen."

REPLYING to Bishop Wordsworth on Church Union, Principal Cunningham says: If the Episcopal clergy cannot be brought to see what most other people can now see, further talk about union may be given up as unprofitable. Presbytery can stand by itself if stand by itself it must. It can boast of great churches not only in Scotland, but in Holland, Switzerland, France, Ireland, Australia and America. Even without reckoning the Lutheran Church (which is really Presbyterian,) it can count 25,000 congregations, with as many millions of people, and so outnumbers the English Church and all its branches. There are as many Presbyterians in America as there are Episcopalians in England. Such a Church has no need to court union by means of its own extinction—and it will not. It knows, moreover, that it must increase, while more oligarchical churches decrease; for beyond all doubt the tide is flowing strongly toward democratic institutions both in Church and State.

THE fiftieth annual report of the Toronto House of Industry has just been issued. It must be apparent to all that, with the great extension of the city, this excellent institution is, under its present conditions, inadequate for the service it is designed to render. A committee appointed by the board to consider a communication from the Mayor, respecting the establishment of an infirmary in connection with the House, report: 1. That having given the subject its careful consideration, it has arrived at the conclusion that the establishment of an infirmary for the poor of the city is a pressing necessity. 2. That its establishment in connection with the House of Industry would be at once more economical and efficient than its establishment as a separate institution. 3. That the establishment of a free dispensary in connection with the infirmary would be most desirable. 4. That the board would undertake the establishment and management of both the infirmary and dispensary, provided the corporation would give such financial assistance as would enable it to accomplish such desirable objects without trenching upon its present resources. Such an extension of the capabilities of the House of Industry is certainly very desirable.

A CONTEMPORARY has the following: Robert Bruce, market gardener, a hard-working, industrious old Scotchman, who carried on his garden operations on the St. Foy road at Quebec, died a few weeks since at the age of ninety, leaving a fortune of \$120,000. His three daughters, all above middle age, have no children, only one of them, indeed, is married. To them he leaves the interest of his money during their lives; but on their death, without issue, the fund is to be vested in a trust consisting of the principals or presidents, *ex-officio* of Morrin College, Quebec, Dalhousie College, Halifax; Bishop's College, Lennoxville; McGill University, Montreal; Queen's University, Kingston; Toronto University and Manitoba College, Winnipeg, to establish bursaries and scholarships, of the annual value respectively of \$25 and \$100 each, to be called The Robert Bruce Bursaries and Scholarships. The holders must be matriculated students of one or other of the universities named, actually pursuing a regular course of study in arts or science. The scholarships are to be divided into two classes, one for candidates at matriculation, and the other for third year men. Some discretion is left to the trustees as to the arrangement of the details.

DR. JOSEPH PARKER has not been entirely successful in placing himself *en rapport* with American audiences. This is how the *Interior* notices his visit to Chicago. Rev. Dr. Joseph Parker, of the City Temple, London, was present at their meeting on Monday, 13th ult., and addressed the Congregational ministers. He professed a warm affection for Henry Ward Beecher and great admiration for his genius. In his address he made a strong plea for plain, evangelical preaching as opposed to the learned essays and cold platitudes of Unitarianism. On the

evening of the same day, he gave a popular lecture at Plymouth Church, on "Clocks and Watches." This title gives the reader no idea of the subject-matter of the address. Like the contents of an old-fashioned country store, he offered his hearers a general assortment of ideas, many things hinted at, but no one strong, grand truth presented in an exhaustive, logical manner. His rhetoric and elocution are his own, and bear no comparison to our best American orators. He appears to be a man of great vigour of body and mind, and, on the whole, impresses one as being a typical son of John Bull, having in his make-up equal parts, well mixed, of pluck, learning and self-conceit. Our western ranchmen would describe him as a first-rate rustler.

THE *Christian Leader* states that the Rev. Archibald R. S. Kennedy, B.D., has been appointed by the Crown to the chair of Oriental Languages at Aberdeen. Few have attained to professorial rank so young, Mr. Kennedy being still under thirty. He took his arts course at Aberdeen, graduating in 1879, and studied theology at Glasgow, where his record was an exceedingly brilliant one. At the close of his theological course he went to Germany, where he studied for two and a half years at Gottingen and Berlin under Dillman, Sachu and Strack. On returning home he gained the Black theological fellowship, and taught in 1880 a senior Hebrew class. He has undertaken to deliver during the present session a course of lectures on the results of Cuneiform research in their bearing on Old Testament religion and history. While in Germany Professor Strack entrusted Mr. Kennedy with the translation into English of his Hebrew Grammar. Professor Robertson, of Glasgow, says that he has had no student who has achieved such proficiency and given such clear promise of becoming a distinguished Orientalist; while Professor Strack has been so much satisfied with the manner in which Mr. Kennedy translated his Hebrew Grammar that he intends asking him to translate the coming parts of *Porta Linguarum Orientalium*, begun by Petermann and now for some years continued by Strack. For five years Mr. Kennedy has been a prominent member of the Oriental Society connected with Glasgow University.

ON the 4th of April, 1887, the Ministerial Association of St. Thomas, Ontario, passed a resolution deploring the prevalence of railway traffic on the Lord's Day, and desiring such legislation as will put a stop to this great evil, and urging that all the Churches present petitions in this behalf to the Dominion Parliament. In the month of May 8,000 petitions and 4,000 circulars were addressed to the entire Catholic and Protestant clergy of the Dominion. Articles on the subject have been published in both the religious and secular papers. The communications that have been received and other indications warrant the belief that the subject has awakened general and deep interest, and the movement requires only vigorous and persistent effort to win success. As it is expected that the Dominion Parliament will meet in 1888 a month earlier than usual, and as it is desirable that our own action should be, as far as possible, simultaneous, it has been decided to offer the following recommendations to those to whom copies of the petition have been sent. 1. That the signatures to the petition be obtained by personal solicitation. 2. That one petition to each branch of the Dominion Legislature be signed by voters only, and the other by adults. 3. That all the signatures to the petitions be obtained in the month of December. 4. That in each case when the signatures have been secured the petitions be placed in the hands of the representative of the constituency, irrespective of party distinctions, and be presented by him as soon as possible after the opening of Parliament. Persons desiring additional copies of the petitions can have them on application to the Rev. J. Philip, secretary of the St. Thomas Ministerial Association. And it is earnestly hoped that all persons receiving them will do their utmost to obtain the largest possible number of signatures.