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Notes of the Week.

A SHORT "Historical Handbook" of the Presbyterians in England, by the Rev. A. H. Drysdale, now in the press, is about to be issued from the Publication Office of the English Presbyterian Church. It is to be the text-book in the subject of the "Higher Instruction" classes next winter.

THE *Christian Leader* says: The Rev. John Smith, M.A., of Edinburgh, who has arrived home from America, says that Mr. Moody has been much impressed by the invitation from Scotland, and is desirous of accepting it if certain obstacles can be overcome. Mr. Smith finds our cousins ahead of us in practical organization, but behind us in freshness of thought. Everything at Northfield delighted him, including the baseball.

A LARGE mission party in connection with the Irish Presbyterian Church will sail for India next month. Rev. John Bell and Mr. George W. Blair go out for the first time, the latter as missionary to the Jungle Tribes. Rev. G. P. Taylor and Mrs. Taylor return after furlough; Rev. William Beatty goes back for five years' further service; Mrs. Steele rejoins her husband, and Miss Gillespie her parents; Miss Beatty and Miss Montgomery go out as Zenana missionaries. Rev. William Hunter has just been designated to China by the Belfast Presbytery.

THE Chautauqua Literary and Scientific Circle begins its fourteenth year this autumn. The course for 1891-92 is essentially American, including the history, government, literature and social institutions of the United States. Each member who joins has his work definitely mapped out for him, and receives carefully-prepared suggestions for reading. Over 170,000 persons have been enrolled at the central office in Buffalo, N. Y., since the beginning in 1878, but even this large number is small in comparison with the multitudes yet to be reached.

THE *British Weekly* says: It is just twenty years since the Rev. Dr. W. M. Taylor left this country to minister in New York; and on a recent Sunday evening the reverend gentleman preached to his old congregation in Trinity Church, Bootle. The building was crowded to the doors. Dr. Taylor took his text from Revelation ii. 13, and said that in all circumstances it was possible to be a Christian; though in some instances it was more difficult than in others; and that the greater the hardships endured in this world the grander would be the reward in the life to come. Dr. Taylor has returned to New York.

WHEN Queen Anne's Bounty was started, in 1703, it is said that there were no fewer than nearly 6,000 Church of England clergy living on less than \$5 a week. According to a circular distributed a few days ago, 18,000 out of 21,000 parochial clergy in England and Wales "receive incomes from their profession utterly insufficient for even a moderate maintenance of themselves and families." Four hundred of these unfortunates are "beneficed" with incomes under \$250 a year; 3,600 under \$750; there are 7,000 curates whose average income is \$650 without a parsonage house; while 7,000 clergy more have "utterly insufficient" incomes.

WHEN the "holy coat" was exhibited at Treves in 1844, Johann Ronge protested against the imposture and withdrew from the Romish Church. So now it is stated that there is much discussion going on in Catholic and Protestant circles in Berlin and other Prussian cities on account of the fact just made public that Professor Winschild of Leipsic, who belongs to one of the most noted Catholic families of that city, has announced his conversion to Protestantism owing to his disbelief in the authenticity of the garment known as the Holy Coat, which is now on exhibition in the cathedral at Treves, and his conscientious scruples against supporting a Church that would lend its sanction to such an exhibition.

AN exchange says: Mr. T. P. Dorman, a Northampton brewer and a Churchman, is making himself conspicuous. He had promised \$250 towards the restoration of St. Edmund's Church; but because a petition to the licensing magistrates, urging them to reduce the number of public-houses in the town, lay in the church porch for signature, he refuses to fulfil his promise. "You," says he to the vicar, "petitioned against my legitimate business, and I shall withdraw my support from your Church." The vicar made a dignified reply, in which he declared that the conception of duty which would lead one to consider that because Mr. Dorman had promised a contribution to his Church, he should forbid his temperance workers to act, was simply degrading, and utterly unworthy of any minister or layman.

THE Skye correspondent of the *British Weekly* writes: The sacrament of the Lord's Supper was dispensed recently at the Free Church station of Arnisort in this island. At the conclusion of the service on the following Monday Major McLeod from Dalkeith—well known in the Free Assembly—made a vehement speech against disestablishment, denouncing the Free Church majority. He was thanked by Mrs. McPherson, the Skye poetess. Many of the people—even strong Constitutionalists went home disgusted at such an unseemly ending of a solemn occasion, and were much displeased that the ministers present should permit such a scene in the absence of the Moderator of Session through indisposition. The general feeling, however, is that no reply is necessary, that the speech answered itself.

A REGULAR correspondent of the Belfast *Witness* remarks that we are rapidly drawing near a very important landmark. The 1st of July, 1893, will be the two hundred and fiftieth anniversary of the first meeting of the Westminster Assembly. I do not know whether there will be any thought of commemorating the occasion in any way, but it is no harm to remind the readers of the *Witness* of the fact. What marvellous changes have come about during the quarter of a millennium which has passed since that memorable Saturday, July 1, 1543, when Dr. William Twisse, the Prolocutor, rose in the pulpit of Westminster Abbey to preach from John xiv. 18, the opening sermon of the Assembly, before the "vast congregation," which, we are told, had gathered beneath the fretted roof of that grand old pile! A review of the ecclesiastical history of the period would be wonderfully interesting.

THE late Archbishop Magee, when confronted by printed reports of his *extempore* sermons, frequently declared that the reporters misrepresented him. The following, related by a newspaper correspondent, may serve to show that the reporters were not always to blame: I was invited by the bishop, in the course of my professional career, to allow the bishop to see a proof of some impromptu references on Socialism he made at an Oddfellows' gathering in St. Johns Church a couple of years before he died. I was ushered through the groined monastic cellarage of the old Abbot's lodgings, now the entrance hall of the palace, and into the bishop's study. "Pray be seated," said Dr. Magee, "you'll pardon me worrying you about that address, but in one or two utterances I was so carried away that I fear what I meant to say softly will read as ugly as the preacher is himself."

THE *British Weekly* says: Readers of the many comments which have appeared on Mrs. Besant and the Blavatsky wonders must have noted the strange moderation and respect with which the miracles claimed by the Theosophists were talked of. The *Daily Chronicle* has worked vigorously in collecting interesting matter on the subject, and the *Pall Mall Gazette* has followed suit. The *Spectator* seems on its way to a defence of Roman Catholic miracles. In the days when Tyndall and Huxley were real leaders of thought, these claims would have been met with merciless scorn, if not by something worse. What does this signify? We should like to think that it means a rising of the repressed soul towards the supernatural, as, after all, its one hope. Any movement in that direction is Christian. But no doubt it is the result in part of a growing feeling that scientific men have not given scientific treatment to obscure processes and problems. The speech of Professor Lodge at the British Association is only one of many signs in this direction. One may believe in miracles of this kind, and yet class them with "the blowing clover and the falling rain" of Emerson's famous first speech. We are inclined, however, to think that this does not account for all, and that the time is opportune for preaching the one true supernaturalism.

THE London *Times* recently had a long letter signed "A Firm of London Solicitors," detailing the rescue by one of its members of a nun who had written to him from a convent in the north of France stating that the place was a *gaol* from which she could not escape. The mother superior, after letting him meet her in her presence without liberty to converse in English, withdrew her again on a pretext. Immediately he heard screams; and finding himself locked in, he got out by a second door, and after breaking through another reached the lady, whom he found being maltreated by four nuns. He managed to get her out with him, and off to England. She had been sent from convent to convent, having been in no fewer than fifteen. The escaped nun is a Miss Ellen Golding, known in the convent as Dame Marie Raymonde, and is now staying with her brother-in-law, M. de Meilhac, a professor of French at Beverley, East Yorkshire. She became a convert to Romanism at the age of twenty-three, having been charmed by the exquisite music in a chapel in London. She often desired to abandon convent life, but was prevented by the heads of the convents. Being highly accomplished she brought them money by her teaching, and she is alleged to have made over large means to them. Ten years ago an attempt by her brother-in-law to get her out was frustrated, letters, the writing in which she now fails to identify, being sent to him telling of her happiness.

THE foreign correspondent of the Glasgow *Herald* calls attention to the curious circumstance that the policy of the court of Rome is very variable as to the authentication of miracles and relics. A brevet of validity can be obtained easily enough for apparitions and other such things when they occur in the Southern Republics of America, in Spain or in the wild districts of Galicia. But in countries—such as Italy and France—where the civil authorities order alleged cases of miracles to be enquired into by magistrates and policemen, nothing ever happens that will satisfy the Roman Curia. Not long ago a Roman boy swore that he met a beautiful mystic lady every night on the Appian Way, and he displayed handfuls of bright little shells, which he affirmed that the lady had bestowed upon him. The superstitious began to get excited. They bought the shells at a high price; and, what is more, some of them went forth after dark with the boy, and saw the apparition with their own eyes. Then a cardinal shook his venerable head, and remarked that this was an age of wonders. Next a police official appeared and shook his head too, but after a different fashion. He had set a watch on the boy; had discovered that he was in league with another boy owning a magic lantern; and, further, that the pretty shells had been purloined from a conchology shop. Then the two boys were marched off for punishment, and the venerable cardinal betook himself to the seaside for a change of air.