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For the use of Superintendents and Secretaries.

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Notes of the Week.

PROFESSOR CALDERWOOD, lecturing in Edinburgh on hypnotism, repudiated the view that it was due to magnetism or electricity. What occurred was simply the wearying of an organ or line of nerve so as to induce sleep. All seemed liable to it, but it could not be done against the will. While approving of scientists studying the question, he deprecated public exhibitions, and advised his hearers not to submit to experiments, and to break off if they had already done so.

A NIGHTLY average of 360 persons find shelter in the homes of the London Congregational Union. On Sundays it is customary to provide a good, solid meal of bread, meat and coffee. Clothing is given in deserving cases. The Union have interested themselves in a Reclamation Test Farm in Essex, from which suitable cases are, after a short probation, sent out to Ontario, Quebec, Manitoba, and other provinces in Canada. Mr. E. Wilson Gates is the superintendent of this philanthropic work.

THE Annual Convention of the Woman's Christian Temperance Union was held in Toronto last week. A large number of delegates were in attendance. Reports presented were of a most encouraging character. Among the young of the country, temperance principles are taking a firm hold. The use of unfermented wine at communion was discussed, and evangelistic work was favourably considered. Arrangements are to be made for a large and influential delegation to the great Convention that meets in Boston during the present month. The meetings in Toronto have been greatly enjoyed.

THE Rev. Henry Miller, of Hammersmith, has just had an American sounding-board erected over his pulpit which, says the *Presbyterian Messenger*, is proving a great boon. It consists of an expansive shell, of a very composite character, springing from two brass pillars surmounted by handsome capitals, and capable of being pitched at a desired angle. This shell is so sensitive to sound that the speaker's voice is heard with distinctness all over the church. Like a whispering gallery it also brings back to the preacher—but not unpleasantly—the voices of the choir in the remote gallery, and makes even the turning of the leaves of their hymn books audible.

THE Young Men's Society of Regent's Square congregation celebrated its jubilee recently. For fifty years the society has existed without break or decline. Mr. Farquharson, one of the oldest members, presided in the absence, through illness, of Mr. L. Stewart, one of the original members of the society when it first met under the presidency of Dr. James Hamilton. Mr. John Hare gave some interesting recollections of the principal men connected with the society during the first thirty years of its existence. Mr. Robert Whyte spoke on the advantages of such societies. Other addresses followed. Since the inauguration of the society nearly 1,300 names have appeared on the roll of membership.

THE Salvation Army begins on the 8th inst. what it calls the week of self-denial. It is the season when the faithful soldier is expected to make

sacrifices and subscribe to help swell the home funds. It consists in foregoing some expenditure and contributing the amount to the coffers of the army for good works. For instance a woman who was bent upon a new bonnet, mantle or dress, would decide to go on wearing the old one and give what the same would have cost to the Army's funds; a man will walk his morning and nightly two miles instead of taking the usual car, and this will swell the sum. It is a universal matter; every officer, from the highest in rank to the lowest, joins in the undertaking; some give up their week's salary, while others make sundry other sacrifices. The very poorest contribute their mite and nothing is despised. A public statement will be made of the amount raised in the country as soon as it is known.

THE Italian Parliament, says a contemporary, is evidently an independent, open-minded body, and it does not wait for initiative from the Government before taking an important step. The Italian deputies have organized an Inter-Parliamentary Arbitration Conference, to be held in Rome on November 3, and the four following days. Invitations to foreign deputies have already been sent, and the response from England has been very hearty. This is one of the best things the friends of peace have yet done. Conferences of individuals or of members of peace societies are all very well, but when you get hold of the representatives of the people, of those who have to judge of the army estimates, and vote the supplies for war, you have gone a long step farther. As no distinct pledge of adherence to peace principles need be taken by those who attend these meetings, it is to be hoped that many will be present besides those who are already converts to a reasonable system of arbitration in international quarrels.

THE warm discussion at the Methodist Conference in Washington on the subject of politics in religious newspapers is, says the *British Weekly*, of very real and practical interest. As a matter of fact, religious newspapers in England do have a distinct political colour, and the tendency is growing. Perhaps this can partly be explained by the existence of a State Church threatened with disestablishment. The literature of its adherents is bound to be steeped with politics, and no less so that of the aggressors. But this explanation is not complete. Religion, on its practical side, comes in contact with political issues every day. It has to count with principalities and powers, with parliaments and vestries, to judge them, make use of them, or overcome them. Readers of religious newspapers may devoutly wish that their particular organs should not be full of angry brawling, and unfairness, and party spirit; but were the newspapers to ignore the every-day affairs of the world, or refuse to lend support to the efforts of either political party, they might have only found, in their loss of influence, a dear-bought peace.

THE Irish Presbyterian Church has just fallen heir to a very respectable windfall in the shape of a legacy which is expected to produce a little under \$5,000 a year, and is further expected to almost double itself under conditions which are sooner or later certain to come about. The legacy comes from an eccentric old minister called John Carey, who died in August last at the age of ninety. The largest part of the benefaction goes to Magee University College, Derry, in the form of a lectureship and scholarships, both in the Arts and Divinity courses. Of the scholarships, one is for the training of a missionary to India. Mr. Carey, for years prior to his death, was a liberal benefactor of the Mission in Gujarat, and one of the stations has been called Careypur, as a memorial of his gifts to it. The Foreign Mission gets \$350 a year. The college in Derry is entirely owned by the Presbyterian Church, and altogether under its control. It has been gradually coming into the receipt of droppings like this, and is now in the way of becoming a well-endowed establishment. The Hibernian Bible

Society gets \$100 per annum. The College Faculty, which, under the Endowed Schools (Ireland) Commission, have now a corporate existence and a seal, are the major trustees, with power of supervision.

THE *Christian Leader* says: We are glad to notice that the religious tone of the *Speaker* is improving very much. The "clubman" tone is disappearing, and a much healthier spirit appears. The literary department is very strong, and keeps up admirably, while the heaviness of the political articles has been much lightened of late. There was a capital article on Scotch Ministers Old and New in the last number, full of true things well put. The writer sums up thus, and, except in one point, not unfairly: "The new ministry feels the pressure of the problems of the age as the old did not; the problems, the tendencies, the intellectual unrest, the religious activities, the ecclesiastical rivalries, the new learning, the passion for social reform, have combined to dry up the old springs of humour. Leisure is the last thing that the preacher now knows; he lives in a grim hand-to-hand struggle with more direful forces than his fathers knew. Yet the result has been the development of as well qualified a body as ever officered any order of churches. The Scotch may be said to be the best educated ministry in the world. There may have been and may be more learned men in the Roman and Anglican Churches, but the average among the Scotch clergy is higher. And curiously, in contradiction to what used to be argued, the Free Church is more distinguished for learning than the Established. While the Established has developed more popular power in the pulpit, the Free has the best equipped theological colleges in the United Kingdom; and its younger ministry contains scholars of quite unusual promise. They do not fear to face the gravest questions in thought and criticism."

PROFESSOR JOHN STUART BLACKIE says that as a warning against the tendencies of the hour to ignore the moral nobility of our Presbyterian Churches, and delight ourselves in the glittering graces of our whilom oppressors and persecutors, the fervid declamation of the Presbytery of Dunfermline may not be without value. He warns the large class of landholders who are not of the Episcopal creed to beware of allowing themselves to be seduced by mere London pomp and fashionable conceit from the Church of their forefathers. Dress the Presbyterian lady more attractively by all means, he says, but do not betray her to those who can neither appreciate her virtues nor tolerate her independence. Amongst appropriations of doubtful virtue from other churches, he places liturgies in the foremost rank. He can see no virtue in a stereotyped form of words, hostile alike to spontaneous utterance in the personal ministrant and to apt reference to the special occasion. But he would have a permissive liturgy. Psalmody in a Christian congregation is not, as in a concert, a matter of artistic exhibition for the few, but of devout utterance for the many. Inferior music with general personal participation is more edifying in church than a superior performance by a few where the many are mere passive recipients. The weak point of the Presbyterian machinery is the confounding—contrary to the apostolic practice (Acts vi. 2)—of all ministerial functions in the one office of parochial preaching with a cure of souls, and he advocates the revival of the old office of superintending elders without a cure of souls, who might cultivate ecclesiastical leisure, and perform the most important function of bishops without their English names and their sacerdotal pretensions. The inferiority of our clerical body in theological learning and the higher culture requires remedy, and this, he says, is to be found in a bold measure of education reform by the establishment of well equipped middle-class schools so as to leave the universities to deal with only advanced learning. The issue distinctly before us, concludes the professor, is either to be our well-marked Presbyterian selves or to be incorporated into the big Episcopal paunch of John Bull.