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Notes of the Week.

DR. GIBSON, of Perth, at the annual breakfast of the Sabbath Alliance in Edinburgh, animadverted on the profanation of the Sabbath by the upper classes. Well-dressed crowds of people who had abundant opportunity of enjoying the fresh air every day in the week filled the streets and country roads on the afternoon and evening of the Sabbath, seeming as if they knew no better way of spending the Lord's Day than in thoughtless and idle strolling.

THE Rev. A. I. Burnside, of the Free Church, Stow, writing to Selkirk in reference to his resignation, says that for some years past he has had a deep and growing conviction of his personal unfitness to carry on the work of the ministry; and this feeling has lately been so strong that he is constrained to act upon it and frankly to give up the work. "What I do is done with feelings of deep regret, and is done in the best interests of my people, as well as with a regard to my own conscientious convictions, as to what is due to them, to the Church at large, and to myself as an honest man." The Presbytery will meet with the congregation before taking any steps in the matter.

A SUNDAY Rest Bill is being passed through the Legislatures of Germany, Austria, Hungary, and Italy, and France is expected speedily to follow. The *Spectator* comments on this striking unanimity in setting aside Sunday as a compulsory day of rest at a time when the strict Sabbatarian sentiment has everywhere been softened down. People, it says, will have it nowadays that Moses was not inspired, but where did he get that notion of giving up a seventh of the nation's time for labour, in order to secure to it a time for worship and thought? Our contemporary foresees the time in the near future when there will be two full days' rest in the week. Saturday is being whittled away, and the hours in each day's work are being carefully counted with a view to their reduction. Workingmen will prefer, thinks the *Spectator*, a nine hours' day, with the whole of Saturday as a holiday, to an eight hours' day, and a short half-day on Saturday.

THE whirligig of time, says the *Christian Leader*, has brought to Mr. Stanley ample revenge, if he feels any resentment against the arm-chair geographers and society grandees who treated him so contemptuously when he returned from his discovery of Livingstone—a really meritorious performance. Now he is the darling of society, honoured with invitations to Windsor, where he so delighted the Queen that she has ordered his portrait to be painted by Professor Angeli; and when the brilliant succession of metropolitan tributes are ended he will enter upon such a triumphal progress through the provincial cities, each making him a burgess, as no previous explorer ever received. His attack first upon the Quakers and then upon the Government seems to indicate that he is less capable of bearing the honours with which he is now surfeited than the abuse of which he was formerly the victim; and it is to be hoped that the gentle rebuke administered by Lord Salisbury will have the effect of pulling him up before he has provoked a reaction.

DR. PIERSON, before leaving Britain, along with Major Whittle had a farewell meeting at the Mildmay Hall, Mr. R. C. Morgan presiding. Dr. John Lowe, of Edinburgh, spoke of the success of Dr. Pierson's visit in uniting the churches for missionary effort, and said between 200 and 300 students have intimated their determination to devote their lives to foreign missionary work. Dr. Pierson intimated that the balance of subscriptions for expenses of his meetings, amounting to \$1,250, would be used by the committee to found a missionary scholarship in the Training Institute at Edinburgh. He would return in the autumn of 1892, when he was to deliver the Duff Missionary Lectures in Scotland and on October 2nd of that year, the centenary of William Carey's famous missionary sermon, he hoped to be present at the dedication of a missionary training

home at Kettering on the ground where the first missionary society was formed. He had spoken about 250 times during his present visit, and only one meeting had been interfered with by the weather.

THE liquor traffic and its effects upon foreign missions was the subject for consideration at a very large meeting promoted by the Free Church of Scotland Temperance Society, and held in the Synod Hall, Edinburgh. Rev. Dr. Bannerman, of Perth, presided. Rev. A. Turnbull, Established Church missionary, Darjeeling, said the Anglo-Indian rule made drinking fashionable in a country hitherto phenomenally abstemious. If the people of India, he said, had their own way the drink trade would soon cease. The trade was embittering people against everything English. Professor Lindsay, who recently visited the East, said they ought to get rid of the idea in India that an Englishman must be a brandy-drinker. Strong drink had an easier victim in the Hindu than in an Englishman, therefore he would never use intoxicating wine in the communion cup. Rev. W. Stuart, Kaffraria, said it was sad that Scotland should be better known in South Africa for its beer than for its Bible. Rev. J. J. Mackay, Glasgow, and Rev. W. Ross also spoke strongly against the drink traffic and its hindrance to mission work both at home and abroad.

THE *Christian Leader* remarks that the daily papers have been flooded of late with artfully constructed paragraphs from Roman Catholic organs designed to convey an impression that Rome is everywhere making extraordinary progress, and some Protestant journals, religious as well as secular, too readily accept these representations, with the implication that Protestantism is in a permanently declining condition, and that the papal Church is destined to resume its sway over the Christian world. While our own columns bear ample testimony every week to the fact that we regard Rome as a power to be constantly watched and counter-worked, we do not feel alarmed by the braggart statistics published from time to time by its emissaries. The chief danger at present arises from the conspiracy to secure control of education, in which the priests are aided by unprincipled politicians—in our own country, we regret to say, as well as in other lands. This evil seems likely to grow worse; but when it comes to a head the conspirators will find that the Protestant sentiment of the nations, instead of being dead, was only slumbering. The very efforts the papacy has been making to capture the schools will ultimately prove its ruin.

MR. CLOUSTON, Moderator of the Presbyterian Assembly of New South Wales, in his inaugural address expressed his belief that the reunion of Christendom would be effected very largely on the lines of the Presbyterian system. He therefore argued that it was all the more incumbent on the Church to consider well whether it is not unduly narrow in its doctrinal standards. In practice they were not narrow; but in certain matters that were not essential, such as the baptism of children, they shut the door against those whom Christ had admitted into His Church, so narrowing themselves into a mere sect. While not believing that Calvinism is dead, Mr. Clouston contended that there are many most excellent Christians who are Arminians, and expressed his belief that both might be right. He described a hill which forms a prominent feature in the north of Belfast city, with precipitous cliffs and an outline bold and rugged in the extreme; from the other side this hill appears a gentle declivity from summit to base. Two accurate observers describing it would differ in their representations by reason of their having viewed it from different points. So with the philosophy of the plan of salvation. Mr. Clouston's address was severely criticized by more than one speaker.

THE Free Church Presbytery of Kelso held a special meeting lately for the purpose of disposing the resignation of the Rev. John Skinner, who has been appointed to the chair of Hebrew and Apologetics in the Presbyterian College, London, in

room of the late Professor Elmslie. Mr. Skinner, who at a previous meeting had intimated his acceptance and tendered his resignation, addressed the Presbytery. He said that the appointment had not been of his own seeking. He had been too deeply impressed with the importance of the work of the chair to put himself forward in any way as being the fittest man for the place. It was moved by the Rev. A. M. Craig, Kelso, seconded by the Rev. A. S. Mactavish, Morebattle, and after being supported, unanimously agreed as follows: That the Presbytery accept Mr. Skinner's resignation, loose him from his present charge, and declare the church and congregation of Kelso North vacant from this date. The Presbytery, while regretting Mr. Skinner's removal from among them, rejoice that he has been called to occupy so high a position in a sister church, for which they consider him, by his unusual gifts, specially qualified, and wish him every success and token of the Divine blessing in his new sphere.

FOR about ten years the Presbyterian Church of England has provided for the wants of its sons and daughters in Cambridge by weekly services, at which most of the leading Presbyterian ministers of Scotland, England and Ireland, have at one time or another officiated, and on Thursday last they took the further step of laying the foundation-stone of a new church. The stone was laid by Sir George Bruce, to whose efforts in enlisting sympathy and raising money the cause there owes its existence. The Presbyterians of London were represented by Principal Dykes, Dr. Donald Fraser, Dr. McEwan, the Rev. Messrs. Moinet, McGaw, Swanson, D. Matheson, and Messrs. Turnbull, Galbraith, and others. A large number of members of the University were present at the ceremony, including Professor Macalister, Professor Adams, the now venerable discoverer of Uranus, and Dr. Lumby, Professor of Divinity. After the ceremony of laying the stone, speeches were delivered by the venerable promoter of the scheme, and by Professor Macalister, neatly; by Dr. Dykes, cannily; by Dr. Fraser, vigorously; by Dr. Lumby, sympathetically. The building is expected to be finished about the end of this year, when a minister will be called, and a permanent congregation formed. There is, however, a serious burden of debt still resting upon the church for in spite of the efforts of Sir George Bruce, who has championed the scheme, a considerable amount still remains unpaid. It is an interesting fact that the site of the church which is now being built is within a stone's throw of the place where the Presbyterians of Cambridge worshipped 300 years ago.

UNDER the caption of "Sir James Fergusson's Shipwreck at Malta," the *British Weekly* says: We congratulate our readers on the success already attained by the efforts of ourselves and a very few others to fix men's minds on the Maltese scandal. At the very last moment the Government has caved in—but in a characteristically shabby way, and in one which must rouse all Nonconformists. Sir James Fergusson has spoken twice on this subject in the House of Commons. On the first occasion he admitted that the Queen's Envoy had bound himself to declare invalid mixed marriages by Protestant ministers—but that, he suggested, was all right, for those thus celebrated in Malta had already been forbidden by the Canon Law. But the night before the House rose for Whitsunday, when pressed by Mr. Summers, he offered to introduce a clause into the Project of Law, exempting from the retrospective action of his invalidating Bill all marriages celebrated by the Church of England chaplains! That is to say, the children of Wesleyan marriages, and of those celebrated by the man who has been pastor of the Scotch congregation there for the last thirty years are to be declared illegitimate! We are mistaken if this does not rouse a vehement protest, within Parliament and without. Already it has been taken up by the Wesleyan Committee, and before the week has elapsed it is expected that the Free Church General Assembly will speak loudly in behalf of the common rights of international Europe. We have no doubt many members, English and Scottish, will be proud to present the petition of that influential body.