

THE CANADA PRESBYTERIAN.

VOL. 20.

TORONTO, WEDNESDAY, JANUARY 21st, 1891.

No. 3.

A HAND-BOOK OF SABBATH SCHOOL MANAGEMENT AND WORK

This valuable Hand-Book, by Mr. David Fotheringham, is designed to aid teachers in their important duties. There is also appended a form of constitution and regulations for a Presbyterian Sabbath School, as well as a partial list of books helpful for reference or study to Sabbath School teachers. Neatly printed and strongly bound in cloth, cut flush. Price 25 cents post paid. Quantities of not less than 12 to a school at the rate of \$1.25 per dozen. Address all orders to

PRESBYTERIAN PRINTING & PUBLISHING CO.,
5 JORDAN ST., TORONTO.

THE PRESBYTERIAN YEAR BOOK FOR 1891

is now ready. It contains a portrait of the Rev. Dr. Laing, Moderator of the General Assembly, illustrations and historical sketches of St. Andrew's Church, New Westminster, B.C., of the Presbyterian Church, Yarmouth, N.S., of the Central Presbyterian Church, Gal., Ont., and of St. Andrew's Church, St. John, N.B. A number of papers on timely topics, in addition to the usual mass of information given in such a publication, appears. This issue of the Year Book is unusually full of interesting matter. Price, 25 cents.

IMPROVED CLASS ROLL

For the use of Sabbath School Teachers.

IMPROVED SCHOOL REGISTER

For the use of Superintendents and Secretaries.

Both the above have been carefully prepared, in response to frequent demands for something more complete than could heretofore be obtained, by the Rev. T. F. Fotheringham, M.A., Convener of the General Assembly's Sabbath School Committee. These books will be found to make any work of reporting all necessary statistics of our Sabbath Schools, as well as preparing the returns asked for by the General Assembly. Price of Class Roll, 60 cents per doz. Price of School Registers 30 cents each. Address—

PRESBYTERIAN PRINTING & PUBLISHING CO. (Ltd.)
5 JORDAN ST., TORONTO.

Notes of the Week.

WHY, asks the *British Weekly*, "is mystification about the authorship of 'In Darkest England'?" The book was written by Mr. Stead. The materials were supplied to him, and he spent several weeks at Clacton-on-Sea in hard work. General Booth could write a book if he liked; he has, in fact, written several. But he did not write "In Darkest England."

A CONTEMPORARY says: The changes which have occurred recently in high ecclesiastical circles in Berlin portend anything but good for the Evangelical Church. The young emperor has clearly determined to affiliate with the radical wing, and to discard the orthodox party chosen by his grandfather. Henceforth the ecclesiastical machine in Prussia is to be run in the interest of a rationalistic theology.

THE official statistics of the Roman Catholics in Scotland show a total of 348 priests, 338 chapels, and 318 schools. The chapels have increased during the past year by six, the schools by two, the congregations in Glasgow diocese by 10,000, and in those of Dunkeld by 4,000. The convents exceed forty, while the members of the male religious orders number sixty, of whom seventeen are Jesuits.

AN East Indian factory commission in a report recently issued strongly recommends that one day's rest in seven should be given to all the operatives, and that this day should be Sunday. All the recommendations have been arrived at with remarkable unanimity. The commission was composed of four members, Dr. A. S. Lethbridge being the president, while his confreres were a Hindu, a Parsee and a Mussulman.

THE Rev. James Fraser, of Cushing, Quebec, at the last meeting of the Presbytery of Montreal, introduced an elaborate and emphatic protest against the reception by the Protestant Committee of Public Instruction, of the \$60,000 grant made by the Quebec Government, at the time \$400,000 were granted for the settlement of the Jesuit Estates question. The subject was thoroughly discussed by the Presbytery and the resolution proposed by Mr. Fraser was unanimously adopted.

A FRENCH writer thus describes Mr. Spurgeon's preaching: The orator, standing erect, marches up and down his platform. He goes, he comes, he retires, he leans forward, he mingles energetic gestures with his words. He is not a motionless statue in the pulpit; he is not a priest exercising sacerdotal functions; he is an inspired prophet, speaking in the name of God. His language is colloquial; his illustrations, sometimes trivial and sometimes lofty, may offend good taste, but always touch the conscience. His preaching is an act; he fights both for and against his hearers.

WHILE the number of Christians in Japan is only about one in each thousand of the population, it is interesting to hear that eleven members of the House of Representatives have been chosen from their number, while there are also three Christians in the House of Peers. Among the most prominent candidates for the speakership two are Christians. One of the representatives is a Presbyterian elder; and when some of his friends advised him after his election to give up his office in the Church, as it might create some prejudice against him and lessen his influence, he replied that he regarded his office in a Christian Church as much more important than his seat in the diet.

MISS BERTHA WRIGHT, of Ottawa, who, in the face of fierce opposition, maintained the right to unrestricted freedom in evangelistic work in Hull over a year ago, has been steadily engaged in her good work ever since. She recently visited Hamilton where she was very favourably received. She was one of the chief founders of the Ottawa Gospel Mission which held its first annual meeting in Knox Church in that city last week. At that meeting she gave a thrillingly interesting narrative of the work in which she had been engaged, and spoke of the good that had been accomplished and the prospect of still greater things in the future. Being undenominational the mission appeals for support to all evangelical Christians—an appeal which should meet with a liberal response.

PROFESSOR BRUCE writes in explanation of the proposed new Glasgow religious weekly. Its aim, he says, is to chronicle important events connected with all the Scottish Churches, to foster a healthy and manly religious tone in the community, to stimulate the spirit of current enquiry and free discussion—to give expression to liberal and intelligent views on current topics, and to show the bearings of Christianity on moral and social interests. He also says that the prospectus contains the names of many of the best-known writers in the Free and United Presbyterian Churches, and that, in addition to the other writers already named from the Established Church, there is the well-known and highly-respected name of Dr. George Matheson.

THE old, historic, and wealthy congregation of First Armagh which gave a present to Queen's College, Belfast, of which Dr. John Hall, of New York, was once minister, and which was left vacant early in the autumn by the lamented death of Dr. Jackson Smyth, is still without a minister. It recently moderated a unanimous call to Dr. Wylie, of Coleraine. He did not, however, see his way to accept, and it is said at present to be looking toward Reading for a pastor. First Armagh is one of the finest ecclesiastical positions in the Irish General Assembly. It has a church almost free of debt, which cost over \$60,000, all contributed within the circle of its own membership; it gives after a princely fashion to missions and the other schemes of the Church; but the stipend its ministers have enjoyed has been comparatively small.

THE Rev. John M'Ewan in Edinburgh Free Church Presbytery moved an overture to the Assembly asking it to take steps to remove the grounds of anxiety in reference to the cases of Professors Dods and Bruce. He affirmed that this anxiety had been increased by the fact that the Assembly, instead of pronouncing a judgment on the question of expediency, pronounced a judgment on the merits. Principal Rainy demurred to the idea that the Assembly had created a binding interpretation of the Confession by what in its nature was a disciplinary decision. Dr. J. Hood Wilson contended that after the question had been so fully discussed in last Assembly it would be unwise to open it so soon again. He also suggested that the matter was already before the Committee on the Confession. Mr. M'Ewan's motion was defeated by 22 to 12.

THE recent manifestation of brotherly love between the Episcopal and Presbyterian congregations of Woodstock has called forth general approval.

The press has hailed the incident as a precursor of better and more fraternal feeling among Christian people. The *Canadian Churchman* from its own point of view feels bound to protest against the concession of the Woodstock rector as a violation of the law governing the Episcopal Church. Our contemporary, considering its position, is not ungenerous in its sentiment, but it cannot get over the fact that Dr. McMullen is destitute of the charism of apostolic succession, and has never been episcopally confirmed. While good Anglicans outside Woodstock are greatly exercised over what some of them evidently regard as an untoward occurrence, the Christian people of that town seem to have been in nowise injuriously affected by it. At the recent union meetings during the week of prayer the attendance was remarkably good. One night the meeting was held in Chalmers Church, 1,200 were present, and many had to go away for want of room. All the ministers—Presbyterians, Episcopalians, Methodists, Baptists and Congregationalists—took part. Let brotherly love continue.

THE Belfast correspondent of the *British Weekly* says: The joys of Christmastide were somewhat clouded for many over the Church by the news which reached Belfast by telegram of the death from typhus fever of the Rev. J. H. Fitzsimons, B.A., at Newchwang, China, shortly after his arrival there from Ireland. Mr. Fitzsimons had been designated to India; but in September, 1889, he was prevented from sailing by an attack of typhoid, which laid him aside for many months. On his recovery the medical adviser of the Mission Board refused to allow him to proceed to India on the ground of his health. For long his heart had been set on a mission career, and he elected to go to China instead. With his wife he sailed from London in October last, and reached Shanghai in due course in good health and spirits. Now the end has come as a sad surprise to all who knew him. His arts course was taken at Queen's College, Belfast, and his theological at Princeton, New Jersey. He was an able and scholarly young man, and in his early death both the Church and the mission have sustained a heavy loss. The Rev. William Park, M.A., Moderator of Assembly and senior foreign mission Convener, preached a special sermon on his death in Rosemary Street Church.

THE Rev. D. Stiles Fraser, Convener of the General Assembly's Temperance Committee, writes: The directions in Section four of circular of "Suggestions, etc.," to send signed petitions to the Convener of Presbytery's Committee on Temperance "not later if possible than 15th January, 1891," was given in view of Parliament meeting in January. It is not likely to meet, however, until March. So that where necessary more time can be taken to complete the work of securing signatures. In view of some notes received, I wish to state: All petitions must be signed in duplicate—one copy for House of Commons, and one for Senate. I sent (about three weeks ago) to Convener of each Presbytery's Committee on Temperance a supply of petitions and circulars for congregations within the bounds. Petitions when signed are not to be sent direct to the M.P. and Senator, but in Presbyterian Churches to the Convener of the Presbytery's Committee on Temperance, accompanied by a contribution towards expenses, which should be done as soon as signing is completed. Conveners will please retain them until Parliament meets, and then forward them to the proper parties. Attention to directions in the circular should avoid mistakes. Petitions properly headed have been sent to all Baptist and Free Baptist Churches, through ministers and clerks. Also to all ministers of Episcopal churches, with personal circular in both cases. Section four of circulars of "Suggestions" contain names of parties to whom signed petitions and contributions from these Churches are to be sent. Special circulars have also been sent to all temperance societies, which it is confidently hoped will receive their prompt attention and secure their hearty co-operation. Members of such societies should sign petitions, in connection with the Churches to which, as individuals, they may belong.