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Notes of the Week.

THE *British Weekly* says: Dr. Matheson, the blind minister of St. Bernard's, Edinburgh, is to preach the annual sermon for the Leeds Auxiliary of the London Missionary Society. Dr. Matheson is one of the ablest and most eloquent and most popular preachers in Scotland. We believe there is some hope that Dr. Matheson may yet regain his sight.

AN influential section of English Jews, with Sir Julian Goldsmid at their head, have determined to direct public attention to the sanguinary persecution of which their co-religionists are the victims in Russia. Sir Julian expressly attributes the burning of Jewish towns and Jewish quarters to the Russian authorities, averring that he has excellent ground for this accusation of administrative incendiarism.

A CORRESPONDENT of the *Empire* makes the following sensible suggestion: How easy it would be for the churches of each city, town or village to unite in getting up a suitable method of announcing the hour, place and name of minister! A frame of an ornamental kind would be readily given a prominent place in all first-class hotels. In fact there are few who would refuse room for the purpose, as it would be a special convenience for the guests.

THE *Hamilton Times* says: Last month our Presbyterian and Methodist friends were denouncing the "table of precedence" which permits Catholic and Anglican dignitaries to take precedence of them on State ceremonial occasions. They may now be surprised to learn that the Prince of Wales has made it known that in all commissions over which he may be called upon to preside, Cardinal Manning shall rank above the peers of Britain. It looks as if another Reformation was required to purify the air.

THE Rev. R. P. Ashe, the intimate friend and associate of Mackay, of Uganda, has been handling Canon Isaac Taylor severely for attempting to make out that the late missionary shared his views on Mohammedanism. Mr. Ashe speaks of Canon Taylor's "invincible ignorance," and says Mackay held that it would be fatal to allow Islam to occupy the field before Christianity has been preached. It is a pity Canon Taylor has no candid friend to ask him to seek some new direction for his enterprise and ingenuity.

THE Sacrificers, a sect of Russian fanatics, are said to have taken 10,000 lives since they commenced their sanguinary work. The operations are conducted by two classes of women—the mission of one class being to seek victims; of the other to sacrifice. The former class usually consists of handsome women, who appear in society as young widows or property-owners from some foreign land. They live in luxury, dress coquettishly and expensively, lure men into their toils, and finally invite them into the lonely hall where they are delivered into the hands of the priestess who undertakes the bloodthirsty task of torturing and slaying.

AT the hospitable board of a Hebrew Lord Mayor, says a contemporary, twenty Anglican bishops dined last week with the Moderator of the Scottish Kirk, the President of the Wesleyan Conference, the President of the Congregational Union and other distinguished ministers of various denominations. The Archbishop of Canterbury made one striking remark; he does not believe it will be possible to meet much longer all spiritual necessities by the parochial system. And he set an example of magnanimity and fraternal feeling which we hope the clergy will imitate, when he avowed his conviction that in the desire to remove ignorance, to help the needy, and to comfort the sick, no one denomination could stand before another.

A CORRESPONDENT of the *Pittsburg United Presbyterian*, writing from Washington Territory, says: The "personal liberty" man has been heard from. Rev. E. B. Sutton, secretary and lecturer of

the State Temperance Alliance, is the victim of his liberty. At Elmira, a small town in Douglass County, Mr. Sutton was posting bills for a lecture, and was ordered to leave the town or he would be killed. He paid no attention to it, but was followed to his room by a saloon-keeper, who, with a club, fractured his skull, and would have killed him outright had others not interfered. He is still living, but his physician reports the case as almost hopeless. He is a minister of the Gospel, an able, fearless temperance lecturer, and one who has perhaps done more for the cause of temperance than any other man in the State. Many of the whiskey-soaked political papers make no mention of the outrage. Murder will out! The people will speak on the 4th of November. A Haddock died for prohibition in Iowa. A Sutton may be the martyr in Washington.

THE *Christian Leader* says: The most notable day at the Mildmay Conference this year was doubtless Thursday, 27th ult., when Mr. Spurgeon and the venerable Dr. Andrew A. Bonar were the speakers at the forenoon meeting. The failing health of the former and the advanced age of the latter invested their appearance with special interest, and insured them a large and deeply sympathetic audience. The vigour and activity of Dr. Bonar, who is now in his eighty-first year, is a wonder to many. One memorable and interesting feature of his visit to the metropolis last week was his preaching tour amongst his old friends. On Sabbath, 29th ult., he preached at Greenwich in St. Mark's Presbyterian Church for Rev. George Elder, M.A., late of Alloa Free Church. On Monday evening he preached in Trinity Hall, the mission church in connection with Dr. David MacEwan's congregation at Clapham, now in charge of Mr. Robert Noble, who was for nine years missionary with Dr. Bonar in Glasgow. On Tuesday evening, 1st inst., he preached for Rev. James Paterson, B.D., the successor of Dr. Saphir in Belgrave Presbyterian Church. All the meetings were deeply impressive; and, as Dr. Bonar unfolded the Gospel message with power and simplicity, from the marked attention he received it might indeed be said of him what was said of his Master, "He taught them as one having authority."

MR. SPURGEON shares, says the *Christian Leader*, the experience of all the conductors of philanthropic enterprises in suffering the assaults of the "poor relations" who regard themselves as grievously wronged when some kinsman has taken the liberty of making a bequest to a public institution. But the great preacher is about the last man in England to be affected by these generally impudent appeals. Mr. Spurgeon's fine gift of common sense and his sturdy John Bull spirit are conspicuously illustrated in his denial of that recent story about his giving back a fortune which was left to his orphanage. He has never done so in any case, and what is more he never will. A man may give away what is left to himself personally, but to do the same with money of which he is only a trustee would be clear robbery. Mr. Spurgeon has been asked to give to poor relatives moneys which were received years ago for the orphanage, and have long been expended in feeding and clothing the children. Prompted by the recent newspaper paragraph, persons who have not the shadow of a claim are writing to him as if he were bound to give to them anything and everything left by their uncles, or cousins, or great-grandfathers, for quite another object. "None but a thief," says Mr. Spurgeon, "could comply with such requests;" and not a farthing will be used by him in any other way than the will of the testator prescribes.

THE *Christian Leader* says: To the convivial meetings of the Burns clubs Professor Blackie declares that "no person but a teetotal prig or a sour-faced Dingwall theologian would object." Carlyle was neither, yet he objected with striking emphasis in a memorable letter regarding the scheme to secure an annuity for Mrs. Begg, the sister of the poet; and there are many, at quite as long a remove from the two classes specified by Mr. Blackie, who also fail to perceive the propriety of connecting with the Burns celebrations those drinking customs which

proved so tragically disastrous to the greatest Scots man of the eighteenth century. "The genial sociality of the great Scottish lyrist" is a phrase that thoughtful Scotsmen will not feel inclined to echo as they contemplate the ruin that was wrought by the customs which Professor Blackie would apparently perpetuate in connection with the festivals in honour of Burns. Even an Irish visitor, Curran, was shocked on making a pilgrimage in an early year of our century to the cottage in which Burns was born to find it transformed into a public-house, with a drunken landlord, whose condition so painfully recalled the evil influences which had undermined the health of the poet and cut him off at the early age of thirty-seven; and we have had the satisfaction of seeing that scandal extinguished by the moral sense of the community in recent years. Another step in advance remains to be taken; and that is to dissociate every Burns celebration from drink—a reform which would show the truest and most tender respect for his memory.

THE *British Weekly* may be tolerant of many things, but plagiarism is not one of them, as will be gathered from what follows: The Rev. Madison L. Peters, pastor of the Bloomingdale Reformed Church in this city, who came here from Philadelphia with considerable newspaper flourish of trumpets, is charged with plagiarism from Dr. J. Thain Davidson. The sermon was published in the *New York Tribune*, and it has now been subjected to the deadly parallel, the showing being unfavourable to Mr. Peters' originality. The *Sun* compares the plagiarist who reads Milton, Darwin, Spencer, Gibbon and Macaulay, and any other author, and takes matter from him, to "the idler who stares for hours at a gilder, watching every motion of his hand and every leaf taken from his book. He can never do work like that, but he can steal the sign when it is finished, and be sent to the penitentiary. . . . There is such a thing as larceny, and plagiarism is petty larceny, the crime of the stupid thief who is always caught." The *Sun* closes its note with a philosophical observation: Certainly men's minds often catch the same ideas, but men's tongues or pens never frame them in precisely the same words. On another page we have these suggestive lines: We respectfully ask the attention of the editor of *Church Bells* to the leading article signed "G.," which appears in his last week's issue. If he will be good enough to compare it with the leader in our own columns, "To-day in Oxford," published on June 13, he will probably see reason to communicate with his contributor.

THE Rev. James Forrest, M.A., minister of the Free Christian Church, Clerk's Lane, Kilmarnock, has been appointed lecturer to the McQuaker Trust for the Propagation of Unitarianism in Scotland. Mr. Forrest was educated as a theological student under Dr. James Morison at the Evangelical Union Theological Hall, Glasgow. He became minister of the Evangelical Union Church, Clerk's Lane, ten years ago. His views led to much discussion in that denomination, and the conference of 1885, after a protracted debate, condemned them. Mr. Forrest thereupon resigned his connection with the Evangelical Union and the pastorate of Clerk's Lane Church. The congregation, however, also withdrew from connection with the Evangelical Union, and requested Mr. Forrest to continue his ministry among them. Mr. Forrest and his congregation are now Unitarians. Clerk's Lane congregation has had a singular history since 1840. In that year it was a congregation in connection with the Synod of the United Secession Church when young James Morison became its pastor. His ministry brought troubles to himself and his congregation. The Synod of 1841 expelled Mr. Morison from connection with the United Secession Church. His congregation adhered to him; and though the church and manse were erected for Calvinistic Presbyterians, the Synod did not attempt to eject Mr. Morison and his congregation from Clerk's Lane Church. That Church was the beginning of the Evangelical Union. Under the ministry of the Rev. James Forrest, M.A., the congregation has passed over to the Unitarians, a very rapid progress on the down grade.