

# THE CANADA PRESBYTERIAN.

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## Notes of the Week.

Other bodies besides our own are suffering from want of funds. The *Belfast Witness* says: Were-gret to notice by a letter from the respected Con- venger of the Home Mission Fund, that he fears the collection will fall short of the necessary amount this year. This is to be deplored. Mr. Clarke hopes that ministers will give members of their congrega- tions who may have been absent when the collection was taken, an opportunity of contributing on the coming Sabbath.

The annual meeting of the Belfast Young Men's Christian Association was held a short time ago, under the presidency of the Lord Mayor. The re- port presented by Mr. Black, the energetic and able secretary, was a most encouraging one. The asso- ciation means to extend its borders. New premises have been taken, and £1,000 will be required to complete the extension. The public help those who show that they deserve help, and the association labors with zeal and energy.

At a recent meeting of the New York Presby- tery, the question of students connected with Union Theological Seminary came up again before the Presbytery, five having presented their application to be taken under the care of the Presbytery. This application was opposed by some very earnestly, in view of the fact that they were obtaining their train- ing in a seminary out of sympathy with the Church. After some discussion, in which Dr. John Hall urged that the young men be admitted to the care of the Presbytery, it was decided that they be so received by a large majority.

The annual meeting of the Presbyterian Orphan Society of the Presbyterian Church in Ireland, was held in Belfast, under the presidency of the Lord Mayor. The shadow of Dr. Johnston's loss was manifest in the meeting in all save the funds, which seem to have gone up out of respect for the honored dead. The Moderator of the Assembly, the Rev. Dr. Lynd, Rev. Mr. Prenter, and other friends of the society dilated on the loss of Dr. Johnston and the merits of the society which he founded and nurtured. The new secretary, the Rev. D. A. Taylor, got a good reception, and presented a most gratifying re- port.

Never has Archdeacon Farrar denounced in words more burning selfish indifference to social wrongs than in his sermon on "Am I my Brother's Keeper?" preached in St. Edmund's, Lombard street, in connection with the Christian Social Union. He could not find words scornful enough for the man who merely criticises the good work of others, and he who justifies himself on plausible economic grounds for doing nothing to relieve suffering. God, he said, will ask every one of us, with such a glance as struck Simon Magus with a curse, or Gehazi with leprosy, "What hast thou done?" After all is said and done, there is but one test with God of orthodoxy, of catholicity, of membership of the kingdom of heaven; a test which sweeps away nine-tenths of the falsity of artificial religionism—it is "He that doeth righteousness is righteous."

Time was when the only occupation thought worthy of a gentleman or a freeman was war, and the greatest man was he who, either by himself or by means of others, had taken the largest number of human lives. What a long distance have we travel- led now in civilized and nominally Christian lands from that far-off time. Just the other day 6,700 delegates, representing 32 countries, and 500 so- cieties assembled in Rome to hold hygienic con- gress, that is to consider ways and means of pro- longing human life and bettering its condition in every sense. The theatre in which it held its meet- ings was magnificently decorated not with the tro- phies of war; over the stage was this motto, "*Salus Populi Suprema Lex*," and the King and Queen of

Italy and other distinguished personages welcomed to the Eternal City, once the most warlike in the world, this great gathering in the interests of humanity.

Replying, recently, to an address from his con- stituents, Mr. Gladstone said: "There will natu- rally be a change in my attendance at Parliament. I cannot yet judge how far my sight and hearing will disable me from performing Parliamentary duties. Whatever the merits or demerits of my career—and certainly I have been chargeable with many errors of judgment—I hope it at least has been governed by uprightness of intention and a desire to learn." We see it stated that on the Sun- day following his resignation Mr. Gladstone attend- ed service at the Chapel Royal, St. James, in London, "and heard a plain, earnest sermon from the Bishop of Norwich, his own last episcopal creation." It is spoken of as "a pathetic coincid- ence" that the hymn sung was that in which the words occur,

"O Paradise, O Paradise,  
Who doth not sigh for rest?"

A very remarkable meeting was held lately in the Mansion House, London, England, on the oc- casion of a demonstration under the auspices of the Women's Total Abstinence Union in honor of the Temperance Mayoresses of England. "I have seen some great meetings in the Mansion House, but never one to equal this," was the Lord Mayor's estimate of the throng of lady Temperance reformers who simply carried his civic palace by storm. In the Egyptian Hall, which is seated for 1,000 people and where the principal meeting took place, standing- room even could not be had. The Long Parlor or Corridor, where an overflow meeting was organized, was also one dense mass of enthusiastic women, which in turn overflowed into the street, threatening to obstruct the traffic in the very heart of the city. Over thirty mayoresses, all interested in Temperance, and many of them total abstainers, occupied seats on the platform in the hall.

At the Free Church Congress, that is of non- established churches in England, held in Leeds lately, Mrs. Hugh Price Hughes gave an extensive and interesting account of the Sisterhood of the West London Mission. They had there taken the cue from the Roman Catholic and Anglican Churches, as well as from the Salvation Army, and endea- voured to bring women into Christian work. In starting their Sisterhood they had laid down two broad principles—(1) They were to be true sisters of the common people. They used the word sisters in a human and democratic sense. They existed solely for their work, and regulated their times and services by its needs. (2) Their Sisterhood was to be wide enough to give scope to women of original power and culture. Over and above all intellectual qualities, they sought to make essential a spiritual qualification. No Sister could face the degradation of their work unless she experienced in her own life a power not her own. At the present moment they numbered 38 Sisters.

The death and funeral obsequies of Louis Kossuth recall vividly the memories of more than a generation past. It is interesting to notice how, although for many years he has lived in silence and obscurity, his memory and services for his country have been kept alive in the breasts of the people. His passing reminds us of a revolutionary period in European history, of brave and at the time, though not in every case subsequently, of bootless struggles for national liberty against despotism; of the brave but ineffectual attempts of Hungary to gain its in- dependence; of the visit of Kossuth to England and the United States, and his fiery and inspiring elo- quence on behalf of his beloved Hungary where now, at the desire of the nation and by the royal consent, his remains and those of his wife and daughter have been taken to rest together in their native soil. It was in 1851 that Kossuth arrived

in the United States by a vessel sent by the nation to convey him thither as its guest, and there two of the departed patriot's sisters still reside.

At the meeting in Exeter Hall, London, to celebrate General Dow's ninetieth birthday, an address to him was unanimously adopted, and the following cable despatch was ordered to be sent and read at the public meeting in Portland, Me.: To Gen. Neal Dow: "A mighty throng gath- ered in Exeter Hall crowns your ninety beneficent years with love and gratitude, for you can truly say: 'When the ear heard me, then it blessed me; and when the eye saw me, it gave witness to me. Be- cause I delivered the poor that cried, and the father- less, and him that had none to help him. The bless- ing of him that was ready to perish came upon me and I caused the widow's heart to sing for joy. I put on righteousness and it clothed me; my judg- ment was a robe and a diadem. I was eyes to the blind, and feet was I to the lame. I was a father to the poor, and the cause which I knew not I searched out.'—Job 29: 11-16." A letter was read from Gen- eral Dow to Miss Frances Willard, dated Jan- uary 3rd, 1894, in which it was stated that there was no tendency in Maine to repeal the prohibitory law which had prevailed there for so many years.

Some sections of the press in the United States have lately been talking loudly of fire and blood, and their utterances have been widely quoted in this country, over the alleged dilatoriness of the Govern- ment of Great Britain to enact the necessary legis- lation to have the regulations of the Behring Sea international tribunal as to seal fishing carried out, and all this for the purpose of playing into the hands of the Canadian sealers. It is amazing with what facility a certain style of writers and newspapers can fabricate sensational news, and it would be infamous did not every really sensible person know just how little credence is to be given to such sen- sational reports. Sensible people will keep quite calm over such things. Nothing was more unlikely than that two great countries having patiently threaded their way through grave and complicated questions were going to quarrel over comparatively small details. Now the news comes that there is complete accord between the United States and Great Britain as to the method of enforcing the award of the Behring Sea tribunal of arbitration. Any fear of difficulties is groundless.

The London Presbytery North, at a recent meet- ing, was occupied at length with the proposed over- ture to the Synod on Ritualism in the State Church. Rev. Dr. McGaw, on behalf of a committee, appoint- ed to frame an overture on the various motions which had been submitted at the two previous meetings, submitted the following: "Whereas many of the doctrines and much of the ritual of the Church of Rome, renounced and repudiated by our fathers at the Reformation as contrary to the teaching of Holy Scripture, have been extensively revived within the Church of England, by law established, to the great danger of our Evangelical faith and Christian liberty; it is humbly overtured to the Synod to take these premises into consider- ation, to renew its testimony in favour of those doctrines of the Reformation which are most im- perilled, and also to issue a statement of doctrinal truth calculated to safeguard our people against Romish and sacramentarian error." This overture was seconded by Dr. Mathews. Rev. A. Ramsay moved that the overture from the word "considera- tion" be made to read, "to bring before the Church the nature and extent of the evil, and the gravity of the issues at stake, and especially to enjoin its ministers to give all prominence in their preaching to those truths of the Gospel most calculated to maintain spiritual religion and to counteract prevalent sacerdotalism." This was seconded by Professor Skinner. The debate was continued by Revs. Dr. Pentecost, Principal Dykes, W. Armstrong, R. C. Gillie, J. Mackintosh, D. Fotheringham, and Mr. Willey. In the end it was resolved to consider the three overtures at next meeting.