

# THE CANADA PRESBYTERIAN.

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## CHOICE BOOKS! WITHOUT MONEY!!

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## Notes of the Week.

THE Committee of the General Assembly of the Presbyterian Church on Revision of the Westminster Confession of Faith will meet soon in New York City to consider the answers sent in from the different Presbyteries to the report of the Committee presented at Detroit.

THE disturbances that have for some time existed between the authorities at Eastbourne, London, and the Salvation Army resulted in a riot on January 3, when a mob attacked a band of the Army while holding service in the streets. Many persons were severely hurt.

LAST Sabbath was Dr. Cuyler's seventieth birthday, and he preached that morning to his old flock in the Lafayette Avenue Presbyterian Church, Brooklyn. He is, says the *New York Independent*, the youngest man of threescore and ten we ever knew, full of cheer and good works.

THE *New Zealand Presbyterian* states that at a meeting of ladies in Dunedin a committee was appointed to devise a plan for securing the suitable education of the children of our missionaries in the New Hebrides. It is now understood that their physical and moral well-being requires that they should have an opportunity of receiving a part of their education in New Zealand, where the associations and the climate are more bracing. We promise the ladies the good-will and the support alike of the men and women of our Churches.

ALL honour, says a contemporary, to the Stuart family, the last of whose senior members, Mrs. Robert L. Stuart, died recently in New York City. They have been famous for their magnificent charities, which have been given to the Presbyterian Church and to Princeton College and Princeton Seminary. Mr. Stuart and his brother were famous sugar refiners, and retired from business nearly twenty years ago. Their gifts are estimated at \$100,000 a year. It is supposed that the bulk of Mrs. Stuart's estate will go to Princeton and to other public charities.

THE *New York Independent* says: New Year's resolutions are laughed at, scoffed at and made the subject of comic cartoons. But whether kept or not, they belong to the choicest category of human action. Resolutions to do right, to live a better life, to conquer some fault, are the stepping-stones by which we mount to a better character and to a fellowship with God. Conversion is nothing but a fixed resolution of this sort, a turning from wrong to right, from the world to God. As there is no time unfit for a good resolution, so there is no time more fit than New Year's. Every faintest flutter of a desire for such a resolution should be encouraged by something very different from a very mean joke.

ACCORDING to the *Rappel* the Catholic clergy of France now numbers 55,540 men. These are the figures upon which the budget for 1892 is based. There are eighteen archbishops, sixty-nine bishops, 3,420 pastors of various ranks, 182 general vicars, 31,255 assistants, 7,109 vicars, 700 other ecclesiastics. At present there are 136 pastors deprived of their incomes on account of some conflict with the State authorities. The foreign clergy who hear mass in any other language than the French are not paid out of the State treasury. The Reformed and other Protestant clergy numbers 720;

while in France and Algiers there are sixty rabbis. The *Cultus* or religious budget for 1892 is 45,057,157 francs, or about 10,000 francs less than the preceding year.

The conspicuous place in higher education taken by the native Christian women of India is illustrated by the fact that of the nineteen successful female candidates for the matriculation examination in 1879, seven were native Christians while none were Hindus; of the 234 candidates examined for the higher education of women sixty-one were native Christians and only four were Hindus. Among the 739 pupils attached to the different industrial schools of the Madras Presidency, 357 were native Christians, seventy-five were Vaisyas and Sudras, seventeen were Low Caste, including Pariahs, and only five were Brahmans. This progress of education will eventually give them an advantage for which no amount of intellectual precocity can compensate the Brahmans. A Bombay writer attributes the social eminence of the Parsis largely to two facts, absence of restriction of caste and the education of their women. As these advantages make themselves felt in Southern India, it seems probable that the native Christians will become the Parsis of that section, furnishing the most distinguished public servants, barristers, merchants and citizens.

THE well-known Dr. Crowther, Bishop of Niger territory in Africa, who died in London December 31, is a native African, and was born in the Yoruba country, one hundred miles inland from the Bight of Benin. He was carried off in 1821 by the Eyo Mohammedans, exchanged for a horse and finally sold as a slave for some tobacco, but was captured by an English man-of-war and landed at Sierra Leone in 1822. He was baptized in 1825, taking the name of Samuel Crowther from the evangelical vicar of Christ Church, Newgate Street. In 1829 he married a native girl who had been a member of the same school. He then served as schoolmaster for several years, and later accompanied the first Niger expedition. After studying at the Church Missionary College at Islington, he was ordained by the Bishop of London. He accompanied the second Niger expedition and was afterward an active clergyman at Akessa, translated the Bible into Yoruba and was engaged in other literary work. He was consecrated as Bishop of Niger territory on June 29, 1864. In May, 1880, he received a gold watch from the Council of the Royal Geographical Society in recognition of his services to geography.

DISCUSSING the ever-recurring theme of ministerial intervention in political discussion, the *Christian Leader* gives expression to the following common-sense views: There are some clergymen who are really politicians spoilt in becoming parsons; there are some statesmen who have only missed being clergymen by the accidents of their life; so long as these exist in society it is impossible always to prevent the politician being a moral and religious teacher or the preacher from becoming a platform politician or the Nestor of statesmen. Most think that to grant these exceptions carries the inference that "political parsons" are an anomaly, to be reprehended rather than encouraged. But these are not such common birds as some imagine. It is very rare that politics are dragged into the pulpit—then mostly on matters with a distinctly moral or ecclesiastical or philanthropic bearing. It is almost impossible for temperance to be advocated without allusion to State control of the liquor traffic, to discuss a State Church and only talk of the Church, to touch on war, slavery, poverty, without encroaching on the political sphere. But here party politics may be carefully excluded except by implication. On the platform it is different; there the speaker will have a free fling, and he will not separate state-craft from the statesmen. This is risky ground for ministers to tread; it needs special nerve, peculiar aptitude and good humour. To be a "political parson" is a divine calling to a few; the mischief of it is that so many mistake their vocation. Any way, a good "political parson" is as good as a political lawyer or a political professor of equal morale and ability. As a rule, let the cobbler stick to his last.