

THE CANADA PRESBYTERIAN.

Vol. 25.

TORONTO, WEDNESDAY, OCTOBER 14th, 1896.

No. 12.

Notes of the Week.

The centre of the continent of Africa which used to be set down in the maps of our school-boy days as a great unexplored desert, has wonderfully changed in late years. In addition to the discoveries of Livingstone, Speke, Grant, and others, Dr. Snyder of the American Southern Presbyterian Mission, who arrived lately from the Congo region, reports that he had penetrated into the interior for over a thousand miles, and had discovered a new lake, which was many miles long, and so broad that his eye could not trace its width.

The rapid and ever increasing advance being made in foreign mission operations is indicated in every organization for that end as well as by those in our own Church. As an instance of this it is worthy of note that the China Inland has just sent from this country seven young ladies and in a few weeks there will follow them seven young men. Out of the fourteen new workers nine are from Ontario, and five of these are from Toronto. The names of these are Messrs. Walker, Wilcox and Ed. Bevis and Misses L. M. Pasmore, Ella E. Hall and Mary Waterman. The interdenominational character of the mission is illustrated by the fact that the outgoing missionaries represent six different denominations.

It has been recently stated, and to Presbyterians it is an encouraging statement, that in proportion to the number of its white population, South Carolina has more Presbyterians than any other State of the South. According to the Church statistics of 1890, Presbyterians reported to the General Assembly a communing membership of 16,112, which is an average of one to every twenty-eight of the white population. North Carolina is relatively the next strongest State in Presbyterianism; the membership of the churches that year was reported as 26,189, an average of one Presbyterian communicant to every forty white inhabitants. And in Virginia, there is an average of one to every forty-one white people of the State.

A most interesting glimpse of the kindly feeling of Queen Victoria and of how her example in this respect has influenced her family, is seen in the fact stated by an English paper, the *Christian World*, that "the Queen has been lamenting the death of Mrs. Thurston, who was nurse to most of Her Majesty's children and afterwards housekeeper at Windsor Castle. Since her retirement she had resided in Kensington Palace, where she was frequently visited by members of the Royal family. She had attained her eighty-sixth year. The Queen and several princes and princesses were represented at the funeral and sent wreaths. Princess Louise personally attended a preliminary service in Kensington Church, walking up the aisle behind the coffin as chief mourner."

Few things at the present time are more significant or more hopeful for the interests of society than the amount of attention being paid by statesmen and Governments in the most enlightened countries to questions bearing upon the well-being of the masses. In this respect the following remarks made lately by Lord Salisbury at a meeting held in St. James' Hall London, are most suggestive. "At the present time," he said, "we were surrounded, crowded in, and embarrassed by the number of social questions that beset us. Many remedies were suggested," he

went on to remark, "but the sole hope we really had of solving these problems was in the action of religion. Parliamentary devices might do much to remove obstacles and encourage men in right paths, but, after all, self-help, which was one of the most remarkable fruits of the growing power of the Christian religion, was the real way to secure happiness." These are interesting and significant references to the social problem.

What may yet be done by way of putting an effectual stop to Armenian outrages of the Turks is still uncertain, while the outlook, it may be said, is growing more hopeful. As to what Britain might do alone, the opinion of Mr. Bryce, M.P., whose name is well known in this country, is worthy of notice. Speaking at a Manchester town's meeting recently, he dealt with the Armenian question, and expressed his conviction that the European powers would not by force oppose action taken by this country where it was plainly prompted by motives of conscience and humanity. There were, he said, ways in which action could be taken by this country which would not give a pretext for war, even if we believed the powers desired it.

In its bearing upon the Sunday street-car question, which will soon be voted upon in this city and the great impetus certain to be given to all railway traffic should the vote carry to run street-cars on the Lord's day, the following paragraph, taken from an English contemporary, is well worthy of attention: "Upon two occasions in successive years shareholders have petitioned the chairman and directors of the Midland Railway for the cessation of that company's extensive Sunday goods traffic. This year a memorial with similar ends in view, and signed by 1,069 stock and shareholders, will be presented in August, and a like document against the same traffic and special Sunday passenger trains will also be in the hands of a deputation for presentation to the directors of the Great Western Railway. The associated shareholders who have these matters in hand are proceeding to canvass some of their fellow-proprietors of the London and North-Western Railway against crying evils of a like character, and are already in possession of more than one hundred signatures."

The Venezuela boundary business, although at present very much under eclipse, is not yet altogether forgotten. There is not the least likelihood now of anything but a peaceful result, and one which ought to be satisfactory to all concerned because based upon justice and right as the result of full investigation. If anything could convince the Venezuelans especially, and their self-constituted advocates and sponsors in the United States, of the perfect confidence of Britain in the justice of her claims and the singleness of her desire only to do right, it is the full opportunity, and even the valuable help which has been given by everybody who could lend any to the agents sent over to England and Europe to examine everything bearing upon the whole matter in dispute, with a view to an amicable settlement. When it is arrived at, we venture to say it will be such as will raise Britain in the estimation of the world, and it will be accepted and acted upon with a promptitude which may teach a much-needed lesson to the Government and people which displayed such unseemly haste to interfere in a matter with which they had little or no business, and for which they were willing, apparently with a light heart, to run such tremendous risks.

There is hope, and we believe ultimate deliverance for a nation, when, in the face of any great struggle, its people, or any great section of them, become really serious and thoughtful, and more especially when there is a general recognition of God in national affairs. The gravity with which very many regard the present crisis of affairs in the United States is indicated by the fact that there has gone forth from Chicago a call for general prayer throughout the country on the 8th of this month by the "Christian citizens of the United States," for a spirit of peace, of "faith," of "wisdom" and for "forgiveness" of our national sins. The call is addressed to "fellow-citizens of every religious and political creed" throughout the entire length and breadth of the land "irrespective of denominational or political affiliations." The *Presbyterian Messenger* of Pittsburg in reference to this thus appeals to its readers: "With a common zeal for our country's welfare and a perfect trust in the great Ruler of events, let us, as Christian men and women, 'cease not to cry day and night' for the triumph of what is right, and just, and true, and will exalt us as a nation in the sight of earth and heaven."

In a brief but interesting article in the *Canadian Magazine* for this month, by Sir Charles Topper, on the "Fast Atlantic Steamship Service," he says: "The Fast Atlantic Service contemplates a line of ships to beat the boats of any other American line, and to connect Quebec in summer and Halifax in winter with a British port. A five days' service from Halifax to England will revolutionize the world's travel." He quotes a comparative table of three routes between Sydney, N.S.W., and Liverpool, and shows the distance by each, and time taken. I. Canadian route via Quebec, distance 12,519 miles, time twenty-five days. II. Canadian route via Halifax, distance 12,784 miles, time twenty-five days. III. Steamship route via Suez Canal, distance 12,082 miles, time twenty-nine days. "Now we have perfected a railway system second to none. Our canals rapidly approach a condition when we may boast fourteen feet depth of water, straight into the heart of America. We have conquered distances over land. The sea is ours as well, when we shall have rounded up the transportation schemes now nearing the end."

Sir William Dawson being interviewed on his return to Montreal after visiting Britain, where he has spent most of the summer, testified to the intense feeling in the public mind over the Armenian outrages. But as to action by England alone, he could only say, "Ah, that is another question. It is one thing to feel indignation at wrong, and quite another to be able to abate or suppress that wrong." He has high hopes of a large representation of British scientific men at the meeting to be held in Toronto next year of the British Association for the Advancement of Science, as its members "have already experienced the hospitality of our people." Speaking of the meeting held in Exeter Hall to commemorate the fiftieth year of the Evangelical Alliance, Sir William said: "It was representative of Christendom and was quite undenominational. Eminent men were there from Germany, France and the United States, while Canada also had her representatives. The papers read were of a highly interesting and valuable character. I met there many persons of distinction. The meetings were notable alike for their size and the character of the papers and discussions."

PULPIT, PRESS AND PLATFORM.

Tennessee Methodist: That is a black hour in the life of a man when gold becomes the idol of his soul.

Cumberland Presbyterian: The man who feels terribly the "woe is me, if I preach not the gospel," is not likely to complain if his church urges him to use all possible diligence in preparing himself to preach the gospel most effectively.

R. S. MacArthur, D.D.: One of the greatest blessings that could come to our churches would be the introduction of the rule of giving one-tenth to the cause of God. The tithe would add vastly to the income of all churches and of all denominational societies.

Geo. Macdonald, LL.D.: A man must not choose his neighbor; he must take the neighbor that God sends him. In him, whoever he be, lies hidden or revealed a beautiful brother. The neighbor is just the man who is next you at this moment. This love of our neighbor is the only door out of the dungeon of self.

Alexander Maclaren, D.D.: We may bewilder our brains with speculations about the relation between God's sovereignty and man's freedom, but, when it comes to practical work, we have to put out the best and most that is in us to prevent God's will from being thwarted by rebellious men, and to ensure its being carried into effect through our efforts.

New York Observer: Ridicule is a sharp and cruel weapon. He who fears laughter is not wise, but he who laughs scornfully at a plain man doing his duty is to that degree a servant of Satan. Some one has said: "Our idea of a Christian is a man who doesn't laugh when it rains on a picnic party to which he was not invited." Another, though but partial, definition of a Christian might be a man who doesn't laugh cruelly and unkindly at anybody for any cause.

Principal Millar, D.D.: Christ saved no man as a dead log, nor yet as a mere bundle of emotions and experiences. One of the most pestilent of practical heresies is the tendency to trust to a faith that is no faith—a faith "that hath no works." Every being, every society, every institution, had work to do. It is in the finding of that work and in the doing of it that the welfare of the man or of the institution lies. This is the universal principle of the whole creation alike on its material, its moral and spiritual sides.

J. R. Miller, D.D.: Think of living, even here on earth, in a company, a community, composed of the one thousand best, noblest, most lovely, most refined people to be gathered from all lands—every life a song, every face bearing the beauty of Christ, every character rich with the fruits of the Spirit—love, joy, peace, long-suffering, gentleness, meekness, goodness; every spirit full of the best human life sweetened by grace. It would be supreme happiness to be one of such a company. Heaven will be far better, for it will have in it the best of all ages—not as they are here, with earthly limitations, only fragments of beauty appearing in them, marred too by sinful things and human frailties—but made perfect in love, in holiness, in all Christ-like life.