

# THE CANADA PRESBYTERIAN.

VOL. 18.

TORONTO, WEDNESDAY, JULY 24th, 1889.

No. 30.

## Notes of the Week.

AMONG the sitters in Belgrave Presbyterian Church, London, to which Mr. Paterson, of Ballater, was inducted some months ago, are two peers, Lords Blantyre and Kinnaird, and a baronet, Sir William Mackinnon. Mr. Paterson is that pastor of Warrender Church, Edinburgh, whose plain ways were the source of such great annoyance to the superfine wives and daughters of the *bourgeoisie* of the Scottish capital.

THE Archbishop of Canterbury, in his speech at the recent banquet in Stationers' Hall, London, happily contrasted the readiness and thankfulness shown by the Church to-day in availing itself of the printing press for the diffusion of truth, with its attitude in 1614, when the then Archbishop of Canterbury issued a precept to the Stationers' Company, authorising his "loving friends, the Master and Wardens," to suppress a book lately published by Sir Walter Raleigh.

DR. HERRICK, a missionary in Turkey, says: I never yet saw a missionary's wife whose companionship did not double her husband's usefulness. One of the choicest things of missionary work is the unwritten heroism of missionary homes. It is the missionary's wife who, by years of endurance and acquired experience in the foreign field, has made it possible in these later years—the years of women's missionary societies—for unmarried ladies to go abroad and live and work among the people of Eastern lands.

THE Presbytery of New Brunswick, N. J., has answered the overture on Revision of the Confession of Faith as follows: The Presbytery of New Brunswick, having carefully considered the overture in relation to the Revision of the Confession of Faith proposed by the General Assembly, respectfully replies as follows: This Presbytery does not desire any revision of the Confession of Faith. A statement of reasons, offered by Professor Warfield, to accompany the answer was laid over till the October meeting. One of these reasons is: We have no hope of bettering the Confession either in the doctrines it states or in the manner in which they are stated.

AT the Sunday School Convention in London, the subject of organised Sunday school work was fully considered. Rev. Dr. Withrow, of Toronto, dealt with Sunday school work in this part of the British possessions, apologizing for any want of preparation by stating that he had hoped to have thought out his speech on the *Botnia*, but that during the voyage he had been "sicklied o'er by the pale cast of thought," a way of putting things that was intensely enjoyed by the audience. Their scholarship amounted to 467,000, and their teachers numbered 55,000. The leading men of their country were many of them Sunday school teachers, and in the prisons of Toronto Sunday schools were held.

A CABLE despatch says that the Czar has suppressed the Lutheran Church in Russia. This statement, says the *New York Independent*, is so surprising that we wait for confirmation. If the Lutheran Church is to be suppressed then nothing could hope to be allowed toleration except the Orthodox Church, of which the Czar is the head. The story is incredible, no matter what length of religious persecution of Jews and Stundists has prevailed hitherto. The marriages of the Imperial household have been with royal families connected with Churches of Lutheran name or descent. Judging, however, from recent dealings of the Russian Government with its Lutheran subjects in the Baltic Provinces, there is nothing so very surprising in the cable despatch after all.

SIX studious sons, says a United States contemporary, form the major part of the family of the eminent linguist, Prof. Francis A. March, LL.D., L. H.D. At the recent commencement of Lafayette College the oldest received the degree of Doctor of Philosophy in course; another graduated in the Classical Department; and his sixth and youngest son, entered the Freshman Class, also at the same time graduating with honour from the Easton High School. Two other sons are already in the upper

classes in the college, and his second, who is a graduate of both Lafayette and West Point, has a good position in the regular army at Washington. Professor March and most of his family are members and regular attendants of the Brainerd Presbyterian Church in Easton.

THE *British Weekly* says: The South Wales Liberal Federation has now met, and passed resolutions of a satisfactory character, and upon the whole there is no reason to doubt that Wales is fully alive alike to her opportunity and danger. Mr. Chamberlain has been moved to write one of those gratuitous and acrimonious letters which have done him all but irretrievable harm. In England, judging from the Church papers, there is an obvious inclination to leave the Scotch Establishment to its fate, to do what can be done for Wales, but to concentrate the defensive forces upon England itself. The High Church party have never looked cordially upon the defence of an Established Presbyterianism, and seem at present less disposed than ever to do so. In Scotland, the Unionists are evidently rallying to the defence of the Establishment, and are inclined to contemplate with equanimity the secession of prominent members of the Dissenting Churches at present within their camp.

THE *Interior* says: Pundita Kamabai is paying the penalty which attaches to efforts for the good of others. She is suffering insults from the very persons she seeks to help. Her American supporters, who gave her money to conduct a school for child wives and widows, in her native land in India, will take it as evidence of her faithfulness and devotion, when they hear how she was hissed and assailed with abusive speech, when she lectured in public at Poona. Queer people these, who smite the hand that is stretched out to benefit them. Women who have lived through the miseries that encompass a child wife, are unwilling that their own girls should be taught a better way of passing the earlier years of their existence. The chains of caste are stronger than the chains of mother love. Not knowing Christ, the women of India have no knowledge or appreciation of the graces and affections, which are commonly supposed to be natural characteristics of womanhood.

AN English contemporary states that at the annual meeting of the Western College the other day, Dr. Monro Gibson related a characteristic incident which occurred when he was in Montreal, in connection with the late Mr. Beecher. It was a good many years ago, when Herbert Spencer and several others, whose names are now well known, were just beginning to be talked about. Dr. (then Mr.) Chapman was delivering the inaugural address at the College of British North America, at which he was then lecturer on homiletics, and evidence of his thorough knowledge of Spencer and his school appeared as he proceeded. Dr. Gibson well remembered seeing the familiar form of Henry Ward Beecher enter as the address began. After listening intently for some time, he turned to Dr. Gibson and said, looking at the lecturer, "I must get him to tell me about these swells after." Dr. Gibson added that it might not have been a bad thing if he had got Dr. Chapman to tell him a good deal about "these swells" after.

THE *Christian Leader* says: The pious zeal of religious women has been devoted with great advantage to the vocation of nursing. All the hospitals in London are now served by staffs of trained nurses; but with only few exceptions these well organized staffs are close corporations, and no Nonconformist lady is eligible either as a learner or an adept. The governors give uncontrolled power to the sisterhoods who undertake the nursing, and do not hold themselves responsible for these restrictions. The practical result of such discipline is that Nonconformist ladies are sorely handicapped in their efforts to qualify as trained nurses, for private practice can never offer the same amount and variety of training as the hospitals. We notice some churches are appropriating their annual offerings to institutions where the nursing is open; this may be desirable as a temporary protest, but the matter needs to be constantly kept forward by publishing every case in which Nonconformity bars from such occupation.

IN an article on self-denial as exemplified by recent efforts on behalf of lepers the *Christian Leader* says: The enthusiasm of defined self-sacrifice is as contagious as leprosy itself. It is an active fermenting principle among men; and a little leaven leavens the whole lump. To be living for nothing is a lot that has no attractive charms for men; to die for some definite purpose seems infinitely preferable. And leper-settlements will not be left without clean residents who will brave the risks to smooth the path of the dying and relieve the pain of the diseased. It has always been so. Self-sacrifice creates admiration; then imitation. Though such imitation may take in some cases the spurious form of a fashion, in others it catches the spirit of the original and perpetuates the work. Thus Livingstone opened Central Africa, and the missionaries have poured in. Carey and his companions threw themselves into foreign missions; and created a trend of Christian enterprise that has grown ever since. John Pounds gathered but a few children about him in a West of England town; and now thousands have followed in his steps. Miss Nightingale and her colleagues carried refined nursing into the Crimea, and planted it in the army; Mrs. Gamp and Mrs. Harris have been rapidly vanishing; and women of refinement throng to be trained as nurses. So self-devotion is ever most fruitful. The Hawaiian lepers grieve over Damien's grave; London is stimulated to deal with leprosy; the churches will provide the men; while India and other lands will reap the advantage of lepers being fewer in numbers and of leprosy being relieved of some of its terrors. The grain of wheat that falls into the ground and dies bears much fruit. Every saint has his own Golgotha. Every Golgotha has its own glory. For if we suffer with Him, we shall also be glorified together.

THE eighth annual convention of the Young People's Societies of Christian Endeavour held at Philadelphia last week was the largest delegated religious gathering ever held in America, if not in the world. The First Regiment armoury, although a vast building, was unable to accommodate the 6,500 delegates who came from all over the States and Canada to attend its sessions. Addresses of welcome were delivered in the afternoon and responded to by the visitors. Rev. Geo. H. Wells, D.D., of Montreal, preached the convention sermon in the evening, on the theme: "Put on the whole armour of God," his impassioned eloquence moving the whole assembly and making it one of the grandest events of the week. A prayer meeting was held next morning at 6.30, when the large building was nearly full, making it one of the largest prayer meetings ever held in one place. Throughout the next two days the vast hall was taxed to its utmost to hold the eager and earnest young Christians, two-thirds of whom were ladies. A chorus of over two hundred voices led the singing, which was grand. Some of the best speakers in America gave addresses on the societies' position, growth and work. The President, Rev. E. F. Clark, D.D., of Boston, in his report said that the first convention was held seven years ago, filling about a quarter of a moderate-sized church and representing some 400 active members, but to-day they had there more than twenty-five times that number, representing at a moderate estimate 500,000 active members. Other addresses were full of practical and useful thoughts fitted to make the young people more helpful and useful in their particular church, emphasizing their motto "For Christ and the Church." Wednesday afternoon conferences were held in several churches on the duties and work of the various committees, and in the evening after the regular session several receptions were held. The Canadian delegates were invited to three of these, and were received with great enthusiasm and kindness. On Thursday an open air meeting was held in Fairmont Park, a large number were present and a very enjoyable time was spent. The convention closed with a consecration meeting, ending with the Christian Endeavour benediction, "The Lord watch between me and thee when we are absent one from another." The delegates from Toronto were Mr. Patterson, of Knox and Princeton College; A. C. Leslie, R. Glover, of St. James' Square Presbyterian Church; Wm. Pease, Beverley Street Baptist Church, and David J. Howell, of Zion Congregational Church, and secretary of the Toronto union.