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Notes of the Week.

ACCORDING to the *Hamburger Korrespondent*, the King of Sweden and Norway flatly refused either to congratulate Leo XIII. upon his jubilee or to send him a present. A Swedish diplomatist was interviewed by the Jubilee Committee, and entreated to do his utmost to prevail upon the Swedish Government to expostulate with the king. It seems, however, that the Government heartily seconded the stalwart, old-fashioned Protestantism of its master. "Our king is the monarch of a Protestant nation," is said to have been the official reply from Stockholm, "and he sees no cause and feels no obligation to render honour to the Pope."

THE Charlottetown *Patriot* says: We have heard from a gentleman who had spent a Sabbath or two in Boston this winter, that on one occasion he went to Park Street Presbyterian Church, and heard a grand sermon on missions, at the close of which the plates or baskets, he said, were sent around and the collection taken up. This amounted to \$800, no, I mean \$8,000. In the evening the balance was called for, and was forthcoming to the tune of \$2,000 or \$3,000 more. One is astounded at such liberality, when thinking of the sum, \$4,087, as the whole year's gift for missions of the twenty-seven Churches (Presbyterian) of Prince Edward Island—less than half the gift of one day at old Park Street Church.

IN the editor's note-book of the *Christian Leader* the following entry occurs. A friend lately found himself when in the metropolis in a circle where success in pastoral work was being warmly discussed. He heard something of the methods of one minister which cannot be too widely known. When at home he is never absent from Sunday school, and he was never late. He took every class in turn, one each Sunday. He invited the teacher of the class he had taken to tea with him in the vestry afterward. The teacher found himself face to face with an earnest man. The class register was produced, and the pastor took each scholar in turn, making him the subject of conversation; his conduct, his capacity, his interest in lessons, his chances at home, and many other matters were prayerfully reviewed. Was it any wonder that such a pastor and such a school were abundantly successful? "Such a man as that is worth more than his weight in gold," was the remark; "who is he?" "Dr. John Macfadyen, of Manchester," was the reply.

THE Whitechapel Guardians, says the *British Weekly*, propose an experiment of much importance in the direction of relieving the unemployed, and undoubtedly something should be done on the general line indicated. We shall soon be made to understand that the Coloreds will not take quantities of humanity unsuitable to them; then plans will have to be found which can be worked out within the limits of this country. The experiment in the East End is to be one apparently of teaching agriculture in rural settlements. Such a scheme requires of course to be guarded on all sides if it is not to end in a costly muddle. The uncultivated land being found and paid for, we trust in many cases by gift, there must not be no more outlay on buildings than the absolute minimum. "The able-bodied men of apparently solid determination" for whom the public provides ground and opportunity, should erect their own dwellings, as they would have to do if they emigrated to a colony. They should be thrown as far as possible on their own resources, and be allowed to rough it for a while. Only in that way can the solid determination be tested and maintained; and what can be endured in the North-West Territory can certainly be endured in Essex.

THE *Christian World* says: The Rev. Philip Norton, writing in the *Times*, brings forward facts tending to show that the Catholic reform movement,

which to the north of the Alps, has attained imposing dimensions under the leadership of Dr. Dollinger, is not without its counterpart in Italy. The magnetic attraction of the Vatican is no longer so powerful as it used to be for devout and progressive souls in the Peninsula. One proof of this is that the number of youths of noble rank, studying for the Roman priesthood, is smaller to-day than ever before within the memory of man. So long ago as 1862, a society was formed in Naples, under the auspices of Monsignore Michele Caputo, Bishop of Arriano, for the purpose of renewing the spiritual life of the Church on the principle of depressing the Papal element, and giving scope to those vital truths which are the heritage of universal Christendom. So eagerly was the idea responded to that the membership of the association included thousands of persons in various parts of Italy—several deputies of the Italian Parliament, whole chapters of cathedrals, churches, heads of religious orders, canons, rectors, curates, philosophers, scientific men.

THE late Dr. Asa Gray, the eminent botanist, was an exceedingly mild-mannered man, but yet his life, says a writer in the *Boston Transcript*, was not without its quarrel. His memorable controversy with Agassiz is well remembered, and it was a controversy which for a time passed out of the bounds of scientific polemics, and affected unpleasantly the personal relations of the two men. As the listener remembers it, and he will not vouch for the entire accuracy of his recollections—Gray who was an early convert to Darwinism, almost indeed an anticipator of it, had passed some rather severe strictures upon the American critics of Darwin, the most eminent of whom was Agassiz. There was nothing intended to be of the nature of a personal reflection in these strictures; and yet, when the two men met returning on the train from a scientific gathering at New Haven, the controversy was continued with such acrimony that Professor Agassiz made an end of it by calling Dr. Gray "no gentleman." Then there was an interruption of the friendly relations between the two men; but before Agassiz's death a reconciliation was brought about by a distinguished benefactor of Harvard College, and the two great men were at peace. To have two such men as Gray and Agassiz at swords' points was quite an abnormal thing; it was hardly a quarrel which could long survive.

THE question of curtailing the foreign mission operations of the Scottish United Presbyterian Church has been forced on the attention of Presbyteries by the diminution of contributions for that object. On this the Belfast *Witness* remarks: It is surely a pity to see such a body as the U. P. Church of Scotland contemplating the curtailment of its foreign mission work. In times like these, when the missionary spirit is rising so high and so fast all over the world, one regrets to see anywhere even the appearance of falling back in the great crusade against anti-Christianity. Then of all countries, it is surely a grievous pity to think of withdrawing from two such interesting and needy lands as Spain and Japan. The latter, as every one knows, is just at the most important formative stage of her history. She is adopting Western ideas and advancing in Western culture with a rapidity which is perfectly astonishing. Now is the very time to cast the salt of Christianity into the well head of her new life. And as for Spain, there is not a country on the face of the globe which stands in greater need of the Gospel of Christ, or where the expenditure of money and labour is surer of an ultimate reward. We trust the U. P. Synod will pause before it casts off two such fields of missionary enterprise. The question is to be decided at its annual meeting in April next. If abandonment is resolved upon—and we are sorry to say that, so far as the newspaper reports of the action of Presbyteries can enable one to judge, there is but too great probability it will be—it will be felt as a heavy blow, and a great discouragement to the cause of missions, and no small triumph

to the enemies of the cross. The great reason assigned for the proposal is the want of funds. Poor Ireland might plead such a reason for retrenchment, but can Scotland not really afford money enough for such work?

IN preaching an anniversary sermon in Trinity Congregational Church, Glasgow, Principal Caird made the following remarks on Professor Drummond's theory. They had been told that the same laws held good in the spiritual as in the natural world, but here was a case in which the law of the spiritual world is the very reverse of that which holds good in the natural. The law of nature in regard to all lower creatures is success to the strongest, and failure and extermination of the weakest. In nature to care for the weak would be suicidal on the part of the strong; that is a system in which the well-being of the few is attained by the merciless extinction of the many. But the laws of the spiritual world, of which the text was a pertinent example, are in diametrical opposition to those which obtain in the natural world. There the strong shall find exercise for their powers in the preservation, restoration and salvation of the weak. Even in physical and animal life civilization and religion are in contact with and tend to modify the law of natural selection. As Christians they followed One whose chief care was for the feeble and blighted specimens of humanity. Spiritual good was not diminished but increased by the more there are that share it. To care for our own souls without caring for others is an absolute impossibility. In thought, art, science and literature, what one possessed becomes the common property of all, and it is increased by sharing it with others. The principle holds good in the religious life; goodness is of all things that which gains and not loses by diffusion. In the spiritual world the seeming paradox is true that what you have can never become yours until you give it away. Selfishness in spiritual life is not only a vice, it is an absurdity, an irrationality.

AN English contemporary says: The Rev. Dr. Somerville, of Glasgow, is still continuing his missionary work in Hungary. After a series of services in Budapest for both Jews and Gentiles, he visited other cities in Hungary, e.g. Debreczin, Szolnok, Szegedin, Békés, Gyoma, Grosswardein, etc. The weather there has been very inclement, the cold being intense. The Doctor was detained in Debreczin for five days, as the railway lines were all blocked with snow. Yet in the face of the severe winter, and though suffering from a bad cold, he does not feel called upon to cease work. At Békés, a Hungarian town of 25,000 inhabitants, four-fifths of the population belong to the Reformed Church, and curiously enough form only one congregation, presided over by two ministers. As a place for worship there is but one large building capable of holding 4,000 people. To this town Dr. Somerville came on January 30, the day on which he entered his seventy-sixth year, and on the following morning he preached in this large church. The building was crowded to overflowing, rather more than 4,000 persons being present. This was the more remarkable that the people had to make their way to the service under blinding snow. Dr. Somerville, as usual, addressed this great audience through an interpreter, the hearers listening with close attention. The same day Dr. Somerville travelled to Gyoma, a small town, and on the next morning, Feb. 1, preached in the spacious Reformed Church. The building was filled to the door, the people standing in the passages and crowding two galleries. No less than 3,000 were within the edifice, and this, too, on a cold and snowy morning. It is almost incredible that any stranger should have been permitted to preach the Gospel in one day to 4,000 Hungarians, and on the following morning to 3,000. What an opportunity! Though these were the largest congregations Dr. Somerville addressed in Austro-Hungary, yet in each locality where he has held services, the attendance and the interest awakened have been most encouraging.