

THE CANADA PRESBYTERIAN.

VOL. 18.

TORONTO, WEDNESDAY, MAY 1st, 1889.

No. 18.

Notes of the Week.

THE Rev. Dr. Macfarlane, in a meeting held at Kibworth, on behalf of the London Missionary Society, after describing the climate and soil of New Guinea, mentioned that having told some of the natives of the horror that was felt in Europe that they killed people and ate them, he was met with the question why Europeans killed people if they did not want to eat them?

THE nineteenth annual meeting of the Woman's Foreign Missionary Society of the Presbyterian Church, United States, was held in Philadelphia last week. About 300 delegates were present from all parts of the country and some from foreign lands. The society supports 146 missionaries, eight missionary teachers and zenana visitors, eighty-four native helpers and Bible women, thirty boarding schools, wholly or in part, and 137 day schools.

THE narrow spirit of ecclesiasticism is exemplified by the *Irish Ecclesiastical Gazette*, which, although it speaks very highly of the late John Bright, and proclaims his "solid goodness," adds, in the truest sense he can scarcely be spoken of—if we are to accept the Christian revelation in its integrity—as a member of the Christian Church. He neither was made a partaker of its initiatory rite, nor did he ever receive the sacrament of life and immortality in the Holy Eucharist.

THE Rev. J. B. Meharry attended a tea and social gathering of workmen held on his mission premises, Andover road, to learn in conference their reasons for non-attendance at church. The men stated their view of the case at some length. The workmen were not wanted in the churches owing to the caste feeling. Ministers did not understand or sympathize with them, and the average sermon was not worth listening to. Their objections were replied to by Mr. Meharry and others.

SIR WILLIAM MUIR, who presided in the absence of the Provost of Edinburgh at the farewell dinner to Dr. Macgregor on his departure as a delegate to the Presbyterian Church in Australia, expressed a hope that the time was approaching when the broken fragments of the Presbyterian Church would be united into one. Dr. Walter C. Smith, who proposed the toast of "The Colonies," said their guest could not bring a better gift from the Antipodes than the union of the churches back to the old land again.

THE Rev. R. Beatty Wylie, LL.D., of Terrace-row Church, Coleraine, on a recent Lord's Day asked his congregation to bring, on the following Sunday, cash or promises to the amount of \$1,530 to pay off a debt remaining on the church property. He stated that there would be no help asked outside, no canvass inside, and no special services to raise the money. Instead of \$1,530, \$1,625 was given in response to the appeal. After all, it pays literally to raise money for religious purposes by straightforward means.

WE regret, says the *Christian Leader*, to hear that some of Dr. Stuart's friends in Dunedin do not think him benefited from his trip home so much as they had hoped; nevertheless he is ever to the front, as of old, in every good work and word, and will be to the end. With his entire approval his congregation have decided to obtain a colleague and have given powers to some leading ministers at home to send out one from the old country. Dr. Stuart's twin-brother, who had been settled for forty years in Ontario, died suddenly on 20th January, leaving nine children all settled in that province.

MR. HENRY DUNCKLEY, says a Scottish contemporary, is likely to be the authorized biographer of Mr. Bright. Any one who read the exquisite tribute to the departed statesman which Mr. Dunckley wrote last week over the signature "Verax" in the *Manchester Guardian* will admit that he is probably better qualified for the task than any other man who could be named. For well on to forty years he has enjoyed Mr. Bright's friendship; and it will be re-

collected that Mr. Dunckley received the degree of LL.D. from Glasgow University on the occasion of Mr. Bright's visit as Lord Rector, having been recommended for the honour by the illustrious statesman.

PROFESSOR Henry Drummond personally conducted the students of his class in the Glasgow Free Church College recently on a short tour through the Island of Arran, that geological epitome of the world. The genial author of "Natural Law in the Spiritual World" makes the tour instructive as well as recreative, taking care to utilize to the utmost the varied geological conformations of that lovely island in enforcing the class lessons of the past winter. During their brief trip this year, the students gave an entertainment of recitation and song, in which Professor Drummond took a leading part. On returning to Glasgow, the Professor set his party to work addressing envelopes, in which he sent out appeals to the city merchants in aid of the China Famine Relief Fund.

THE low tone of morality in Anglo-Indian society, the *Christian Leader* says, was strikingly exemplified by the remark of Captain Egerton, magistrate at Simla, in the judgment which he pronounced the other day in the case of Rev. A. W. Bailey who was on trial for defamation of character. "Mr. Bailey," said the judge, "has only succeeded in showing that Mr. Wallace keeps a mistress, and that he has given nautches to his friends on some occasions. Indeed he has failed miserably in blackening the character and blasting the reputation of Mr. Wallace." The case against the missionary originated in the disappearance of a young native Christian girl. Mr. Bailey was assisting the anguished mother, a widow, to recover her child. And the magistrate in his judgment denounces Mr. Bailey for his "intense malignity!"

THE *Christian Leader* observes that M. Jules Simon, though now in his seventy fourth year, does not grow pessimistic, and the wave of atheism does not make him despair of his country. In a recent manifesto he repels the assertion that atheism and materialism are French doctrines; they are, he holds, incongruous with the temper of the French mind, which has too much good sense and is too generous for mere negation. He recalls the significant fact that there is not a single atheist in the French Pantheon. "The youths that are forsaking us," he says, "if in truth they are, are obeying some ill-understood need of protestation and independence. They will come back to us when their experiment is ended; their reason and their heart will bring them back. The intellectual campaign of the French Revolution is not finished; we shall all of us together complete it; as it was begun eighty years ago, in the name of God." Such words from such a witness justify the hope that France has more of the good leaven than she is credited with possessing.

THE Glasgow *Christian Leader* says: The addresses at the opening upon successive days of the Argyll Free Gaelic Church bazaar at Glasgow were of more than usual interest. Sir Michael Connal reminded his audience of the fact that it was Dr. Johnson who, after his Hebridean tour, succeeded in removing the prejudices of the Government and securing the translation of the Bible into Gaelic. In 1812, the condition of the Highlands, both educationally and spiritually, being the cause of much solicitude, the Gaelic Society of Edinburgh and the Gaelic and English School Society of Glasgow were instituted for the purpose of educating the people. During its existence the former had either on its committee or among its subscribers almost all the leading men of the commercial capital of the northern kingdom. This fact showed how much interest was taken at that time in the Highlands and islands.

SINCE recent professional appointments in Toronto University have occasioned considerable discussion, it may be interesting to read the following from the last number of the *New Zealand Presbyterian*: We understand that with a view to filling the chair of English Language and Literature [in Otago University], it has been resolved to advertise in the home and colonial papers. It is a fair question to ask, Is this necessary? Is it not possible

that we have amongst ourselves, in the body of our public teachers, or other literary persons, one who might fill the chair with credit to himself, with profit to the students, and with honour to the University? We doubt not that many would answer this question in the affirmative, as we ourselves are prepared to do. Allowing this to be so, it is quite possible that it may be best, in the circumstances that the chair, on the popular conduct of which so much of its success depends, should be thrown open for the widest selection, so as to make sure of the University obtaining a professor not only fully abreast of its subjects, but who has had such experience in the teaching of them, as would warrant the expectation that to it would be drawn, not merely the professional student, but others from the general community of literary tastes, desirous of increasing their acquaintance with the special subject to which its teaching is directed.

DR. PRESENSE, in referring to the late Edmond Scherer, says: He has himself described for us the really decisive crisis in his intellectual life in his study of Hegel, published in the *Revue des Deux Mondes*. He then openly abandoned all that is positive in religion, and relegated the whole question to the region of the uncertain and the relative. From this time he was unswerving and almost dogmatic in his scepticism. At the same time he frankly owned how heavy was the price he had to pay for this agnosticism, to which he felt bound to resign himself, as the necessary results of the positivist teaching which he received, as it seems to me, without sufficient evidence. He was never satisfied as a sceptic. He could never say, with M. Renan, that after all, even without the higher illumination, life is good. He never pretended that the mere gratification of the thirst for knowledge (which he enjoyed in a rare degree) could make a happy man. There will be a pathetic interest in gathering up by-and-by, the agonizing cries that went up from his soul in its darkness and doubt. There is no ring of triumph in these broken utterances; rather are they the involuntary protest of his deeper nature against the theory his intellect had accepted. This ever recurring sadness of a noble soul is the surest witness of a nature which God has created for Himself. The fundamental error of his new position—I say it with the deepest respect for his memory—was that he treated the moral absolute as a problem to be solved by pure logic, rather than, as it really is, a sovereign obligation laid upon the conscience.

DR. PARKER, preaching in Great George Street Chapel on behalf of the Liverpool branch of the London Missionary Society, severely criticised Mr. Caine, and it is stated that there were repeated manifestations of approval, and it was quite evident that only the circumstances which had brought the congregation together prevented a marked demonstration of enthusiasm upon the condemnation of Mr. Caine. Dr. Parker said that Mr. Caine told them that he had looked for crops, and was tired of hearing of indirect influence in the leavening of heathen society and the casting of bread upon the waters. Of all this he was tired. He wanted the teeming harvest; but they should also remember that once a man was rebuked for calling upon the Son of David, and the more he was forbidden to call out, the more exceedingly energetic did he call out, "Jesus, Son of David, have mercy upon me." That was the right answer to every kind of criticism, every kind of rebuke and of obstruction. When men asked if prayer were availing, pray still more; when men sought to shake the authority of the Bible, do not answer them except by the multiplication of the Scriptures. They had the answer that they could all give to every accuser, friendly or hostile. Their answer was redoubled effort, deeper consecration. These charges or challenges were not to be answered in words, but in sacrifices, and the sacrifices could not be offered unless they had an inspiring and sustaining love. The churches were anxious this year as they had never been before, for they had feared that a certain deadening influence might have fallen upon their contributors and subscribers; but he believed that every accusation or challenge would awaken dormant enthusiasm, and call again to the front the men who used to lead them in this heroic and pious enterprise.