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Notes of the Week.

ACCORDING to the Year Book of the Y. M. C. A. for 1888, there are 1,240 Associations in America and 3,804 in the world. The American Associations have a membership of 175,000; they own buildings valued at \$5,609,265, and have a total net property of \$7,261,658. Last year they expended \$1,181,338 in local work, and \$104,949 in general work. Some 752 men are devoting their entire time to the local, state and international work as secretaries and assistants. Seventy-seven Associations are engaged specially in work among railroad men; ten among German speaking young men; 273 are in colleges; twenty-nine are coloured and eighteen Indian.

THE *Presbyterian Messenger*, the organ of the English Presbyterian Church, says. Miss Barnett has been accepted as an additional agent by the Women's Missionary Association. She is the fourteenth or fifteenth lady now in connection with that association, and when we consider that it was only begun some seven or eight years ago, we must acknowledge its remarkable success. The Church Missionary Society has received a large number of offers from ladies anxious to go forth to the mission field. The China Inland Mission has not only secured the hundred missionaries for whom they prayed, but a very much larger number have offered themselves for service among the heathen in connection with that mission. These are cheering tokens of the rise of a strong tide of missionary feeling throughout the whole Christian Church.

It was reported in Nashville that a new church was to be started for the "coloured aristocracy." Accordingly the editor of the *Nashville Christian Advocate* asked his cook what negroes were the aristocracy, and he reports the following answer. Well, fust comes de barbers. Dey has soft hands, you know and works in hair-oil and cologne and sich, and an' 'sposed to hot sun and cold as common field-hands is. Next is de teachers in de schools and professors in de colleges and de preachers. De drivers of carriages of rich folks, who wear fur coats and hats wid a star or silver band, and de hotel waiters. De fust-rate cooks stands mighty high, and de waitin' maids of quolity folks. Hack-drivers what owns dey own hacks stands mighty high, too—dey belongs to de *a-r-i-to-cracy*. That is about what aristocracy amounts to in these western latitudes.

SIR LEPEL GRIFFIN, whose churlish opposition caused serious hindrances to the mission work of our Church at Indore, is thus referred to by a contemporary: One recalls Sir Lepel Griffin's remark, quoted by Matthew Arnold, that there is no part of the so-called civilized world, unless it be Russia, where a cultivated man would rather not live than in the United States, when reading in the *Indian Witness* that very few will regret his departure from India or shed other than crocodile tears if he should never return. As one who has lauded caste and laughed at moral obligation his baleful influence has been great. In addressing the pupils of Indore College recently he said: "I well know, from my own experience, that if there be any greater pleasure than obtaining a well-deserved prize, it is that of obtaining one which one has not well deserved." That is strange ethics for a public man to teach youth.

ONE of the agencies doing excellent work in the city of Toronto is the Mission Union. Last week the fourth annual meeting was held, at which Mr. S. H. Blake presided, and addresses were delivered by Dr. Kellogg, Revs. T. C. Des Barres, Elmore Harris, J. Wilkinson, Messrs. W. Gooderham, W. H. Howland and Miss Annie Boyce. The reports submitted showed that the institution was in a prosperous condition. An effort is being made for the erection of a new and larger building. The following officers were elected: Messrs. S. H. Blake, R. P. Dixon, G. Goulding, Rev. J. Salmon, W. Gooderham, G. E. Gillespie, W. H. Houston, Henry O'Brien, R. Kilgour,

A. Jones, W. H. Howland, R. Hall, A. Sandham, Elias Rogers, J. Nunn, A. H. Brace, E. Taylor, H. B. Gordon, J. C. Dixon, E. Hopkins, E. Berkinshaw, committee, J. J. Gartshore, secretary; A. P. Brace, assistant secretary; A. Sampson, treasurer; E. H. Whisker, missionary; Mrs. P. Lane, Miss H. E. Bruenech, Miss Annie Boyce, Bible women.

THE honour of knighthood has been conferred on two illustrious Canadians. Literature and law share the distinction. Dr. Daniel Wilson, who has so long been identified with the University of Toronto, has been selected as the literary representative on whom the royal distinction is to be conferred. His contributions to antiquarian and scientific research, his rare devotion to the advancement of learning and his philanthropic endeavours entitle him to the highest respect and gratitude. The learned President, however, with a respectful courtesy which many Canadians will commend, declines the proffered distinction. The other gentleman named in connection with the honour is Chief Justice Galt, a man also highly esteemed both for his professional and personal virtues and a worthy son of a Scottish novelist whose works were highly popular in the land where the *Waverly Novels* originated. If the Chief Justice accepts the distinction offered no one will grudge his wearing it, as it is worthily earned and will be worthily borne.

DR. A. K. H. BOYD, of St. Andrew's, counsels his clerical brethren whatever they do never to get angry in the pulpit, since irritation is fatal to sympathetic oratory. The nervous system cannot, he thinks, be too sensitive in the direction of pathos; but toward wrath it must not go an inch. He gives an amusing illustrative example in which a preacher of real ability, on a certain occasion, made a fool of himself, and destroyed the hope of doing good to anybody. He was preaching to a congregation of strangers on an inclement winter day, and much coughing was heard. He became more and more infuriated as the sounds went on which showed that nobody was listening to him. At last in a frenzy he burst forth: "Either this is the most diseased or the most impudent congregation I ever preached to." Dr. Boyd says the result was too painful for further narration. He wisely adds that the only legitimate way of putting a stop to coughing is by interesting the people. He well knows regions where, in bleakness of frost and snow, a cough is never heard.

IN an article relating to the controversy with Colonel Ingersoll in the *North American Review*, the *New York Independent* says: It is not because of any dislike for controversy that we fail to see the advantage to be gained, except to the publisher, by these discussions. It is because we do not regard Colonel Ingersoll as a serious combatant. The only way to answer gibe is with gibe; and that is not so Christian a practice. Those who fight that way had better be let alone. When Dr. John McLean was President of Princeton College the students were required to attend a Bible class under his instruction. One of the students once relieved the tedium of the hour by bringing in with him a small dog which he kept concealed under his desk. When the exercise had well begun he pinched the dog's tail and the dog yelped. The good President looked about, took in the situation, but said nothing. Shortly after the tail was again pinched and again the dog yelped. Thereupon Dr. McLean looked around once more, and then slowly said, "If that other pup would only let that pup alone, then that pup would behave itself."

THE following is the deliverance of the English Presbyterian Synod on the Temperance question. Your committee deeply regret that the Acts of Parliament pleaded for by us, and by so many representatives of public opinion, have not yet been obtained. While thus recognizing the need for Parliamentary action, we do not forget that there is even greater need for improvement in the habits of the people, only to be effected by the force of loving persuasion. Herein

lies a demand on the zeal and energy of the Church—(1) to make it very clear that the conscience of the Church is properly tender in relation to the sin of intemperance, and all culpable association with anything that fosters evil in our midst; (2) to familiarize the people with unknown or neglected truths concerning the dangers attendant on the use of alcoholic stimulants, and thus to safeguard the young and the unwary; (3) to use toward the victims of the vice Christlike consideration, sympathy and self-sacrifice, so as "to bear the infirmities of the weak, and not to please ourselves." The information furnished us proves that this work is being largely prosecuted throughout the Church, although signal instances of success in widely differing circumstances seem to teach that more might be accomplished in many quarters if appropriate methods of work were followed.

IN the United Presbyterian Synod, Edinburgh, on the recommendation of the temperance committee being brought up that it be empowered to petition in favour of Mr. M'Lagan's local veto bill, the Rev. Peter Wilson of Leith moved an amendment, that the Synod simply approve of the principle of local popular control of the liquor traffic. There was deep dissatisfaction, he alleged, on the part of many of their ministers, elders and members with the Church's interference in politics in connection with this subject. Mr. John Smart, a Leith elder, seconded the amendment; but on a show of hands the committee's recommendation was carried by a large majority. On the next recommendation of the committee, that the Synod petition against the licensing clauses of the Local Government Bill, Mr. Smart moved an amendment, contending that the question of compensation was a fiscal one with which the Synod as such had no concern. Dr. James Brown of Paisley seconded, arguing that the question of compensation was not one of principle, but simply of the arrangement of the revenue of the country. He thought they were travelling out of their province altogether. Mr. Robson of Inverness moved that the Synod petition against the principle of compensation; and in supporting this Professor Calderwood pointed out that licenses were granted to the publicans, not for the publican's interest, but for the public interest, and, therefore, the public had a right to say that their interest was going out of this concern. Mr. Robson's motion was carried by a large majority.

DR. MCPHERSON, of Chicago, thus concludes his notes on the Centennial Assembly at Philadelphia: A retrospective glance at the Assembly may close these notes. Its composition was of a high order. Comparatively few long-winded speakers obtruded themselves. It dispatched business rapidly and effectively. Omitting the time spent in the Centennial celebration proper, it was an unusually short Assembly. Laymen came to the front; they were, as a rule, the popular speakers. There was noticeable progress made toward the coveted reunion. For although the Southern Assembly still stand back, largely in fear of having a new schism in their own ranks, if reunion with the North should be urged, their fraternal spirit is obviously increasing; the real obstructionists on both sides are growing older and less numerous; a representative committee was continued or appointed on each side; and the discernment of providential tokens and forecasts seems clearer. We can say: Reunion is on the way, and when it comes, it is likely to be based on right principles. So this ninety-ninth General Assembly was dissolved. The hundredth, which comes at the end of the Centennial year, will convene in the Fourth Avenue Church (Dr. Crosby's), New York. But this is, after all, the Centennial rally of the General Assembly in America. Organic Presbyterianism has a history in the United States dating back to 1705, and there are American Presbyterian Churches which are much older. As for Presbyterianism itself, the true votary refers it at least to Paul, who begat Augustine, who begat Calvin and Coligny and Nassau and Knox, who begat Dr. Thompson and his brethren.