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Notes of the Week.

THE first gymnasium or college for women in Rome is to be opened April 1, 1891. This is in accordance with the order of the Cultus Minister Boselli. The grade and character of the new institution is to be that of the technical schools and the object is to enable young women to prepare themselves to enter the universities.

THE aggressive forces of infidelity, says a Scottish contemporary, were never weaker in the English-speaking world within the memory of living men than they are at the present hour. The case of New Zealand is typical of perhaps every portion of the British empire. In that colony there were twenty infidel societies eight years ago; now there is only one.

THE cry of "politics in the pulpit," when ministers in their pulpits apply the principles of the Gospel to political action, and seek to enlighten the people as to their duties is, says the *New York Independent*, the sheerest humbug imaginable. Those who resort to this cry simply confess their own political wickedness. The kind of politics that the pulpit is quite sure to preach is just the kind they do not like.

A COLPORTEUR of the American Bible Society, Penzotti, has been imprisoned in Peru, near the capital, for circulating Spanish Bibles. At the latest advices he had been lying in jail two months awaiting trial. It was his expectation when he last wrote that he would be sentenced shortly to four months or a year's imprisonment. The only crime of which he was guilty, so far as the American Bible Society has learned, was that of selling Bibles. It seems incredible that such a case should occur in any of the South American countries, and particularly in a State like Peru. In Argentine and in Chili full liberty of worship is allowed, but not yet in Peru nor in Bolivia.

BISHOP COLENSO, says the *Christian World*, did not think it possible for people in the valley to hear the curses and blessings read from Mount Ebal and Gerizim. Rev. T. Levi tells, in the first monthly part of the new volume of the *Sunday at Home*, how he assisted at a practical testing of the question. A party was travelling in Palestine, and it was agreed that two Welshmen should stand on Gerizim, and two Scotchmen on Ebal, while the rest stood in the valley. A Scotch minister read the curses in a clear strong voice, and a Welshman read the blessings from the opposite mountain. Both were easily heard below, where the party added the "Amens." The readers stood on a natural platform on each hill a little below the top.

DR. HUSBAND, of Ajmere, at a meeting in Glasgow in connection with the Zenana missions of the United Presbyterian Church, said it was a mistake to suppose that all women immersed in the Zenanas led useless and purposeless lives. They took a larger and more active share in the business of life than many people imagined. There was a young banker in Ajmere who owed his large fortune to his clever mother, who helped him in his banking business. The same speaker mentioned that a distinct class of Zenana agencies on a secular basis is springing up all over India. Hospitals are also being erected on the same principle, the avowed object of their founders being that their wives and daughters might not come in contact with Christians or Christianity.

THE *Christian Leader* says: Principal Rainy, accompanied by Principal Brown of Aberdeen, appeared on the platform of Mr. Gladstone's first Midlothian meeting held in the Corn Exchange in the Grassmarket, Edinburgh. They were welcomed by the audience with loud cheers; and the graphic reporters in the daily press make special note of the physical and mental vivacity displayed by the venerable Aberdeen divine, one writer declaring that it was not easy to realize that in the alert and viva-

cious doctor the audience were privileged to see an old assistant of Edward Irving in Regent Square. At the West Calder meeting the chair was occupied by Dr. Wardrop, the respected pastor of the United Presbyterian Church in that stirring village; and, in moving a vote of thanks to the doctor, Mr. Gladstone testified to his respect and personal feeling of gratitude to the chairman.

ALL French Protestants, writes E. de Pressensé, are mourning a great loss in the recent death of Dr. Gustave Monod. He has well served his generation by his noble medical career, by his long-trying devotion to the cause of religion, and by his generous support of mission work at home and abroad. In his white old age he took the initiative in the erection of our beautiful mission House, and in one year successfully carried through this difficult enterprise. He proved his Christianity by his resignation under heavy trials, by his ever ready ministry to the poor and suffering, and by his brave and practical patriotism. Such lives are a powerful testimony to what our poor human nature can become under the influence of the Gospel. The memory of Dr. Monod will be long and affectionately cherished by a grateful nation.

It is rather humiliating, says the *Christian Leader*, to contrast the popular enthusiasm in certain cases with the pecuniary expression elicited when an appeal is made to the enthusiasts. We lately saw a melancholy example of this in the poor response to the movement in behalf of the widow and child of the late Prof. Elmslie. Now Mr. Stanley draws attention to the miserable sum that has been subscribed for placing a steamer on the Victoria Nyanza, a matter in regard to which there is some apprehension that the Germans will forestall us. Yet we might have expected, after the Stanley fever, that all that was necessary would be raised within twenty-four hours. This case may almost be bracketed with the fiasco of the Gordon Memorial, when the millions that went delirious over the fate of the hero of Khartoum failed to give as much as would set the proposed boys' training home fairly on its feet.

THE Rev. John McNeill will continue to preach in Regent Square Church morning and evening as usual until the middle of November. No hall has yet been taken for his evening services, the most likely one being Exeter Hall, although Mr. McNeill would prefer a building in the north of London. Mr. McNeill hopes to discharge, early in the New Year, at least a portion of the duties assigned to him as one of the Synod evangelists. Birmingham, Walsall, Berwick, Alnwick and Wooler are spoken of as possible spheres of operation. On a recent Sunday evening, when giving out the notices, he said he should be in the vestry on Monday evening to see any who wished conversation with him. He was sorry he had been unable to visit people, but they could come and visit him. He was not much at home—in fact, his wife had said she should come and see him one of these Monday evenings herself.

DR. W. G. BLAIKIE'S letter to the Rev. Andrew A. Bonar, D.D., on the recent manifesto of the orthodox party in the Free Church of Scotland, will be widely welcomed as an explanation of the votes he gave in the last Assembly on the cases of Drs. Bruce and Dods. He points out that Dr. Bonar and those who think with him take "a very serious and most unwarrantable position" in refusing to tolerate any view of inspiration save their own, and adds that no one has a right to assume that God will frame His revelation according to what he should wish for and desire. "This were rationalism pure and simple." On one of the points of complaint against Dr. Dods, Professor Blaikie says: "You may be very sure that the vast mass of our thoughtful people believe, in whatever terms it may be put, that there are very strange points in the morality of the Old Testament. Don't let us go into hysterics over this. . . . It is a delicate task to reconcile Old Testament morality in some points with the inspiration of Scripture."

THE first social gathering of the Association of North London Choirs was held in Highbury Church recently and was in every way a success. Tea and coffee having been served the chair was taken by Mr. Wales, the president, supported by Principal Dykes, Dr. Edmond, Revs. J. T. McGaw, P. Carmichael, R. E. Welch, Douglass Reid, and several well-known elders. Rev. A. Ramsay, of Highgate, spoke of the "ministry of the choirs," in the service of song, and said the pulpit, choir and organ should all be placed together in the churches, and if the heat was generated there by the minister and choir, it would spread a warmth all over the building, and the spiritual power would be deepened. Mr. Spencer Curwen spoke of the importance of pronunciation in singing. Dr. Edmond genially and appropriately wound up a most enjoyable evening, the proceedings being interspersed with capital singing.

THE annual meeting for 1890 of the Ontario branch of the Dominion Alliance will be held in Richmond Hall, Toronto, on Thursday and Friday, December 11 and 12, commencing at ten a.m. This year's meeting promises to be an interesting one, as three very important matters will doubtless be fully discussed. They will be: (1) The question of immediate and general organization to secure as largely as possible the benefits of the municipal prohibition acts placed upon our Provincial statutes last year; (2) the question of applying to the Ontario Legislature at its approaching session for still further measures of prohibitory legislation; (3) the question of definite and aggressive political action at the forthcoming general elections for the Dominion Parliament. Ministers of all denominations and temperance workers from all parts of the country are expected to attend the meeting. Reduced rates will probably be given on all the railroads entering Toronto.

IN the recent fight against disreputable civic government by Tammany Hall in New York, the effort to secure its defeat met with failure. The anomaly of the principal city in the United States being controlled by the worst elements has been allowed to continue. The explanation is given by Dr. Howard Crosby in the following terms: The contest to-day is clearly drawn on the lines of virtue against vice. Formerly there have been three-cornered fights, but the issue this time is nothing else than between vice and virtue. The trouble I have found for virtue in this city is the apathy of good men. One man is influenced by fear of losing custom, another by personal apprehensions, still another by lack of interest. There are in New York about 30,000 men who do not vote, and they are those who, speaking generally, would vote on the right side if they took the trouble to exercise their right of suffrage. In one campaign I canvassed Fifth Avenue for a distance of a mile and a-half, and in that stretch I found only twenty-seven persons who voted.

IN Geneva there are two theological schools. The National Faculty, which, since 1873, constitutes a part of the university, is entirely manned with radical and advanced thinkers. They command a large number of stipendia and fellowships, many of these endowments dating back to the Reformation. The number of students in recent years has been as low as eleven, but last term it rose to thirty-one. The rationalistic faculties of Switzerland have the same experience that those of Germany have, namely, that in spite of scholarships and other financial aids students will not flock to schools of pronounced neological tendencies. The annals of Heidelberg and Jena, the chief seats of radical theological thought in the Fatherland, during recent years, are significant and instructive in this regard. While Leipzig, Erlangen and other schools of positive tendencies have hundreds of theological students, these two have little more than a baker's dozen. In Geneva an opposition institution, the Free Church Theological School, was established in 1832 by Gausson, Merle d'Aubigné and others, and it is thoroughly conservative and orthodox in character. The attendance is fifty and more, and the course is rather practical than theoretical.