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## NOTES OF THE WEEK.

MR. HOLLOWAY, an Englishman, has given \$2,000,000 to endow an institution for the higher education of women.

THE Presbytery of Cincinnati has adopted a sustentation scheme by which it proposes to lift up the salaries of all its pastors to a living standard.

NOT long ago Dr. Newman Hall handed over to trustees the title deeds of Christ Church, London, a magnificent building which cost more than \$300,000, and which is entirely without debt. Six years were required to build it.

REV. DR. CHAMBERLIN says: "There is a tremendous upheaval going on all through India at the present time, and I fear that Hindooism is going to fall to pieces before the Church of Christ is ready to seize the fragments of the ruins and build up the temple of the Lord."

THERE are now between three and four hundred Christian schools in China, containing over six thousand pupils. A Presbyterian lady-missionary, mentioning this phase of Christian work, claims that, through the agency of these schools, "before many years, if the Church be faithful to her trust, the whole Chinese Empire will be full of light."

BISHOP SIMPSON, of the Methodist Church, in an address at the laying of the corner-stone of a new church the other day, made the following point:—"One answer to those who assert that Christianity is dying out, is simply this—we build more churches. The line of argument cannot hold against the line of action. Infidelity builds no churches, founds no asylums, endows no universities. Unbelief provides no refuge for the infirm and poor, nor furnishes help nor comfort for those who weep."

DR. BEGG, the leader of the anti-organ movement in the Free Church of Scotland, protests vigorously against their use in divine worship, as being mere "human inventions." In reply, the Edinburgh "Scotsman" argues that, in logical consistency, Dr. Begg has really no standing ground, as he allows his precursor the use of a tuning-fork. "If," as the writer puts it, "you allow the use of one instrument to suggest the first note of the Psalm, how can you object to the use of an instrument that suggests the subsequent notes?"

DR. W. M. TAYLOR and Dr. John Hall, speaking of church work in great cities, agreed that the only efficient work is done through congregations, and that spasmodic work, done out of the regular way, was clearly ineffective. Dr. Taylor, however, added, in reference to Mr. Moody's services, that, as far as "Mr. Moody was concerned, he did a great work in putting religion into the air, so to speak; that he has made it easier to talk to people on religious matters than it was before. He, in his way, familiarized the public mind with religion, and to that extent paved the way, and it is for the churches to follow up the advantages thus gained."

THE Rev. Dr. Arthur T. Pearson made a remarkable statement before the Presbyterian Synod of Indiana lately. He said: "In November, 1875, I discovered that I myself was the principal obstacle to a revival of God's work. I had been preaching the most elaborate literary sermons I could produce. God showed me that I was labouring for human applause. I had a magnificent church building, and \$35,000 were spent on the interior decoration of that church. Then and there I said to God that I would renounce all the idols of which I had been conscious, if He would only let me do His work. While I was praying for the blessing, the church took fire, and in half an hour it was in ashes. We went into the Opera House, and I threw aside my elaborate manuscripts and the Holy Ghost came."

WM. H. VANDERBILT'S wealth, measured in solid gold, would, it is said, weigh ninety-three tons. His income, according to the same estimate, is two dollars per second, or \$86 400 per day. Jay Gould's wealth must be quite as much, and there are, perhaps, fifty persons in the country whose possessions would amount to \$10,000,000 each. In France there is a great deal of wealth, but it is better distributed than in the United States; for, outside of the Rothschild family, there are no such fortunes in France as in America. Our forefathers thought they had provided against large accumulations, when they decreed that landed property should be divided equally between the children of the original owners; but the vast increase of personal property through the operations of modern commerce has concentrated capital in very few hands. This will be a cause of trouble sometime, as the population grows larger, and jealousy is created on account of the disproportion between the poverty of the many, and the vast fortunes of the few. The only way to prevent a collision is for the rich to recognize the fact that they must make a good use of their wealth, regarding it as a trust for the benefit of their fellow-men.

AT the last meeting of the McGill University Literary Society, Professor J. Clark Murray delivered a lecture on College Literary Societies, their work and uses. The lecturer, in the course of his very able address, expressed his firm belief in the value of such societies as forming an important part of a University course. The benefits of a literary society, said the Professor, for discussing questions of a literary, political or social interest were the same as the end which a University course aimed at. This was to give to man the highest education he was capable of receiving. The culture he would thus obtain would develop all that was best in him. As practical benefits, their experience of how the society was to be properly managed would serve them in the future. The contact of student with student would create a tolerance of each other's opinions of great value in after life. He was convinced that the work done by such societies as this should no more be neglected than any part of their regular course of study. Mr. J. R. Murray occupied the chair, and at the conclusion of Dr. Murray's interesting lecture, Mr. W. Hunter, seconded by Mr. R. A. E. Greenshield's, moved a vote of thanks to Dr. Murray, which was unanimously carried.

THE Hon. Judge Stevens, of St. Stephen, N.B., has returned from a pleasant trip to the Old Country. He had an opportunity of hearing Mrs. Booth, the wife of the "General" of the Salvation Army, in the Music Hall, Edinburgh. Mrs. Booth spoke on "The present position and future prospects of the Army." Her address was marked by the most persuasive eloquence; her defence of the movement was powerful, and she held her audience of thousands in closest attention. She explained the nature and intent of the Salvation Army as being a body of converted men and women, joined together after the fashion of an army, whose intention was to make all men yield, or at least listen, to the claims of God to their love and service. The origin of the movement was in the year 1865, by its present leader, the husband of Mrs. Booth, who was brought up in the Church of England, converted among the Wesleys, became one of the ministers of the Methodist New Connexion, and subsequently gave himself up to evangelistic work. Having travelled to the east of London, he was deeply impressed with the appalling fact that the enormous bulk of the population was totally ignorant, without real religion, and altogether uninfluenced by the existing religious organizations, and became convinced that some means, other than those existing, were necessary to make the millions who never attended church fear and love and obey God, and, if possible, save them from the abyss of misery, and from future wrath, and the formation of the Salvation Army was the result.

THE Rev. Dr. J. Murray Mitchell writes to the "Bombay Guardian" of some facts which he had learned at a

Missionary Conference held at Madras, where he met some eighty persons, men and women, most of whom were connected directly with missionary work in Southern India. He questioned them concerning the situation of affairs and the attitude of the people. Of the replies he received he says: "The rapid rise of the professedly Christian population in numbers was, of course, noticed: it has considerably more than trebled itself during the last twenty years, so that now the Protestant Christian community must be 350,000. But what about the moral and spiritual character of the converts? Emphatic testimony was borne to the fact that this was steadily improving; the third generation was declared to be far in advance of the first—although, no doubt, cases occurred of the sons of earnest Christians being much behind their fathers. All this was what one might have anticipated; but I inquired with some anxiety about the position of Christians socially. Most of them having been of low caste, and caste prejudices being so strong, and even bitter, in Southern India, could the Christians make their way in respectable professions and trades? The answers were much more encouraging than I had ventured to expect. Not many Christians seem to find their way into Government offices; but such professions as law, medicine, and engineering are quite open to them; and a fair proportion of the Christians enter these and other respectable avocations; and there is, on the whole, a slow, steady rise in the social scale."

HENRY W. HULBERT writes thus of the late Dean Stanley:—"To study a preacher's audience is to study the preacher. You may not be always able to draw exact conclusions, but frequently you may safely generalize. I was interested to note the character of the audience the great Churchman might draw. Almost every class of society seemed to be represented before me as I sat with others in the chancel. It was, perhaps, as intelligent an audience as ever listened to a preacher. There was the devout churchman fumbling diligently his prayer-book, there was the careless looker-on, there was the attentive, yet unsympathetic listener, attracted thither by admiration of the man rather than his creed. The preliminaries over, escorted by an usher, the Dean walked slowly to the pulpit. His form was slightly bent, his step was feeble, his face was sad, but about the eye there was a kindly look that showed that, under all the affliction of the hour, his great soul still struggled for his wayward, suffering fellow-men. Mounting the pulpit, he looked with eagle eye over the great concourse. Bowing his head, he offered a brief prayer. Opening his manuscript, he began, as was his custom,—'In the sixth chapter of the Gospel according to St. Matthew, and the twelfth verse, we find these words: "And forgive us our trespasses as we forgive those who trespass against us,"—a typical text, by a typical man, in a typical place! As he proceeded to explain the context, and to catch the inspiration of the theme, his voice began to rise to that rich, mellow, yet forcible cadence which characterized all his public speaking. His figure straightened, his eye gleamed, his gestures became more frequent. He was soon launched upon the full tide of his favourite theme,—the necessity of wide charity, the beauty of benevolence, the grandeur of the spirit of forgiveness. It was what might have been called a 'broad sermon.' Not a sound was to be heard in the great Abbey, save the speaker's voice as it echoed from pillar and arch; and if the faces of the auditors told a true tale, there were awakened echoes in hearts which had, perhaps, slumbered many a year. The discourse ended, the remaining services passed like a dream, and, rousing myself, I soon felt the cool evening air beating on my face as I found my way along Whitehall. The great world seemed greater, the grandeur of living a noble life seemed more grand, and even the dark side of human nature reflected a rich glow of hopefulness—for God forgives us as we forgive others. The good Dean, at that time near the farther threshold of life, has since left us in the body; but who, of all the millions with whom he came in contact, is ready to say that he has left nothing precious behind him?"