

THE CANADA PRESBYTERIAN.

Vol. 23.

TORONTO, WEDNESDAY, MAY 2nd, 1894.

No. 18.

Notes of the Week.

If any woman went to attend the annual meeting of the W. F. M. S., which has just been held in Ottawa, not in sympathy with the work or the workers, her heart could not fail to be moved as her eye glanced around the building. The tasteful arrangement on the platform of such an array of beautiful flowers formed a fitting background for the members of the Board seated upon it, which composes a body any society might well be proud of.

The key-note to the meetings of the W. F. M. S. was given in the address of Mrs. McLennan, Hoath Head, on "The Spirit and the Church's Invitation." The same living, quickening power which transformed the timid, fearful disciples of old into the fearless heralds of the Gospel must be the moving agent in every woman's heart who aspires in ever so humble a way to obey the Master's command to carry or help to send the glad news of salvation to a perishing world.

The paper read by Mrs. R. N. Grant, of Orillia, at the Ottawa meeting of the W. F. M. S. on "The Duties of Members of the Society, and the Responsibility of the Women of the Church to Foreign Mission Work," appears to have attracted much attention. When to the excellence of the matter of it is added, says one who was present, "the beauty of graceful writing, and clear and forcible delivery, it is not a matter of surprise that the paper is reckoned as one of the prominent features of this annual meeting."

The address of Mrs. Ewart, the honoured president of the W. F. M. S., was, as it always has been, an encouragement and inspiration to "Go in and possess the world for Christ." Earnest, practical, hopeful, every word told; no generalities that might pass lightly over the heads of the hearers, but a direct personal appeal, emphasizing personal responsibility in the work of missions. No woman who heard it could fail to realize that she herself had a personal responsibility, a plain call from the Saviour of mankind to do what lies in her power to win the world for Christ.

A goodly company assembled in the lecture-hall of Marylebone Church, London, England, lately at the invitation of Rev. Dr. Pentecost and his office-bearers, to launch the Presbyterian Social Union for London. After supper—a novelty in Presbyterian gatherings on the other side of the Atlantic—Dr. Pentecost, who presided, read the proposed rules, which had been drafted by a committee. All members and adherents (including ladies) of the Presbyterian churches in and around London will be eligible for membership. The objects will be the promotion of friendly fellowship among Presbyterians; the consideration of practical questions affecting the polity and work of the Presbyterian church; and generally the deepening of the interest of the members in the extension of Christ's Kingdom.

Mr. Conmee, in his speech on the Optional Ballot Bill, quotes Mr. Meredith as saying on one occasion: "I recognize the right of the Catholics of this country to fair play; anyone who would adopt any other course was not a true Canadian." Mr. Conmee himself said in the opening of his speech, "I have no desire to say anything that would jar on the feelings of anyone; I merely wish to deal with the question from the standpoint of what I conceive should be the aim and object of all true Canadians." Englishmen all the world over are noted for their love of fair play, and nothing could be more desirable for the good name of Canadian public men, than that whatever party or race they belong to, it should be, and become known wherever Canada is known, that one of their marked characteristics is their love of fair play. No cause will in the end lose, no public man will in the end lose by rendering always to every man and every cause fair play.

In Iowa the conflict with the saloon rages with unabated fury. The legislature is a battle ground, a scene of contention. It is a question of the maintenance of the Prohibitory law or substituting something else for it. Parties are arrayed, not so much one against another, but as fragments or sections of parties are pitted against one another. It is pleasant to know that the liquor men do not have a walk over; but it is sad that they show any strength at all in such a body. Of course no one is so brazen-faced as to advocate as a good practice the drinking of strong drink as a beverage. It is a matter of rejoicing that the liquor business has been brought down so far that it has no appeal but that of the demons that they be not utterly destroyed. They only asked that they might enter into the swine.

The election to the new Parliament of Japan need not increase the anxiety which has been felt for the success of the venture of that island Empire into self-government. The victory of the Radicals is decisive. But they are not Radicals in any Western sense. They do not ask even that a responsible government after the style of the English should be immediately introduced, but only that it should be held in view as something to be secured before long. The election shows the decadence of the party which was so bitterly opposed to foreigners; and it is noticeable that a profession of the Christian faith has not been a hindrance to the candidacy of two or three of the ablest men who have been elected to the body and against whom the charge of their foreign religion was made. It would not be surprising if a Christian were elected to preside over the new Parliament.

A course of lectures of very great interest has just been delivered in the lecture-room of the Union Park Congregational church, Chicago, April 11-24, under auspices of the Chicago Theological Seminary (Congregational). The lecturer was Rev. James Denney. He graduated from the University of Glasgow with most distinguished honors, and is said to have been the best student that Caird ever had. Besides a translation of Delitzsch's commentary on Isaiah, in its third edition, he is author of a commentary on Thessalonians. "His style" is said to be "lucidity itself." The subjects of the lectures relate to the person and work of Christ; being such as follows: "Christ's Witness to Himself," "The Apostolic Doctrine of Christ," "Human Nature in Relation to the Work of Christ—Sin," "The Work of Christ in Relation to Sin—The New Testament Doctrine of the Atonement," etc.

"The City Problem" was the subject of a paper read before the Ministerial Association of Pittsburg, Ohio, lately, by Rev. D. F. McGill, D.D. The city problem is how best to do the work of the Lord under existing conditions. The city becomes the danger point because criminals swarm there. We must give to those in the neglected portions of our cities true ideas as to what life is and what love is. This was what Christ did in His loving sympathy for those who were burdened. The Church's duty is to the whole man, and it is this thought that has led to the institutional church. The most prosperous churches in the United States are those which minister to men in all their needs, physical, mental, and spiritual. The most prosperous churches of the future will be those adopting these methods. There are two essential elements in church work which some one has called separateness and togetherness—personal work and organized effort.

Bishop Foster, the Methodist missionary, has returned from a tour through China and expresses the following opinion about that country: "The Chinese empire is going to fall to pieces. The truth is that there is too much of it. There is a superabundance of everything. China embraces too many countries, and each country has too many provinces, and each province has too many districts, and each district has too many counties, and each county has too many cities, and each city has too

many families, and each family has too many children. It is too large. That great empire which has stood for forty centuries must dissolve. They are talking about it all over China. A revolution is coming. It is a belief that England, Russia and France have jealous eyes on China, and when it does fall to pieces I believe the American republic should have a hand in the division. The revolution will be brought about by science. The spread of science among the Chinese will give their dissatisfaction definite shape. China to-day exists only on the soil."

Bishop Watterson, of the Roman Catholic diocese of Columbus, has addressed a pastoral to his priests against the saloon. He says: "If there are saloonkeepers in your parish, who call themselves Catholics, and yet carry on their business in a forbidden and disedifying way, or sell on Sundays, either openly or under any sort of guise or disguise, in violation of the civil law, and to the hurt of order and religion, and the scandal of any part of the community, you will refuse them absolution, should they perchance come to receive the sacraments, unless they resolve and promise to cease offending in these or other ways, and to conduct their business blamelessly, if they can, or get out of it and keep out of it altogether. Their case is to be treated then and afterwards like any other relatively proximate occasion of sin." If the priests faithfully carry out their instructions to refuse absolution to all saloonkeepers "who carry on their business in a disedifying way," they will be under the necessity of unchurching everyone of them. It is surely not possible for the saloonkeeper to carry on his business in an edifying way.

The Methodist ministers of Chicago have taken steps toward securing, if possible, relief for Protestants in the republics of Peru, Ecuador and Bolivia, in the purpose of which Christian people of all denominations will quite surely sympathize. This purpose is to obtain for Protestants in the countries named, release from disabilities affecting not only their profession of faith and freedom in the exercise of worship, but the privilege of legal marriage without becoming Catholics. The action of the Chicago Methodist ministers at their recent Monday conference was as follows: "In view of the repeated and warm approval by the clergy and laymen of the Roman Catholic Church in this country, of religious freedom as existing by law in these United States, we respectfully and earnestly request that the proper authorities of that church use their good offices, under the direction of Pope Leo XIII., to secure for the Protestants of Peru, Ecuador and Bolivia, the same liberty of conscience that is enjoyed by Roman Catholic citizens of this country." This action has been communicated to Archbishop Ireland, with the request that it be furnished by him to Mgr. Satolli for communication to the Pope.

If annexation feeling in this country had not been as dead now as it can well be, it would have received a very effectual check by the unhappy state of things, which for some time has prevailed and now prevails in the United States. To their complicated silver and tariff difficulties, the widespread and terrible destitution which for want of work prevailed in all its great cities during the winter, are now to be added one of the most colossal strikes that has been known in the mining industry, and the difficulties caused by different branches of the commonwealth of the unemployed marching to Washington, perpetrating violence and spreading consternation on their march. A resident of Omaha, where 1,200 of the army had just arrived from California, referring to this state of things, says "It certainly looks as if we were at the beginning of an organized movement of labor against capital which may entirely change the existing order of things. Every one must feel that the present condition of affairs is a very serious one, and will require the highest wisdom of our legislators to manage aright the affairs of our country. We may well pray that He who guides the destinies of nations and rules the hearts of men may give them wisdom and clearness of vision in this critical time."