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Notes of the Week.

THE CANADA PRESBYTERIAN will be sent on trial till 31st December next for \$1.00. This is an offer that should meet with ready acceptance from thousands all over Canada. Our readers will do a kindness to those who are not already subscribers, by making this offer as widely known as possible.

It is satisfactory to learn, on the authority of Mr. Nettleship, the oculist, who has been consulted in regard to Mr. Gladstone's eyes, that a simple operation will restore his normal powers of vision. It would be a blessing to the Empire even now if a slight operation could restore his political vision to the normal. That has been in a disturbed condition for some years past. So says the *Belfast Witness*.

Alluding in his speech to the Progressive party of the London County Council to "an influential letter in an influential newspaper" objecting to the presentation of their address being in "Holy Week," Lord Rosebery said he could not join in the laugh of some of his audience, but he thought it was not alien to the true spirit of any week, however holy, for it to be used for discussing the great social problems now pressing.

Neither Establishers nor Disestablishers in Scotland are quite satisfied with Lord Rosebery's avowals. Disestablishers and Voluntaries are offended by his position that the State may establish a Church if it thinks right so to do in its own interest. Establishers are grieved by his saying that a Church may be established as a standing army or anything else. This puts the matter on such a low plane, and makes a Church establishment a secular thing without Divine sanction or sacredness.

There is war in South Carolina. It is the same old story: the saloon refuses to be obedient to law. The Governor attempted to enforce the dispensary liquor law, and the properly appointed officers were fired upon in the performance of their duty. The Governor called out the military, but the companies in the city refused to obey. They violated their oath rather than support the civil power against the saloon. The moonshiners of the mountains and the saloon of the city are of the same grade; neither law nor life may stand in the way of their nefarious traffic.

In her lecture in Montreal the other day, Mrs. Carus-Wilson graphically sketched the history and progress of Moravian missions, presenting a forcible array of statistics and assertions to prove the zeal and enterprise of this devoted sect. They were the first to begin foreign missions; they went to the natives of Greenland and Alaska, and the most forsaken parts of the globe. They have now a hundred and thirty-eight mission stations, and three hundred and fifty-five missionaries. One out of sixty of them is a missionary; a proportion unapproached in wealthier churches.

Mr. Gladstone, in his reply to the Midlothian address, says that while his career is chargeable with many errors of judgment, he hopes that on the whole it has been governed at least by uprightness of intention and by a desire to learn. Following a long period of emancipation, another period, he points out, has opened, involving a great ordeal for those classes now becoming largely conscious of power, and never heretofore subjected to its deteriorating influences. The true friend of his country ought to remind the masses that they owe their present political elevation to the love of liberty and the preference of the interests of the whole to any of a narrower scope.

It is pleasant to see that here and there are to be found Christian men who hold all kinds of proselytism in abhorrence. Dr. Donald, the renowned Phillips Brooks' successor in Trinity Church, Boston, is very severe on those "small-souled Episcopalians," as he designates them, who think that they

are increasing the army when they proudly report that they have gathered in so many Methodists, Baptists, etc., into their confirmation classes. This, he truly says, is no increase of the army, it is only a shifting of the troops. It would greatly tend to the furtherance of Christian unity, the promotion of Scriptural discipline, and to the best interests of professing Christians, if such views were current in Great Britain and Ireland.

The Women's Missionary Association of New York Presbytery held its annual meeting lately in New York city, on Friday, March 30. Sixteen delegates, representing eight societies, responded to roll-call. Reports from local societies were very encouraging, showing each society to be in good working order, with increased membership, and increased interest and zeal in the Master's work. Very encouraging reports were heard from Newark and Second Brooklyn mission bands. The statistical report, as read, showed a total membership of 212, and a sum of \$1,810 contributed during the past year. Of this amount \$250 were given to Foreign, \$113 to Home, \$10 to Freedmen's Missions, \$6 to Church Extension, district work \$33, congregational work \$685, contingent fund \$101.

The "Christian Social Union," a body consisting of members of the Church of England, has rendered excellent service by its recent series of bold and outspoken appeals to the bishops and clergy, delivered in the form of public addresses in the Church of St. Edmund the Martyr, in Lombard Street, London, of which Rev. William Benham, B.D., a member of the committee of the Peace Society, is the much respected rector. The object of these appeals was to stir up the leaders of the Church of England to a deeper sense of their individual and collective responsibilities, in relation to great social questions, such as Temperance, Peace, Commercial Morality, Purity, and similar important ethical subjects. The first address of the series was delivered by Canon Scott Holland.

A good deal of irritation is being expressed in correspondence both in Edinburgh and in Belfast as to the pew system in churches, and the discourtesy, not to say churlishness, shown to strangers by the owners of pews. An Episcopal contemporary writes strongly against the whole pew system, and so confirms our remarks from time to time on that subject. A gentleman writes, that being in Edinburgh he went to Free St. George's. Presently an old gentleman came to the pew door, and ordered him to come "out of that." He came out accordingly, and never will enter "that" again. Seats there must be, but they should not be appropriated, they should be open to all intending worshippers. Funds there must be to support the church, and its many operations. But larger funds could be obtained without the pew system than with it.

The church of Rome is making great efforts for predominancy in Madagascar. Under the influence of the French Jesuits, the Malagasy Government are being impressed with the idea that the best way to avoid war with France is to encourage the operations of the Church of Rome, and they are trying in the *Madagascar News* to convince the population that "The Church of Rome is the mother of all Christian creeds . . . that the Church of Rome is still regaining ground everywhere; that she is making vast numbers of converts in England; that the Society of Jesus can, if they will, extricate Madagascar from her foreign troubles," and so on. So whoever sleeps it is not Rome, whether in England or Japan, or the United States, or China or Madagascar. All this means additional troubles for Protestant missionaries in all our foreign fields, as in Uganda.

Those interested in the increased attention given to the Hebrew language and literature in late years, will notice with pleasure this, which we find copied in *Public Opinion*, from *Menorah* for March: "No better evidence of the adaptability of the Hebrew language to the practical purposes of life can be furnished than the employment of the language in

numerous periodicals, among which are many which are published daily. In Palestine and other Oriental countries it has become the vernacular tongue among the Jews, and the number of Israelites using it for the practical and social purposes of life is growing larger every year, as it has come into exclusive use in the schools where the growing generation is educated. Only lately, Baron de Rothschild in Paris admonished the settlers in his Palestinian colonies to abandon the jargon and use the Hebrew language exclusively in their daily intercourse."

In a recent letter to Miss Frances E. Willard, General Neal Dow says that Prohibition in the State of Maine has reduced the volume of the liquor traffic to one-twentieth of its former proportions. In more than three-fourths of the territory, containing more than three-fourths of the population, the traffic is practically unknown. An entire generation has grown up there never having seen a saloon or the effects of one. The drink habit is nearly or quite unknown among the people there. Many of them, men and women grown, have never seen an intoxicated person. This is among the villages and in rural districts. Liquor is yet sold more or less on the sly in some of the cities owing to certain defects in the law, which will be corrected in the near future. In Portland, the largest city in the State, it is far within the fact to say the quantity of liquor now sold is not one-hundredth part so large as it was before the law, the city being now twice larger than it was in 1851. In all the region around Portland, with many large villages, no liquors are sold.

A Commission of Inquiry was sent out lately to inquire into the condition of certain Russian gaols and terrible reports of torture and crime have been brought to light. Cases of merciless beating, of lopping off of fingers and arms by sabre-cuts are recorded, not to speak of cannibalism under the stress of famine. Murder followed by cannibalism was a frequent occurrence, and committed with the sole object of putting an end to the misery of existence. At Onor the sights witnessed by the Commission were of such a nature and showed such cruel barbarity that the spectators could not look upon them without tears. In 1893 a band of convicts was handed over to an inspector who could neither read nor write, to construct a road from Onor to Rykovskaya. If any convict failed in his work he was at once put on half rations next day, and followed by one-third rations. When he could work no more the inspector finished him with his revolver, and had his name entered on the books as having died from natural causes. This is no convict's tale, but a guaranteed official report, and we have no doubt that, though Russia is far back in many things, these cruel atrocities will be put a stop to at once.

The church at the Metropolitan Tabernacle, London, gave a call to Mr. Thomas Spurgeon to accept the pastorate. The call was far from unanimous, for only half the members voted, and of these only two-thirds, 2,027, were in his favour. Thomas Spurgeon is neither a vain nor an ambitious man, and he will not plunge into responsibilities without careful consideration. He is the second of the late Mr. Spurgeon's twins. He entered his father's college, but being weakly he visited the Colonies, where he made a great reputation as an evangelistic preacher. On his second visit he was called to the church at Auckland, New Zealand, where he married the eldest daughter of Mr. Reuben Rutherford, of Dunedin. Afterwards he gave himself entirely to evangelistic work, which he only left to supply the Tabernacle. He is now of middle age, of very slight build, with a clear, pleasant voice, though lacking the bell-tone of his father's; his manner is frank, genial, and gentle, and he makes friends wherever he goes, his preaching is experimental, illustrative, and appealing, its doctrine and style are of a pronounced Spurgeonic type. He works hard, and there are few of his father's students who would better fill his father's place and carry on his work.

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