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## Notes of the Week.

THE decision of Dr. Henry M. Scudder and wife, of Chicago, to go as missionaries, at their own charges, to Japan is a sign of the times. Dr. Scudder's addresses before sailing have excited so much interest that five others, it is said, have decided to follow him. One of these is said to be the Rev. G. E. Albrecht, the German professor in Chicago Theological Seminary.

THE annual meeting of the Royal Society was held at Ottawa last week. There was a good attendance of members, including many prominent men in Canadian science and literature. Papers on a variety of subjects were read and discussed. The application to the Government for a grant of \$5,000 for the publication of the transactions of the society has not as yet met with a favourable response.

LORD AND LADY LANSDOWNE, after a pleasant sojourn in Toronto, have returned to the capital, where a brilliant reception was given them on their arrival. During the Governor General's stay in Toronto he was indefatigable in his efforts to discharge the duties imposed on him by his position. He was entertained and addressed by various public bodies, and was cordially welcomed in a number of educational and charitable institutions. He has given expression to the pleasure he has received during his brief stay in the Queen City, and there is no doubt that his visit has created a very favourable impression in the minds of the citizens generally.

SIR LEPEL GRIFFIN, in a recent speech at Indore, declared that "it is the English law that compels poor Rukhmibai to go to her husband against her will," and that it is "a disgrace to and outrage upon human society." He suggested the appointment of a commission, consisting of men of all shades of opinion, upon the report of which the Government should enact some law for Hindus. "Without Government interference," he says, "nothing can be done. In cases of *suttee*, had it not been for such interference, thousands of innocent lives would have perished. Our Government must prohibit infant marriages and countenance widow re-marriage." Sir Lepel frankly told his Hindu hearers that if they wanted to occupy a respectable position in this world they must treat women well.

DR. R. D. HITCHCOCK, of the Union Theological Seminary, New York, has long preached the doctrine that the Church should regard its theological students as its cadets, just as the State does its military students, and should support them in their special course of study. That theory would yet allow, or require, that while in training for the Church they should, as they can, do service for it. This seminary has now perfected a plan by which a considerable number of students can, by engaging in Sabbath school and missionary work, receive from \$100 to \$260 a year. This work will be under the direction of the Rev. A. F. Schaufflar, D.D., superintendent of the City Mission, than whom no man is better qualified to give the training required. Here several objects are gained at once—drill of students, economy of evangelistic work and support of students.

At the General Assembly of the Southern Presbyterian Church, in St. Louis, the Rev. Dr. Houston, Secretary of Foreign Missions, presented his annual report, which showed faithful and progressive work on the part of the missionaries. The year closed free from debt, and with an increase of three persons to the foreign mission force. The receipts from all sources amount to \$84,072.65, an increase of \$10,902.38 over any previous year. The number of contributing churches, Sabbath schools and ladies' societies has largely increased during the year. The Rev. Dr. Craig, Secretary of Home Missions, presented his annual report. This includes sustentation, evangelistic, invalid and coloured work. The total

receipts for all these causes were \$61,974.02, an increase on previous years. The work in each department has been prosecuted with vigour and success.

THE Northern Presbyterian General Assembly, at its meeting in Omaha, adopted the report of the committee on the Ecclesiastical Relations of Foreign Missionaries. The object of this report is to encourage the forming of national General Assemblies which are to include all who hold the Reformed doctrines and the Presbyterian polity in such foreign fields. In Japan such a union exists already. China and India are rapidly ripening for it, and it is not far distant in Brazil and Mexico. When such assemblies are formed it is recommended that our foreign missionaries unite with them, retaining only a nominal relation to the home Assembly. This is regarded as a new departure in our foreign work, and the need of it is seen in the circumstance that in India alone no less than thirteen sections of Presbyterians are planting their Churches. All these it is proposed to combine in the General Assembly of India.

DR. ABBEY, of the *Nonconformist*, who recently preached and lectured in Toronto, concludes an article on the Labour Problem in the *New York Independent* with the following words: It is not too much to expect that, with growing intelligence and a deepening sense of justice, the rough and clumsy methods now resorted to for settling trade disputes will yield to mutual consideration and concessions. Arbitration has been tried, but has only succeeded in part, because it often consists merely in a splitting of the difference, to the contentment of neither party. Boards of conciliation exist in certain great industries in England, as *Conseils de Prud'hommes* are found in France, and both of these work smoothly and satisfactorily. They are composed of an equal number of masters and workpeople, usually six of each, with an umpire chosen by both. To this body are submitted all matters in dispute, and its decision is final. The general adoption of some such method would obviate most, if not all, of the troubles and conflicts that now arise from the strained relations into which the two great and mutually dependent forces of capital and labour are often brought.

THE New Testament, which was translated into Hebrew by the late Rev. Isaac Salkinson, missionary among the Jews of Vienna, of the British Jews' Society in London, has been reprinted at Vienna in a second edition of 120,000 copies. Of this number 100,000 have been bought by the subscription of one generous Scotch donor, who requested that they might be distributed gratis among Hebrew-reading Jews all over the Continent. Two missionaries lately came from England to make a distribution from Vienna, and they have sent copies to about 300 rabbis, many of whom have undertaken to circulate these Scriptures among their co-religionists. Very few have stated that they had any objection to read the New Testament. In connection with this movement it may be mentioned that one of the most learned and respected of Hungarian rabbis, Dr. J. Lichtenstein, who has been thirty five years rabbi of Tapio-Szele, has lately startled his co-religionists by two pamphlets, in which he affirms the divinity of Christ. The pamphlets, being very ably written, have been noticed by all the leading newspapers, and have raised much controversy, for Dr. Lichtenstein professes to remain obedient to the Mosaic dispensation, while recognizing that Christ was the Messiah.

A VENERABLE correspondent of the *Christian Leader*, who well remembers the royal commissioner's pageant at the opening of the General Assembly in Edinburgh as it existed sixty years ago, describes it as a great contrast to what is now witnessed. The representative of the sovereign then held his mimic court in the old Merchants' Hall in Hunter Square, and it was attended by the civil, legal and military officials, and a few representatives of the Scottish aristocracy, the rear being brought

up by lay and clerical members of Assembly. When all had been duly presented to the commissioner a procession was formed which proceeded on foot to St. Giles, where the opening sermon was preached by the retiring Moderator. After the sermon the cortège retraced its steps to the Tron Church, where the Assembly was opened. The state dinners were given, not in Holyrood Palace, but in the Hopetoun rooms at the west end of Queen Street, which are now used as a young ladies' college. As the new commissioner is the Earl of Hopetoun, the old rooms would have been rather appropriate in 1887. Such was the eagerness to witness the grand display sixty years ago that the shopkeepers in Hunter Square had to clear their shop windows to allow their lady customers to view the procession.

At the meeting of the English Congregational Union the proposed coercive measure for Ireland was discussed. It came before the assembly through the Reference Committee, who declined to take upon themselves to decide whether the matter should be discussed or not. The following resolution was submitted, in a most effective and telling speech, by the Rev. Dr. Parker, who roused the assembly to a high state of enthusiasm. It was seconded by the Rev. John Thomas, D.D., of Liverpool, as a Welshman. "That the assembly, feeling it to be a cause of the deepest regret that in the year of jubilee there should be so violent a discord between her Majesty's Government and the majority of the Irish nation, records its protest against the coercive policy of her Majesty's present advisers, and is of opinion that justice and conciliation would best serve to perpetuate the union between the two countries." In the brief discussion which followed, a protest was offered by the Rev. George Martin against the resolution, the reverend gentleman contending that if the assembly had been dismissed at the close of the address from the chair, many of the members would have gone home to fall on their knees, and that such resolutions were uncalled for. This latter view evidently was not shared either by the Rev. J. Guinness Rogers, or Dr. Stevenson, of Brixton, who followed, nor by the assembly, for, by an overwhelming majority, it endorsed the views which Dr. Parker had expressed.

SOME forty years ago, says the *British Weekly*, Daniel Macmillan, then laying the foundation of the great publishing house of Macmillan, wrote to Professor George Wilson (brother of the President of Toronto University), asking what his friend Cairns was to do. It was hard, he said, for a youth of genius and culture to find room in any of the Presbyterian Churches. Dr. Cairns, however, found ample room in the United Presbyterian Church, of which he has been from the beginning of his ministry one of the brightest ornaments. If he has not served the Church with his pen as it was once hoped he might—for there are some who remember that when called to Glasgow in 1854, he preferred to remain at Berwick, because he felt his call to Christian literature at least as clear as to the Christian ministry—he has done great things by his preaching and teaching and his noble life. Twice before has he preached for the London Missionary Society—in 1859, when his great sermon on "The Offering of the Gentiles" fairly electrified his audience, and, later on, when he preached his well-known discourse on "His enemies will I clothe with shame, but on Himself shall His crown flourish." On Wednesday morning he did the same service in the City Temple. The Principal delivered with all the old fire a fervent, evangelical pronouncement on the subject of Christian missions. He emphasized the atoning death and sacrificial blood in a significant manner, and, in a brilliant passage on the miracles in Israel, he showed how little he was influenced by the modern spirit. The sermon gave great and evident delight to those present, and as each majestic peroration ended there was an irrepressible burst of applause. The tone of the preacher was hopeful and inspiring in a high degree, and his appearance fully worthy of his great reputation.