

THE CANADA PRESBYTERIAN.

VOL 17.

TORONTO, WEDNESDAY, FEBRUARY 22nd, 1888.

No. 9.

Notes of the Week.

A SERIES of very successful evangelistic services have been in progress for some time in the city of Ottawa. They have been held both in Presbyterian and Methodist Churches, where Messrs. Meikle, Crossley and Hunter have night after night addressed interested and crowded audiences. These meetings have been attended by all classes. It was noted that the Premier of the Dominion was several times in attendance. Much good has been accomplished by these special evangelistic services.

A CHRISTIAN medical man occupies a rare vantage-ground for doing good to his fellow men. An instance of this was afforded the other week, when Dr. Daniel Clark, superintendent of Toronto Insane Asylum, addressed an audience of young men in Association Hall, on the "Dangers of Early Manhood." Sins against the body, such as drunkenness and impurity, lead to awful results, mental, moral and physical. The facts within every physician's knowledge would be simply appalling, and could be brought home with terrible emphasis. The law of God written in man's physical nature is inexorable, and the results of its violation in these respects utter an emphatic Beware in tones loud enough for all to hear.

AN interesting illustration of the powers of Western culture to penetrate the almost invincible social conservatism of India has lately occurred in Bombay. The brilliant career of the now famous English girl graduate has been repeated in India, in exceptionally difficult circumstances, by a Parsee girl named Sorabji. Miss Sorabji has distinguished herself throughout her university course, and has succeeded in winning scholarships each year. In 1885 she was declared Havelock prizeman, and gained the Hughling scholarship, besides being at the head of the list of competitors in English. She has now succeeded in graduating in the first class. Only six students in all, of whom the remaining five were men, succeeded in obtaining this degree. Miss Sorabji is the only "girl graduate" in the Bombay Presidency.

MR. SPURGEON has published a strongly worded reply to the Council of the Baptist Union, that seems calculated to make matters much worse. He sneers at the "loving" resolutions of the Council, and says he does not "feel the least care" about its censure. With respect to his not tabling specific charges, he asks, "What would be the use of exposing myself to threatened lawsuits to gain nothing at all?" He does not believe that that Council is fairly representative of the Churches; and had he known the "secret object" of the deputation from that body, he would not have given it any advice of any sort. "What is wished for," he says, "is a union which will, like Noah's ark, afford shelter both for the clean and unclean, for creeping things and winged fowls;" but he holds that every union, unless it is a mere fiction, must be based upon certain principles.

THE *Christian Leader* says: We rejoice to see that an important step has been taken toward carrying out a proposal first made in the columns of this journal. Rev. John McNeill presented a petition in Edinburgh Presbytery, on behalf of the McCre-Roxburgh Church, asking for permission to provide "greatly increased" accommodation. Mr. McNeill gave a brief outline of the really marvellous work he has been the instrument of accomplishing, and so impressed the Presbytery with the need of his congregation for a tabernacle, that a motion to the effect that Mr. McNeill and his office bearers should have a conference with the Church Extension Committee was unanimously and most heartily adopted. Principal Rainy, in supporting the motion, said Mr. McNeill was a man who thought and spoke unconventionally, and he thought it was their business not to belittle the movement which would be made a vast deal more of in any other denomination.

It is well known, says a contemporary, that Mr. Spurgeon does not write his sermons; but lays up material for them and draws upon a full barrel. We have heard the history of one of his finer discourses. Two divines met him in a railway carriage. "What do you think of election?" he asked one of them not noted for his Calvinism. "I believe in election as much as you do," was the reply, "but I trace the election to no arbitrary will, but to a divine purpose, to be wrought in and through the elect—chiefly that they may be conformed to the image of God's Son." They were journeying to some union meetings at Plymouth, and the next day his fellow travellers were surprised to hear a sermon from him, in which the strong Calvinist reproduced the arguments and expositions of his weaker brother, and set them forth with a most wealthy illustration from all parts of Scripture. It is alike the weakness and the strength of Mr. Spurgeon's sermons that they depend upon happy suggestions for their origin; but who else would have dared to face a great occasion in this way?

MISS FRANCES E. WILLARD, president of the United States Woman's Christian Temperance Union, has issued a call to united prayer on behalf of Temperance. The following topics are suggested: First. That upon our great organization may come a fresh impulse from heaven; and on every active worker a new anointing of the Spirit. Second. For our unused membership held to us by pledge and name, but not consecrated to the spirit and activities of the work. Let us ask God to call our own women from idleness to service. Third. For the great body of Christian womanhood who yet stand afar from this greatest of missionary agencies for the salvation of our own and other lands. The meetings of the week need not be widely public, nor aim to invite universal attention. Begin quietly an afternoon meeting for prayer in your own usual place of meeting, or in a parlour, with the hearts touched already with a longing for more of God in our work, and more of His power on all our people. Make special effort first for all members of the unions, that together we may offer our prayers. If attendance widens, as it will, do not allow discussions upon the temperance reform or its methods. Seek God. Seek Him alone for a great awakening of the Church and the nation. The liquor traffic is here with its abominations legalized because of spiritual death. We need conscience aroused and made true.

THE efforts made by friends of Dr. McGlynn, high in authority, doctors of canon law, bishops and archbishops are as good as ended. Dr. McGlynn says that he had yielded with a sort of negative passive acquiescence to the efforts of his friends to secure a reconciliation with Rome, but that it cannot be secured without a moral revolution, and he therefore bids his friends in St. Stephen's parish put an end to their meetings in his behalf. His own position he thus states: I cheerfully and loyally profess my allegiance to all the teachings of Christ and His holy religion—to all the spiritual doctrines of the Apostolic Church, and my profoundest reverence for all the sacred things for which she is the custodian, and I reaffirm with all possible solemnity, and I should do it if this were my dying breath, that I believe that the Church of Christ has largely been ruined by the despotism, by the politics, by the intrigues, by the love of temporal power and wealth of what we call the ecclesiastical machine. But he does not call the "Apostolic Church" the Roman Church. Indeed, he seems to identify the latter with the ecclesiastical machine. He adds a threat. If they attempt to hinder him with the arts of which they are masters, he will expose them. He further says: I have hitherto contented myself with pointing out the abuses of the machine, but I now give them warning that I am full of knowledge of events that, if made known, would make the country too hot to hold some of them—that it will be the part of prudence for them to let me alone. If he has any such knowledge he had better tell what he knows, whether they attack him or not.

ON another page is published the address delivered by Mr. Warring Kennedy, of Toronto, at the last annual meeting of the Mutual Reserve Fund Life Association in New York. This speech and report will be found well worth reading by all. The chair was occupied by Mr. E. B. Harper, president, who in his address gave the following interesting statistics: In spite of obstacles thrown in our way, our insurance in force amounts to over \$156,000,000. The increase in our cash assets for the year has been more than fifty per cent.—more than half a million of dollars. Every honest death claim for 1887 has been paid, when or before it became due. Our assets amounted to \$2,200,000; our surplus to \$1,300,000; our Tontine Reserve or Emergency Fund to \$1,400,000; and the total death claims we have paid exceed already \$4,200,000. We have effected a saving for the year aggregating \$3,000,000 by the reduction of premiums below rates charged by the old system—and the saving from the same source since the date of our organization exceeds \$14,000,000. The association's record of progress during the past seven years is wonderful indeed, and is probably the best proof of the truth of Mr. Kennedy's remark, that the system of the Mutual Reserve is "insurance, pure and simple, into which the element of investment does not enter." The Dominion was represented at the meeting by Messrs. Warring Kennedy, William Wilson, and J. D. Wells, of Toronto, the last named being the company's energetic general manager for Canada, who, both in 1886 and in 1887, has written a larger amount of insurance than any other agent of the company, thus capturing the first prize in two consecutive years.

AN Ottawa contemporary refers to a discourse delivered in St. Paul's Church, Ottawa, by Rev. Dr. Armstrong as a manly protest against injustice to hard working men and women on the part of large companies or careless employers. He admitted the tyrannies, oppressions, persecutions, cruelties and injustice that had been wrought in the name of Christ, but denied responsibility on behalf of the religion. The central principle of Christianity makes men free indeed, and works persistently against all slavery. It has not yet achieved its full triumph in any land. There are white slaves to be set free. The mere possession of acres will not give a man the right to play the tyrant over a thousand of his fellowmen. The same opinion was expressed of the great commercial monopolies of this continent. The combinations of labour were justified. Sunday railway work and cruelty to shop girls were marked out for special condemnation. Speaking of the tyranny of railway corporations in the enslavement of their employes, Dr. Armstrong said: The very fact that these men hang upon the will of mighty corporations that are hardly amenable to law induces the slavish spirit,—just as landlordism in its bad form induces the slavish spirit. When such corporations say to a man "go work on Sunday," in defiance of his conscience and the law of the land, and tell him "do it or be dismissed," it is tyranny. The alternative is set before a man of losing his situation or of leaving himself, conscience and all, in the hands of a soulless corporation. "Why," you say, "the case is clear, the man should obey his conscience." Certainly. It is easy giving that counsel. But that does not make the tyranny less. And before we are clear to give that counsel we are but Pharisees if we do not strive to get the man his rights. Here is a case in which "on the side of the oppressor there is power," and too often it is true, "they had no comforter." In concluding his heart-stirring and fearless address, Dr. Armstrong said that "if the teachings of Christ ruled in our shops there would be, (1) Justice as to the amount of remuneration for work; (2), considerate treatment as to the physical health and comfort of those who work; (3), an atmosphere of love and respect which would make those who toil feel that their position as toilers is just as honourable as the position of those who employ them." The direct application of gospel principles to practical life is always in order.