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NOTES OF THE WEEK.

No further clue has been obtained to the identity of the Dublin assassins. A large number of suspects have been released during the past few weeks.

THE Free Church of Italy, to which Father Gavazzi belongs, has 13 pastors, 16 evangelists, 1,750 communicants, and 657 scholars in its schools. The seventh annual report has just been issued.

GENERAL GARIBALDI, the liberator of Italy, died at his island home in Caprera on the 2nd inst., at the age of seventy-five. His disease was an asthmatic complaint of long standing, aggravated by a severe attack of bronchitis.

HER ROYAL HIGHNESS the Princess Louise arrived at Quebec by the "Sarmatian" on the 4th inst., where she was met by His Excellency the Governor-General. The Princess was received with much enthusiasm, and presented with an address, to which she replied in French.

THE National Arbitration League, in session at Washington, has passed resolutions inviting the Governments of the United States and England to unite in extending an invitation to the Governments of other nations to prepare, in preliminary conferences, for a congress of nations, to which shall be referred all international questions in dispute which cannot be settled either by compromise or by special arbitration; such congress to be invested with full powers as to the decision of any question which may come before it, and such decision to be final and binding on the parties interested.

THE Belfast "Witness" of the 26th ult. says: "Yesterday a most distressing scene occurred in Oughterd. At the meeting of the Poor-law Guardians, over 100 men, all the heads of families, applied for admission to the workhouse. They had been evicted from their farms, and were nearly all lately tenants of Mrs. Kirwen, Connemara. The guardians refused them admission, but offered them a shilling each, requesting them to go to their homes, a distance of twenty miles. The men rejected the money, stating that they had no home to go to, except to share in the shelter of the sail of a boat, under which the remainder of the families lay since the evictions. They stayed in the workhouse yard, and during the evening the men became so violent that the master of the workhouse had to get police protection.

MR. FROUDE, the biographer of Carlyle, has written a short preface to go with Carlyle's posthumous "Reminiscences of My Irish Journey," when they appear in book form, the serial publication being completed in the forthcoming July number of "The Century Magazine." As to the history of the manuscript Mr. Froude says: "He [Carlyle] gave it to Mr. Newberry, who was then acting as his secretary; Mr. Newberry gave it to the late Mr. Thomas Ballantyne; Mr. Ballantyne it was sold to a Mr. Anderson, from whom it came into the hands of the publishers." Mr. Froude adds, in part: "The Irish problem has not been solved since Mr. Carlyle's visit, nor has it been made more easy of solution by the policy of successive ministries, which has been precisely opposite to what Mr. Carlyle would have himself recommended. His remarks, rough and hasty as they are, cannot be injurious and may possibly be useful." Mr. Froude quotes from Carlyle's journal of November 11th, 1849, in which the latter sums up his Irish experiences in the following characteristic vein: "Ugly spectacle: sad health: sad humour: a thing painful to look back upon. The whole country gapes in my mind like a ragged coat; one huge beggar's gaberline, not patched or patchable any longer: not from a joyful or beautiful spectacle."

MR. D. A. MOXEY says it is to the Carrubber's Mission, founded in Edinburgh in 1858 by

James Gall, that America, through Mr. Moody, is mainly indebted for her present methods of evangelistic enterprise. Eight years ago, when Mr. Moody was in Edinburgh, the similarity, if not the identity of his methods with those pursued at Carrubber's Close were generally remarked, and one day Mr. Gall said to Mr. Jenkinson, the superintendent, "How wonderful it is, that the very same views should have originated on both sides of the Atlantic without any communication!" "Don't you be too sure of that," replied the superintendent, with the merry twinkle in his eye that his friends remember so well. He then went on to tell that when Mr. Moody visited Edinburgh for the first time, his way of evangelizing was quite different, his great idea then being the formation of Young Men's Christian Associations. On visiting Carrubber's Close he became much interested in it, and Mr. Jenkinson explained to him the whole working of the Mission, its evangelistic meetings, its private dealing with souls, its confederated enterprises, and the absence of all committees. Mr. Moody was much pleased with what he saw and heard, and there can be little doubt but that much of his subsequent procedure when he returned to America was due to this interview.

THE Free Church of Scotland General Assembly's Committee on Religion and Morals reported, regarding Messrs. Moody and Sankey's work, that "while the Free Church as a Church had no responsible connection with the labours of Messrs. Moody and Sankey, from America, who had again visited Scotland after an absence of eight years, the committee felt, considering the number of the ministers, office-bearers, and members of their Church who had been and were associated with these much-esteemed brethren in their labours, and how largely the membership of the Church in Edinburgh and Glasgow had shared in the blessing which was accompanying their work in these cities, that a necessity existed for referring to that work in their report to the General Assembly. Accordingly, they had received communications regarding the work from several well-known brethren, such as Dr. Andrew Bonar, Rev. George Stewart, Trinity Church; Rev. David Lowe, London Road Church; and Mr. J. C. White, Glasgow, all of whom testified to the wide-spread, blessed and permanent results that had followed the visit of the two American evangelists. Rev. John Kelman, Leith, writing of the Edinburgh meetings, said:—'Some who have made a profession may not stand the test of time; but, on the other hand, others who have made no profession, but who have experienced a saving change, will by-and-by come to light; and others still, who have not yet been converted, have notwithstanding been brought under impressions and convictions which, through the blessing of God, may afterwards lead to conversion.'

THE following is from the "Christian Leader" of the 25th ult.: "The proposal to open public museums on the Lord's Day has been defeated in the House of Commons by a majority of 208 to 83, the Government whips acting as tellers against the motion. While one of the special representatives of the working-class, Mr. Burt, supported the motion, another, Mr. Broadhurst, vigorously opposed it on the ground that the opening of the museums would increase the amount of Sabbath labour, and tend to the destruction of the Day of Rest. Mr. Mundella did not take this high ground, agreeing with the late Dean Stanley that the question is one which must be settled by public opinion; but he had no difficulty in showing that the people are decidedly opposed to the change. Out of the 154 museums in the United Kingdom, most of which belong to the municipalities, only four are open on the Sunday; and at Nottingham, which, according to Mr. Mundella, has done more for art than any other town in England, all the candidates at the last municipal election who voted for the opening of the local museum were defeated. In spite of the large majority against Mr. George Howard's resolution, the friends of Sabbath observance must not suppose that the battle is ended. The minority is influen-

tial and zealous, including popular men like Sir Wilfrid Lawson, and it will be necessary, therefore, to relax none of the efforts that have hitherto been made to protect the British Sabbath against innovations that would degrade it to the level of the Continental Sabbath. Mr. Gladstone was among the first to go into the lobby against Mr. Howard's proposal. Mr. Forster was conspicuous on the other side."

THE beautiful address which follows was recently presented to the Rev Andrew A Bonar, D.D., minister of Finnieston Free Church, Glasgow. It was signed by forty four elders and eight deacons, and was accompanied by a handsome piece of silver plate—
"Reverend and Dear Sir,—We, the undersigned office-bearers in the congregation, deem this twenty fifth anniversary of your ministry amongst us a fitting time to unite in offering our heartfelt congratulations on the occasion, and in expressing our strong attachment to yourself personally, as well as our deep and ever-growing sense of the value of your ministrations. We might speak of the varied services rendered by you to the Church at large, as embodied, for example, in the 'Narrative of a Mission of Enquiry to the Jews,' in your contributions to the Exegesis of Holy Scripture, by means of your commentaries on the Books of Leviticus and of the Psalms, or in the life records of those men of God whose memory is so dear to the heart of Scottish Christianity—Samuel Rutherford and Robert Murray McCheyne—which we owe to your pen, and which have made your name a household word in our land. But as these and other such services have been publicly recognized, in the degree of Doctor of Divinity conferred on you in 1874 by the University of Edinburgh, your own *Alma Mater*, and in your being chosen as Moderator of the General Assembly of the Free Church in 1878, we prefer on this occasion to speak more particularly of your many qualities of heart and mind, which have so greatly endeared you to us both as a man and as a pastor. We would refer to the high example you set us in your holy, consistent, unselfish, and withal happy Christian walk, and your abundant labours from house to house among the people. More especially we desire to thank God for the fullness with which the person and work of our Lord and Saviour Jesus Christ are set forth by you from week to week; for the 'times of refreshing' we have so often enjoyed under your ministry, for the 'green pastures' and 'still waters' to which the 'Chief Shepherd' has enabled you to lead us, whereby our souls have been 'so' often 'restored' when 'much discouraged because of the way'; for the many precious communion seasons, which have been to us like the wells and palm trees of Elam, above all, for the manner in which, in your expositions of the Word of God, the living Saviour has been set forth as the very centre and sum of revelation, shining out of every page and speaking in its every utterance, so that our hearts have been made to 'turn within us,' while, through your teaching, He Himself 'has opened to us the Scriptures.' We rejoice, too, in the success of your ministry—that in your hands 'the little one' of 1856 has become the 'thousand' of 1881; and our hope and prayer is that the congregation you have been enabled to build up may continue long to enjoy your pastoral supervision. Finally, we cannot but remember at such a time those of our company who have, during these past years, passed within the veil, and who are now 'in the presence of the King.' We know that this reminiscence touches a very tender chord in your own heart, and we thank God that those words of comfort, the preciousness of which you have yourself proved, are those by which you have so often comforted others, while holding out to us 'that blessed hope, and the glorious appearing of the great God and our Saviour, Jesus Christ.' We close with the prayer that 'the peace of God, which passeth all understanding, may keep your heart and mind through Christ Jesus; that His richest blessings may come down on your family; and that to them and to you 'an entrance may be ministered abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.'"