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Notes of the Week.

The Moderator of the Free Church Assembly will preach this year the sermon before the Assembly of the Congregational Union, which meets in October in London. Dr. Walter C. Smith thus returns the courtesy shown by the visit of the delegates of the Union to the Jubilee Assembly.

Mr. Gladstone, in a letter of thanks for an address of confidence sent him by 3,535 members of the Presbyterian Church of Ireland, says that he looks forward confidently to a very large and early return of Presbyterians in particular to the sentiments in favour of union with their fellow-countrymen which governed them as a body a century ago.

A correspondence between Mr. Gladstone and the Welsh Liberal members shows that, however anxious he is to calm their anxiety on the subject of disestablishment legislation, he will not commit the Government to a promise to give a Welsh measure precedence over all bills except the Home Rule one. The Newcastle declarations, he says, announced no plan with regard to the order of business.

On Monday, September 11th, the Queen laid the foundation stone of the new church which is to be built at Crathie, the parish in which Balmoral is situated. In this edifice an entire aisle is to be set apart for royal parties and the households from Abergeldie and Balmoral, to which there will be a separate approach. The Queen has subscribed £500 towards the building fund, and the same sum was given by Mr. Farquharson of Invercauld.

An experiment is about to be tried by Church of England workers, in the rural districts of Northumberland. In each rural deanery, suitable spots are to be selected for small chapels capable of holding from thirty to fifty people, and arranged for services by mounted clergymen, who are to be called "cavalry curates," each of whom is to be supplied with a pony. The work of these cavalry curates will be the holding of three services on Sunday, three cottage lectures during the week in three other chapels, besides visiting the sick and aged in each of these remote districts, circulating books and tracts, and so on.

The Fourth International Congress against the abuse of alcohol, met at the Hague on the 16th ult. There were 346 delegates present, of whom 80 were ladies. About half of the total number of delegates were Dutch, while the other countries represented were Great Britain, America, Germany, France, Austria, Belgium, Denmark, Norway and Sweden, Finland, Russia and Switzerland. Four Governments—those of France, Belgium, Italy and Norway—were represented officially. The programme was divided into three sections, the first day being devoted to the physiological, the second to the philanthropic, and the third to the legislative aspects of the question.

"The Ministerial Support Committee of the English Presbyterian Church recommend \$1,000 as the equal dividend for the year." What is thus recommended, the Sustentation Fund of the Church will surely pay. What comfort and ease such a promise and its fulfilment must bring to the dwellers in the manse of the English Church! And this is only the minimum of the assured stipend. Congre-

gations may add to this whatever their kindly feeling or financial ability may prompt them to engage to pay. A wisely devised financial system is a most precious boon to a church, as it leaves its ministers free to use all their powers, unembarrassed by fear and anxiety in the constant advance of the kingdom.

The Salvation Army, having applied to the Home Secretary for permission to visit Her Majesty's prisons in connection with their Prison-Gate Brigade, has received the following reply from Sir Godfrey Lushington, addressed to Colonel Barker: "Sir,—With reference to your letter of the 17th ult., asking that the Salvation Army may be afforded facilities for the performance of the work it undertakes in affording aid to discharged prisoners, I am directed by the Secretary of State to say that only one society, in receipt of a Government grant is formally attached to each of Her Majesty's prisons, but that the Salvation Army shall be placed on an exact equality with the St. Giles's Christian Mission and other similar societies doing prison-gate work."

Information has been received at the offices of the Society for Relief of Persecuted Jews, 41 Parliament street, London, that many Russo-Jewish refugees are now again arriving at Japan by the weekly steamers. Mr. F. A. Bean, hon. treasurer, writes: "Numbers of those expelled this summer by Russia have been baffled in their attempts to reach the German seaports of embarkation for America. German armed patrols prevent them crossing the frontiers. Russians behind, Germans before, what can these hunted people do? A few have, under extreme hardships, got away by coasting ships; others made the long journey to Odessa, and got to the Levant by steamers, but the Turkish ports are already overcrowded by destitute Jews. The only resource left them is to try and reach Palestine, where, once landed, they are not molested. We hear of fresh severities in Russia, of confiscation and expulsion in Poland, the Baltic provinces, and the Crimea; of utter ruin, famine, disease and death. The survivors must go somewhere. When they reach Palestine they are mostly destitute."

The Bible work in India has claimed another American pastor. Dr. Kellogg went out last year to take part in the new translation of the Scriptures in the language of the Hindoos. Now, the North India Bible Society has invited Rev. Dr. Theodore S. Wynkoop, of Washington, D. C., to become its secretary, making Allahabad the place of his residence, and from that place directing the entire Bible work in Northern India, he retaining liberty also to engage in some evangelistic work as the way may be opened to do so. The call for Dr. Wynkoop's services in this important station was signed by about twenty ministers and laymen, and very earnestly impressed the work upon his attention. After a full correspondence with the representatives of the Society, Dr. Wynkoop has consented to accept the post thus offered to him, and has taken steps for the severance of the pastoral relation between himself and the Western Presbyterian Church of Washington City, of which he has been the useful and beloved pastor for the past fifteen years. The separation between pastor and people will be a trial, but Dr. Wynkoop believes that the Lord is ordering all things, in His gracious providence, so that he may return to the land in which he laboured in his early manhood, and take up again an important part of the work of missions in India.

PULPIT, PRESS AND PLATFORM.

Lincoln: Right makes might.

Arnold of Rugby: Don't take your work as a dose.

Steele: To give pain is the tyranny, to make happy, the true empire of beauty.

Fuller: He lives long that lives well; and time misspent is not lived but lost.

Rev. Talbot W. Chambers, D.D.: Doctrine without duty is a tree without fruits; duty without doctrine is a tree without roots.

Louisa M. Alcott: That is what we are put into the world for—to help one another. You can pass on the kindness by serving my good friends, who, in return, will do their best for you.

Dr. Herrick Johnson: Preachers during their lifetime, should make at least five books: a scrap-book, a commonplace book, a text-book, a lecture-room book, and a record-book. Good advice.

Cumberland Presbyterian: Christianity is the best cure for intemperance as for every other sin. A soul that receives life from Christ, and communes with Him daily, dwelling in Him, will not yield itself to sensual and brutal indulgence. The converted drunkard's desire for alcohol may return, but the genuine love and grace of God in the heart will enable him to resist, and gain at last a perfect victory. The only safety for sinners of this or any other class is in Christ.

Rev. E. D. McLaren: Those who compose what is called the working class, are specially interested in maintaining the sacredness of the day of rest; for the poor and helpless always suffer first, and suffer most from any adverse changes that may take place in the modes and conditions of life. If some are to be deprived of their Sunday rest in order that others may enjoy Sunday pleasure, the Sunday rights of all will be put in jeopardy, and the weak and dependent will find themselves at the mercy of greedy avarice and heartless selfishness. Both reason and experience support the statement that "the Sabbath cannot long be preserved as a holiday after it has ceased to be a holy day."

Albert Shaw: No rich man ever gave so largely, either in his lifetime or at his death, as Leland Stanford has given for public objects. His memory will live and be cherished when the carefully accumulated estates of mere plutocrats will all have been scattered and their names forgotten. He is mourned by the employees of his railroads, who found him just and considerate; by a host of beneficiaries who had tested the greatness of his daily unheralded generosity; and by personal friends in great number, who bear witness to his tenderness and gentleness as a man, his rare intelligence and force as a thinker, and his unspotted and uncorrupted nature.

Deseronto Tribune: The Sunday question is to the fore in all parts of Ontario. Rev. R. J. Craig, pastor of the Church of the Redeemer, made a very forcible protest against the introduction of the St. Lawrence Sabbath in this part of Ontario. He more especially declared against the calling at ports on the bay of steamers whose mission was to call away people from their churches and religious duties to the pleasure resorts of the St. Lawrence. He considered it an insult to the religious sentiment of the community that

advertisements of these steamboat companies, holding out inducements for Sunday trips should have been circulated on the Saturday previous through the streets of Deseronto.

Rev. Dr. Storrs: "If you wish to read the most triumphant book of this generation, it will not be the speculations of a philosopher, it will not be the researches of a scientist, it will not be the story of the campaign of a great general, it will be the autobiography of John G. Paton, out there alone on cannibal islands, smitten to the very heart by the death of wife and child, left there with nothing but the ocean about him, and the cannibals around him yet singing his triumphant anthems of praise and thanksgiving for it all." This apostolic man has lived to see the Prince of Peace reigning in those islands where before were only the most cruel savages. The profits of his book, more than \$25,000, have been devoted by him to continuing the work of grace so gloriously begun.

Rev. N. D. Jenkins, D. D.: We are all drawing near the days when, if bereft of the hope of the Gospel, we shall be, as St. Paul says, of all men most miserable. The more you make of a man the more terrible is he in his ruin. It is not the savage dancing under his crown of eagle's feathers, and shaking bloody scalps in air, that suffers most through loss of faith. It is the man of sensitive soul, the product of many generations of faith and spiritual culture, who, bankrupted in hope, is forever and irremediably undone. The most wretched creature upon God's earth, is not the African crouching in fear of his fetish, but the erudite scholar crying out with Professor Clifford, not long since deceased, that to think that his children must lose their hope in Christ as he has lost his, made life a hell to him. The way to build up hope is by good deeds and prayer. The open Bible is better than all occult philosophies. To live for self is to doubt; to live for God is to believe; and he, who believing, seeks God's glory, shall know that the present reward and future goal of his hope, is to "enjoy Him forever."

The Congregationalist: Christ is the only safe guide who has beckoned us from amidst the jungle of human speculation and opened to us a path to our Father's house. And we are unreasonable not to follow the best we know, even though we do not see along the way in which the best may lead us. None of the apostles had clear conceptions of the person of Christ while He dwelt among them in the flesh, increasing their faith to the measure of the cross and the resurrection. The belief of the apostles was moral first, and intellectual afterwards. They never professed to know all about Christ, and were content not to know. Enough for them, that He had the words of eternal life. They saw that in Him dwelt the fulness of the Father's glory; that in Him was the light for which the weary ages had waited almost unto despair; that in Him was the power of God unto the salvation of the world, and they yielded to Him their lives and devotion. They saw that Christ was worthy to be the Head of humanity, and had earned his right to be the King of the nations, so, with a jubilant faith, they went forth, proclaiming Him the Redeemer of man, and the Ruler of the kings of the earth. Their faith in Christ was the mould in which their personal characters were cast, the mould in which the destiny of the world was newly formed. The belief of the apostles in Jesus as Lord, became the salvation of the world.