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Notes of the Week.

THE *British Weekly* has received from Mr. Yurok, a Hungarian licentiate of Divinity, some remarkable utterances of a Buda-Pesth professor in regard to Dr. Somerville, and his manner of preaching. Had we, said he, twelve ministers like him, our Church would be in quite another condition, and again, his arguing of the necessity of salvation through Christ is so irresistible that one cannot help feeling the emotion of his soul, and finds himself before the dilemma of perishing for ever, or coming to Christ. Dr. Somerville has received a large number of invitations to reformed congregations in Hungary.

It is stated that a firm of waste paper dealers, in London, are offering a choice and varied selection of manuscript sermons for sale, specially recommended to the attention of the Evangelical clergy of the Established Church. The prices vary from \$1 to \$2.50 per cwt. The same firm offer charity sermons guaranteed to draw a \$150 collection out of a congregation of 600, provided that the arrangements in the church be placed in the charge of men of pleasing and persuasive manners, whom they will provide at ten per cent and railway fares. Funeral sermons are quoted at fourteen cents each, or for sixty cents a special article will be prepared with local details worked in.

A LARGELY attended meeting was held in the Waterloo Rooms, Glasgow, on a recent Sabbath evening, to bid farewell to Rev. Messrs. James A. Wylie and John F. Gartshore, who are going to Manchuria and Old Calabar, and Mr. Miller, who is returning to Jamaica. Mr. Smith, of Greenock, Moderator of the U. P. Synod, who presided, said he remembered taking part in a similar service forty years ago, when they bade farewell to missionaries going to Canada. From the fact that country is now able to send forth missionaries of its own, he drew a proof of the success of mission work. Mr. Gray, of Rajputana, a veteran in foreign service, was not able to be present, in consequence of having to undergo an operation on one of his eyes.

OLD-FASHIONED Methodists, says a contemporary, will be horrified at the assertion of the Rev. Hugh Price Hughes in the *Methodist Times* that the class-meeting was, in its origin, a purely financial institution, and that, though often helpful, it is by no means essential to healthy religious life. As a matter of fact, the class-meeting is often made an engine for the exercise of petty tyranny. A story is told of a leader who sent a poor old invalid lady heart-broken to her grave by excommunicating her on account of absence through illness from the class-meeting. Another minister is spoken of whose conscience would not allow him to write a society ticket for any one who was absent for a quarter. We are glad to learn from Mr. Hughes that these Apollyons have no law to stand on. Class-meeting popes are just as objectionable in their small way as his Holiness of Rome.

MR. MACKONOCHE'S funeral has drawn forth an interesting expostulation from a Romish source. A correspondent of the *Tablet* speaks of the whole performance as an exhibition of audacity, and is as much concerned to prove the departure of the Anglicans from the Articles of their own Prayer-book as if he were the most zealous Protestant going. Solemn vespers, black copes, low masses, etc., only constitute a melancholy masquerade in borrowed plumes. Rome is not deceived by shadows. She wants Newmans, and not Mackonochies. The correspondent truly adds that the Ritualists are, from the Romish standpoint, as Protestant as Low Church is, for the root of Protestantism is Private Opinion *versus* Authority. The Anglicans are between two stools, and that is why sooner or later they must come to the ground. They have accepted the slavery of symbols. This separates them from the Evangelical Churchmen. But they have not yet submitted to the absolute slavery of mind, body and soul, and nothing short of this will satisfy Rome.

THE cost of living in Montreal is now coming up for discussion. Correspondents who know how it is themselves are giving their views with much directness, and with great plainness of speech. The same tendencies are equally obvious in Toronto, and in large cities generally. The scarcity of houses in healthy and respectable localities renders it exceedingly difficult for people with moderate incomes to secure homes with any degree of comfort, except at a disproportionate expenditure involving pinching and illiberality in other matters. One correspondent writes to a Montreal journal thus: My private opinion is that one-half of Montreal is living beyond its means, and I am sorry to say amongst the English-speaking residents this is more the case than amongst the French. There seems to be a struggle to appear aristocratic. None want to appear to be what most of them evidently are, "plain folks." In England the rule used to be to pay never more than a tenth of one's income for rent, and this left the family more money to spend on comforts, good food, and service. I remember last spring a gentleman wished to lease a house from me at \$3,000, and on enquiry I found he was on a salary of \$800. It seems to me, what ministers, priests and editors ought to inculcate in Montreal, is less style, and more plainness in living. Instead of grand parties, let us have the old-fashioned Montreal custom of dropping in upon one another in the evening to enjoy a little music or a quiet rubber of whist.

THE anniversary meetings held in connection with the various religious and philanthropic agencies in Montreal continue to arouse and sustain interest. The *Witness*, referring to the meetings just held, says: They have been a great success both as to interest and as to numbers. The addresses were not mere makeshifts, beginning with apologies for not being prepared—and not clap-trap orations—but intellectual and responsible audiences heard serious problems of the day competently dealt with. Each of the meetings in turn was an Ebenezer festival of rejoicing in the progress of a great enterprise, and forecasting much greater things yet to come. The Sunday School Union, after fifty years of service, is reorganizing on a new basis in affiliation with the general organization of the Continent. The Evangelical Alliance, and that branch of it which deals specially with French-Canadian evangelization, are realizing the need of more visible and practical union among denominations. The Young Men's Christian Association is embarking on a great building enterprise, and will soon be a far greater power for good among the young men of our own city. The Bible Society reports great progress in its own estimable work of making known the Word of God. All the promoters of the various French missions were able to rejoice over real vitality in centres which, slowly, perhaps, but surely, are leavening our Province. In every branch there has been shown very much to thank God for, and every reason to hope for vastly greater things in the early future.

THE *Christian Leader* states that when Mr. Hudson Taylor was on the eve of setting sail for China, he agreed to give a lecture on that country in a village near London, but on the express condition that there should be no collection. The chairman, at the close of the lecture, said he was sure many wished to give, and suggested that the arrangement should be departed from; but Mr. Taylor remained firm, remarking that the very reason adduced by the chairman was, in his view, one of the strongest for not making the collection. His wish was, not that those present should be relieved by making such contribution as might there and then be convenient, under the influence of the emotion stirred at the moment, but that each one should go home burdened with the deep need of China, and ask of God what He would have them to do. He added that the tendency of a collection was to leave the impression that the all-important thing was money, whereas, what was wanted was that men and women should give themselves to the work. At the supper table the chairman

told Mr. Taylor that he thought he had made a mistake; but next morning at breakfast, he confessed that he had come to agree with him. As he thought in the night of that stream of souls in China ever passing onward into the dark, he had asked divine guidance as to what he should do; and the result was that he handed Mr. Taylor a cheque for £500, remarking that if there had been a collection he would have given a few pounds to it. With this cheque, Mr. Taylor paid the passage of the party of seventeen, who sailed with him shortly afterward for China.

IN Glasgow Free Presbytery Dr. Caudlish, in moving that a private conference be held to consider whether any modification of the formula of the Confession is advisable, said the Church was called upon urgently to deal with the subject as a matter of duty. To continue the present formula was neither honourable nor safe, because by the use of the ordination formula as it stood they appeared to the world to be expressing an amount of adhesion to the Confession that they did not really mean to give to it. The present form of the Confession deprived the Church of the services of many who might be useful ministers, and imposed a certain strain on the conscience of others. He felt this more and more strongly every time he had to take part in the ordination service. Some brethren held that it was of vital importance that the Church should maintain her belief in that particular kind of Calvinism expressed in the Westminster Confession, but he did not share that opinion. Mr. Evan Gordon, who moved the rejection of the motion, expressed himself, in the "interest of sound creed," as quite opposed to the restless spirit that had come in among them. He also opposed the motion as being dangerous to the pecuniary interests of the Church. Mr. Anderson, of Partick, declared, amid cries of dissent, that he was being asked to break his ordination vows, and Mr. Gault suggested that Dr. Caudlish would have been better employed in trying to prevent Britain from getting into too close connection with the Pope than in trying to remove old landmarks. Dr. Caudlish's motion, seconded by Mr. Wells, Pollokshields, was carried by thirty-five to eleven, and the conference is to take place on the 31st inst.

THE *Barrie Examiner* has a very sensible article on the inroads societies of all kinds are making on home life. It has not spoken out by any means too soon. Here are some of its remarks: This is pre-eminently an age of societies. Man as an individual has almost ceased to exist, and his personal identity is merged in some society, at least amongst all English speaking peoples. Now this law of association is all right enough within certain reasonable limits. But it is carried altogether too far. There are so many meetings to attend, all more or less of a useful character, that about every night in the week is taken up with them, and there is no time left for attendance on home duties, or sharing in the responsibilities and joys of the family circle and the wife seldom sees the husband except at meal times. Now, this is all wrong. And let it be clearly understood once for all, that neither the Church nor any other organization, religious or secular, has any claim on a man that will justify him in setting aside home obligations. These remarks apply mostly, of course, to persons living in cities and towns, where there is a meeting of some society or other every night, Sundays not excepted. We ourselves know men who are rarely seen at home except at meals and bedtime, and we unhesitatingly assert that the man who leads this sort of life—we care not what kind of meetings he attends, secular or religious, is doing injustice to his highest manhood, and is depriving his wife and family of society to which they have the first claim, and which it should be his supremest pleasure to give and share, and would be a better man and Christian for doing so. Our young men too, should spend at least half of their spare time at nights in improving their minds by study, instead of wasting time and money on so many societies.