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Notes of the Week.

A notice of motion for the use of the ballot being made optional with local boards in the election of separate school trustees, is already on the list. If this method of election is found on good grounds worthy or necessary to be adopted to so large an extent as it is now in all elections, it will be very hard, since it has been asked for, to make out a valid reason why the request should not be granted. If any number of Roman Catholics wish for the ballot, what good reason is there why they should not have it? Even if people could always be kept in leading strings, it is not desirable that they should be. "Trust the people," was a maxim of the late Mr. Howland quoted in the last prohibition convention with respect to the plebiscite. So we would say to the Roman Catholic Hierarchy, "Trust the people." If, after having had them so long in training, they cannot be trusted, there has been something wrong in the training, and the speediest method to make them worthy to be trusted is just to trust them.

The decision of the Supreme Court in the questions submitted to it in the Manitoba School case, illustrate well the glorious uncertainty of the law. It is not only doctors who differ, men of the most mature judgment, of great legal experience and ability, acting under a sense of great responsibility, come to a directly contrary judgment as to what is law. Thus to question third, Mr. Justice Fournier answered "no" to the same question other judges answer "yes." The language of Chief Justice Strong, as quoted by a contemporary, will commend "itself to the public in general." The Chief Justice spoke strongly in favor of the Province of Manitoba having the right to pass its own laws, and against the imposition of any disabilities by the Dominion Parliament beyond that which existed at the time of the union. The Dominion ought not to take away from the Province that which was given to it as its organic life. The Province had the right to repeal its own laws. It will now be interesting to watch what will be the next move.

The most notable recent convert to the ranks of the Salvation Army is Prince Galitzin, of Russia. On a tour round the world in the interests of the Imperial Geographical Society of St. Petersburg, he was in Washington in October last. There he happened one evening to attend a Salvation Army meeting, was impressed, and returning another evening was converted, and has consecrated himself to the work of the army for life. He proposes to devote his life to Salvation Army work in Siberia, and is now on his way to consult with General Booth in London, with respect to his plans for Siberia, which is much in need of Christian help. He is a tall, stately man, forty-five years old, with soft, refined features and expressive brown eyes. To a reporter he said: "I have given up my life to God and the Salvation Army. I am so thankful that I have at last found a use for myself and my income. I will translate 'In Darkest England' into the Russian language first. It is not Siberia that is so bad. It is the trip thither, and my idea is to establish houses along the terrible path where so many have died when they want food for both body and soul. I know I can get permission from the Czar. I am sure I can interest him to help on the work."

The liberty of public meeting for almost any reasonable object has now for a long time been supposed to be a British right that could not be interfered with. This does not seem to be understood fully yet by the mass of Roman Catholics. We have had proof of it not so long ago in Canada. In Cork, Ireland, a band of evangelists and Christian ministers of different denominations, engaged in street preaching on a recent Sunday, was broken up and very roughly handled by the police. Of course the matter will not be allowed to rest there. In the

United States Catholic mobs have broken up meetings of the American Protective Association in a number of places in the North-west. A despatch from Bay City, Mich., says:

Walter Sims, the A.P.A. lecturer who was arrested in Appleton, Wis., on February 6, issued an open letter to-day to Governor Peck, demanding protection by that official, and demanding that the right of free speech be protected. Sims informs the Governor that he intends to deliver a lecture at Kaukauna, where his address was interrupted last month; that between 1,000 and 2,000 men will go with him, and that if they are not given protection by the authorities they will protect themselves. A full investigation of the Kaukauna and Appleton affairs is also demanded.

It is a characteristic and significant fact, that Catholics of the lower classes will prevent free speech on the part of persons who publicly expose the doctrines and abuses of the Roman church, and public officials decline to redress the outrages for fear of losing their votes at the polls.

It is very delightful to turn from subjects which awaken political party strife, important as these may be, to others, generally the best kind of measures, on which all good men can heartily agree. Of the latter kind is the Act for the Prevention of Cruelty to and Better Protection of Children, a piece of legislation of which we in Canada may justly feel a pardonable pride. Mr. Wood, in his able speech in moving the adoption of the address, spoke in the following wise and appropriate terms of this Act.

"Taking it all in all, the Act for the Prevention of Cruelty to and Better Protection of Children was perhaps one of the most important of last session. It was received with very great favour by the people and it has pleased His Honour to mention that fact in his address. It might be the first duty of a government to look well after the material interest of the State but it certainly was not its only duty. If it was the duty of the State to protect the property and legal rights of children (and it was), then surely it was much more its duty to provide the necessary machinery for the protection and care of that class of children who were not only poor in dollars and cents but who, through no fault of their own, were helplessly subject to circumstances calculated to drag them down to lives of degradation and crime. The strong arm of the law was set in motion to punish the criminal. Justice demanded that punishment, but, if they could prevent the crime by the rescue of the criminal, they had saved the pain and the expense of the punishment. They had done far more; they had started a current of influences that could not fail to make society better. The public had discovered in the new law the great principle that 'prevention is immensely better than cure,' and that if they were to succeed in reducing the amount of pauperism and crime in the country they must begin at the source."

At a late meeting of the North London Presbytery, the Rev. David Fotheringham moved the transmission of the following overture to the Synod, namely: "Whereas the Church of England, established by law, is a national institution of great influence, and its condition and relations to the State are matter of just concernment and grave responsibility to the whole country; whereas, among other things calling for attention, the teaching and practice of so-called Catholic doctrine and ritual within that church have, of late years, largely increased, to the serious imperilling of the principles of the Reformation which are dear to this Presbytery as the truth of God and a source of national well-being; and whereas, continued silence on our part as a church, might involve us in complicity with what is evil and injurious to religion, and the best interests of the people; it is therefore humbly overtured by the Presbytery of London North to the venerable the Synod of the Presbyterian Church of England, appointed to meet in London on the 30th of April, 1894, to take the premises into consideration, and act, in the matter as to it, in its wisdom, may seem best." The mover, in support of his motion, having reviewed the present situation of the Episcopal Church at some length, the Rev. Dr. Morrison seconded the motion. Sir George Bruce moved, and Rev. C. Anderson Scott seconded, as an amendment, that the overture be not transmitted. The Rev. Dr. Matthews and Rev. C. Moinet took part in the discussion in a sense favorable to the transmission of the overture; and after some discussion the debate was adjourned till next meeting of Presbytery.

ECHOES OF THE MISSIONARY CONVENTION.

On Wednesday afternoon, after Dr. MacKay, came as a great contrast in many ways, but with the same intensity of conviction and ardent devotion, a Jew, Herman Warszawiak. The story of his life is a very wonderful one, too long to tell here, but was told and listened to again and again with unflagging interest. It would appear from it that he has been a chosen vessel raised up and fitted in the providence of God to do a great work among his own people. He spoke of the "Jews and Scripture." Not only the neglect, but even the hatred of the Jew widely shown were referred to, and the failure to a large extent, according to the common opinion, of missions to the Jews, was spoken of and combated. It was shown that at the present time there is a remarkable spirit of inquiry and readiness in God's ancient people to receive the gospel. A most interesting account was given of this spirit as it is seen in New York, where, next to Warsaw, in Poland, there is the largest Jewish population of any city in the world. To a very large number the statements made would be entirely new, and the work is one of the most wonderful among the many that at the present day are to be seen in different lands and among widely different people.

The Rev. John MacVicar, our returned missionary from Honan, in one of his addresses, presented in a very forcible way, the pride of the Chinese, and, to a stranger, their almost inconceivable suspicions of every kind which made them at first so unapproachable by the gospel at the hands of foreigners. Mrs. Stevens, a member of the China Inland Mission, referred to the same feature of Chinese character, but mentioned also, how by living among the people, in the continual practice of self-denial and devotion in Christ to their highest good, the people were first won to trust and love the missionary and through this means to love Christ. She gave many beautiful instances of this which she had met with in her own experience. The Rev. Dr. MacKay also mentioned how he had to encounter the same difficulty, but now, by the very means Mrs. Stevens had spoken of, he said they had got beyond all that in Formosa, and he would defy any man to get Formosans to believe any such stories as still meet our missionaries in Honan. In view of these statements the unspeakable importance and superiority of a native ministry becomes at once apparent, and consequently that raising up such a ministry, should be one of the paramount aims of the missionary.

The Rev. J. W. Saunby, a Methodist missionary from Japan, in an address very forcibly brought out and placed before his audience the waiting, seeking attitude of Japan for light and salvation. He referred especially to the case of the editor of the principal Japanese newspaper, a man of great ability and independence of character, but with no love for Christianity, saying that "Japan was sinking lower and lower, and if there is any religion that can save us let us take it; if it is Christianity, then let us take Christianity."

The Rev. Dr. McKay, in speaking of the Church at Home in Canada, made these points: The Church at Home should have more prayer; it should be more like the Apostolic Church in its spirit of consecration and in zeal; it should set itself to remove obstacles in the way of the church's advance. Under this head, he referred especially to the treatment of the Chinese in this country and the United States; the Church at Home should do more for the Bible field, which is the world. If she thinks she can live and grow at home without this, her position is unscriptural, it is unhistorical, it is anti-spiritual. This was, in our opinion, his most powerful address, and to look over the great audience and observe their eager, earnest, serious and humbled looks as he laid before it his high ideal of what the Church at Home should be, was a most interesting sight.