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Notes of the Week.

ONE of our Southern exchanges, says the *Interior*, which is very much opposed to reunion, points with horror and alarm at the speech-making women in the northern country, and charges that our branch of the Church tolerates and encourages feminine orators. The poor fellow is not a philosopher. If he were, he would know that eloquence, like murder, "will out";—and that it is a great deal better to widen the channel, and let it flow broadly and placidly, than to confine it into a swift and angry domestic torrent. Our Southern editorial contemporary would not be so afraid of a feminine Cicero, if he had ever seen one of them working freely and naturally in abundant room.

IN the discussion of the Sunday Laws in Massachusetts Senate, the following remarks were made by Senator Morse: But what about the Sunday newspapers, the street and steam cars? I affirm there is no necessity for a Sunday newspaper, that the supply creates the demand, that it keeps people from the house of God, and bodes no good to the community; that most of those I have seen, which would carpet a small room (when spread out), are, with one exception, filled with recitals of crime, and with trivial-sensational matter by the yard, and after a person has read these papers, the size of a bed blanket, he has lost information; and I affirm that no harm would come to the public if the police commissioners of this city should issue the same edict against the printing and selling of the Sunday papers that they have in the matter of barber shops and drug stores.

ACCORDING to the census of Jan. 1, 1881, there were in the Principality of Bulgaria 2,007,919 inhabitants, of whom 1,027,803 are men, and 980,116 women. According to religion, there are 1,404,409, 718,615 men and 685,794 women in the Greek Orthodox Church; 578,060, 296,168 men and 281,892 women, Mohammedans; 14,342, 7,102 men and 7,240 women, Israelites, and 11,103, 5,918 men and 5,190 women, other religious denominations, namely, 5,562 Catholics, 3,476 Gregorians, and 359 Protestants. The Protestants are to be found only in the districts of Rustchuk and Sophia. According to language, there are 1,345,507, 688,101 men and 657,406 women, who speak the Bulgarian tongue; 527,284, 269,781 men and 257,503 women, the Turkish; 49,064, 24,957 men and 24,106 women, the Wallachian; 37,600, 10,342 men and 18,258 women, the Gypsy, and 48,464, 25,622 men and 22,843 women, who speak other different languages.

THE religious statistics of Prussia, taken in December, 1885, have been published. According to these the Protestants number 18,243,587 persons, or 64.42 per cent. of the total population; the Catholics, 9,621,624, or 33.97 per cent., of these 1,437 being members of the Greek Orthodox Church; 83,020, or 0.3 per cent. belonging to other Christian denominations; 366,543, or 1.30 per cent, Jews; 155 confessing other religions, 3,529 making no statement of their religious views. Of the "other Christians" 4,711 are Brethren, 13,022 belong to the Apostolic Church, followers of Edward Irving, 27,228 Baptists, 13,948 Mennonites, 2,321 Methodists, Quakers, or Presbyterians, 1,372 members of the Established Church of England, 23,918 called themselves Dissenters, members of Free Churches, Christian Catholics, Mormons, etc. According to statistics published by the Seventh Day Adventists, that Church is now working in America, Switzerland, Norway, England and Austria. They publish twenty-three religious periodicals in English, German, French, Danish, Swedish, Italian and Roumanian. More than 200 ministers are in their employ.

HERE in Canada many a faithful minister knows what it is to go on with his work from year to year on an utterly inadequate salary. It does not make mat-

ters any better when it is known that affairs may be even worse elsewhere. The following remarks by the *Belfast Witness* show that in rich, progressive Ulster the duty of maintaining the Gospel ministry is but imperfectly understood: We are glad to see that the idea of signaling the jubilee year of her Majesty by establishing a Queen Victoria Fund for the augmentation of the smaller stipends of the Irish Presbyterian Church—say those under \$250 per annum—is taking root. Several Presbyteries have this week signified their approval of it, and resolved to urge its adoption upon the General Assembly. There can be no question that the existence in the Church of so many miserable stipends, so many under \$250 a year, so many very much indeed under that figure—some even at the miserable figure of \$50—is a standing disgrace, and a great source of weakness to the Church. Vigorous efforts to cope with the evil should have been made long ago. It is a wrong and heartless thing to close our eyes to the privation and suffering which are wearing out precious lives in many a manse, and, worse still, in many a parish where there is not even a manse to eke out the miserable stipend.

THERE is a bill pending before the Legislature of New York State, says the *New York Independent*, which provides for the commitment of "idle, truant, vicious and homeless children" to the Catholic Protectorate of this city, and also provides that "the schools established and maintained by the New York Catholic Protectorate shall participate in the distribution of the common school fund in the same manner and degree as the common schools of the city and county of New York." It is well known that one of the main objects, if not absolutely the main object of this protectorate, is to propagate the Catholic faith among the children committed to its care. It is virtually a recruiting agency for the Catholic Church, and is notoriously used for this purpose. The bill referred to proposes to place the sectarian schools of this protectorate on exactly the same basis as that of the common schools of the city and county of New York. This fully concedes the point for which Catholics have long contended, namely, that they should be permitted to share in the school fund of the State for the purpose of supporting their sectarian Catholic schools. If this may be done in respect to the Catholic Protectorate of this city, then it may just as well be done all over the State. This bill, if passed, would be the entering wedge for the destruction of our common school system as now organized. The State itself, through its taxing power, would become a propagator of the Catholic faith, and all taxpayers in the city would be compelled to share in the expenses of Catholic propagandism. We trust that the Legislature will at least think twice before giving its sanction to such a bill.

DR. AHLFELD, of Leipzig, one of the most popular of German preachers, told theological students recently that sermons taken from others are not the product of our experience; often they lack the seal of truthfulness and personality. He reminded his hearers that many sermons by Gerok, Brueckner and himself were preached by others, and once while on a journey he heard one of his own sermons from a stranger. Even a poor sermon that is original is preferable to the memorized sermon of another. He also opposed the repetition of old sermons, common in the rationalistic period. Frequently then ministers had two courses of sermons on the Gospels and two on the Epistles, which they would repeat, some indeed taking the trouble to prepare new introductions to them. These sermons were then handed down from father to son. When he entered the ministry, his father, a carpenter, expressed regret that his son would inherit from him no sermons. The very best rule in homiletics is found in the words of Paul: "I believe, and therefore have I spoken; we also believe, and therefore speak." This testimony does not dispense with most careful preparation. Ahlfeld himself wrote every word and memorized it, and he urged students

to do the same. He advised them to begin the sermon for the next Sunday immediately after preaching, the mind then taking special delight in the work. The text should be studied, paper should be placed at hand for noting thoughts as they occur during the week, and particularly is prayer commended as a means of preparation, without which holy things are touched with impure hands.

IT is not only in China, says the *Christian Leader*, that the Jesuit emissaries are being found out and submitted to drastic treatment as an invading political army, dangerous to the independence and welfare of the State. The Turkish Government has discovered the difference between the motives of the ultramontane French priests and of the Protestant missionaries; and one of the consequences is a signal victory for the Evangelical cause in Syria. The schools of the Jesuits are being closed right and left; the Turkish authorities refuse to recognize the medical degrees given by the Jesuit College in Beyrout; whereas the American College at Harpoot has at last been recognized by the Government, which promises to shut up no more American schools, and to facilitate the re-opening of those that were recently closed. The latest reports of the American missionaries are extremely interesting and hopeful; 153 additions were made to the membership of the Church last year, the total now reaching 1,440, and the contributions of the native Churches have risen to nearly \$5,000. The scholars are in a flourishing condition, and the work of the press in Beyrout has been largely increased, and no less than 33,000,000 pages having been printed in 1886. Another printing establishment, under Protestant auspices, produced last year at Beyrout nearly a score of million of pages; and when we consider that this is the literature for the great Arabic-speaking world, we see the importance of the work. To show that they have no concealed designs underlying their operations in Syria, the American missionaries lately sent a copy of every separate publication they have printed to the Turkish authorities at Damascus; and earnest prayer has been made that God may incline the rulers of the land to set the seal of their approval upon these Christian books.

THE Executive Commission of the American section of the Pan-Presbyterian Council, to be held in London in 1888, met in New York last week. There were present Revs. Drs. Chambers, Ormiston, Briggs, Schaff and Hamilton of New York; Rev. Dr. Jenkin, of South Carolina; Rev. Dr. Darby, of the Cumberland Presbyterian Church; Rev. Dr. Waters, of Newark; Rev. Principal Caven, Drs. Cochrane and Mathews, of Canada; with Mr. W. F. Jackson and Mr. George Jenkins, the treasurer of the Commission. Dr. Chambers occupied the chair, with Rev. Dr. Mathews as secretary. The principal business before the meeting was the programme for the Council of 1888. After prolonged deliberation, a list of subjects to be discussed was agreed on, and ordered to be sent to the European section of the Commission for their approval. When these are returned the programme will be definitely fixed at the meeting in October. Reports were received from the treasurer, Mr. George Jenkins, showing a balance in hand of \$1,070, and also from members of the Foreign Mission Committee and the Committee on aiding Evangelical Continental Churches. It was agreed to ask the Executive Commission, in London, to change the proposed date of the Council, making it one or two weeks later, so that delegates from Canada and the United States might the more conveniently attend. A committee, consisting of Drs. Chambers and Schaff, were appointed to prepare a minute having reference to the lamented death of Professor Hodge, of Princeton. Dr. Patton was elected a member of the Commission, as was also the Rev. Mr. Somerville, of New York. The Rev. Drs. Breed, Briggs and Mathews were commissioned to represent the Executive Commission at the Belgian Synod, and any other Evangelical bodies in fellowship with the Alliance that may be in session during the coming summer.