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Notes of the Week.

A popular and illustrated account of the late Professor J. S. Blackie, of Edinburgh, is in course of preparation by Messrs. James Clarke and Co. It is being written by a nephew of the professor, Mr. H. A. Kennedy. It will not be issued until after the publication of the biography by Miss Stoddart, whose material was chiefly supplied by the late Professor himself and Mrs. Blackie. The latter work will be brought out in two volumes by Messrs. Blackwood during the Autumn.

At the annual congregational meeting of Lady Glenorchy's Free Church, Edinburgh, last month, two elders, Sir Thomas Clark, Bart., and Mr. David Ritchie, were presented with illuminated addresses on their completion of fifty-one years' service as office-bearers in the congregation. The fathers of both gentlemen were elders in Lady Glenorchy's chapel and came out at the Disruption. A third elder, Mr. John Jack, was also presented with an illuminated address and a massive silver bowl in recognition of his valuable services for twenty-seven years as session clerk in the congregation.

"The experiment of a summer school of theology in America will be tried this summer for the first time at Cleveland, Ohio," so says the *Christian World*. We had the impression that we had had summer schools in America before now. "To get news from home" is the old adage. It is so in this case. It has been organized by President C. F. Thwing, of Adelbert University, in that city. All the lecturers are Americans, except Principal Fairbairn, from whom a course of eight lectures is promised on "God in Natural and Revealed Religion." The sessions will include ten days, July 3-17, and the fee will be ten dollars.

A French statistician has recently published comparative data on the university attendance in Europe. According to his calculations, Germany has one university student for every 1,580 inhabitants, England, one for every 1,512; Austria, one for every 1,722, Hungary, one for every 3,609; France, one for every 1,683; Italy, one for every 1,756. Germany has a university for every 2,471,000 inhabitants; England, one for every 4,143,000; Spain, one for every 1,756,000; France, one for every 2,556,000; Italy, one for every 1,436,000. The greatest disproportion in this respect is accordingly found in Italy, and for this reason quite a number of Italian universities, such as Urbino, Macerata, Modena, and others, have almost as many professors as students.

The *Presbyterian Witness*, of Halifax, referring to the present crisis in Manitoba school legislation says: "It becomes the people of the Maritime Provinces to bear in mind the fact that while their educational system is perfectly safe and entirely within their own control, the moment they introduce a separate school system then they for all time forego the right of supreme control. They cannot abolish sectarian schools or cease to support them. The Pope of Rome, Cardinal Ledochowski, Archbishop Langevin of St. Boniface, and we do not know how many more wonderful and fearful personages, will become partners in our school system. Hence the need for jealous vigilance in order that we be not robbed of our rights and liberties. We have briefly sketched the effort made and the threats uttered in 1868-'69 in the Nova Scotia legislature. Had not that conspiracy been thwarted, Cardinal Ledochowski would have been slung at our heads, just as the other day he was slung at the heads of the Manitobans: Cardinal Ledochowski!"

How the Manitoba school case is regarded by intelligent people in New Brunswick may be seen in a sermon drawing attention to it by the Rev. J. M. Robinson, of Moncton, from 2 Sam. x. 12. The preacher showed that it was the bishops and priests that have agitated this question. They have made it a Dominion issue and as such we must meet it. The preacher gave the history of the case. He regarded the Remedial Order as going altogether too far. If Manitoba can be brow-beaten and concussed, it may be the turn of New Brunswick next. Mr. Robinson justly remarks that the priests will not be satisfied with anything short of schools in which the distinctive doctrines of their own church shall be taught. He concluded with an eloquent appeal to his hearers to stand up for equal rights and justice to all.

There will be disappointment keenly felt by those opposed to the opium traffic, and they are very many, at the finding of the Commission of the Imperial Government on the subject. It was appointed in 1893, and after an investigation, presumably thorough and impartial, although it has at times called forth hostile comment, it has reported by eight to one adversely to the prohibition of the growth and sale of the drug in India, on the ground that it is neither necessary nor demanded by the people. With regard to the prohibition of the sale of it in China, the chief market, the report says that, although the time has arrived when the Emperor could terminate the forced treaty permitting the importation of the drug, he has no desire to do so. While such is the finding of the Commission, it need not be supposed that this will by any means close the agitation against a traffic which this report admits to be in many ways most injurious.

To what is it owing but to the benign influence of the gospel and the Christian religion upon English society, that, in spite of all her shortcomings, the oppressed and persecuted in all lands turn their eyes, and their appeals for help to England. She is the chief hope of the Armenians for redress of their wrongs. The Malagasy Christians send to her a piteous appeal for help against the French. It is the highest honor almost that could be paid to the Mother Country. And now the London Missionary Society's Committee of missionaries at Antananarivo have written to the directors in London, urging them to make renewed and special efforts in conjunction with the leaders of Non-Conformity in England to induce the British Government to use its influence with France to withdraw from its policy of Annexation. All that can be done at present is an assurance of sympathetic interest and watchfulness, which will avail little or nothing with France in her designs upon Madagascar.

A companion book to "Black Beauty" and "Beautiful Joe" is very soon to be given to the public from the pen of a Toronto lady, already known to the world of letters, Mrs. Annie G. Savigny, author of "A Romance of Toronto," "Three Wedding Rings," etc. "Lion: the Story of a Mastiff," is the book in question. It is now going through the press of William Briggs, and will be issued about the first of June. An ingenious and clever chapter in the book is the report of a convention of animals held in a romantic glen in the vicinity of Scarboro' Heights. It will, as a story, be greatly enjoyed by the young, and its lessons cannot fail to do good. The author has contrived to work into the story a great many useful hints by which, if practised, we can add much to the common stock of comfort and happiness of the dumb animals about us. The Committee of the Toronto Humane Society appointed to read the MS. of "Lion" very justly reported it as "an exceedingly useful and valuable book, and a good companion to 'Black Beauty.'"

The meeting of a large, representative and influential body like the General Assembly of the Presbyterian Church in the United States, in session at present in Pittsburg, naturally leads to retrospection and comparison. The *Presbyterian Messenger* of that city indulges in this vein as follows:—Seventeen years ago the General Assembly met in what was then called the 'Smoky City,' a name no longer applied to the city beautifully situated at the confluence of the Allegheny and Monongahela rivers. In these 17 years the city has doubled in size, but the Presbyterian Church, in which special interest centres at this time, has done even more. In 1878 there were less than 5,000 members in the Presbyterian churches of the city, while now there are more than 11,000. Or, taking the Presbyteries of Pittsburgh and Allegheny into the comparison, which will a little more than cover the region contemplated in the "Greater Pittsburgh," we find a most hopeful growth. The exact figures are as follows: In 1878 in the Presbytery of Pittsburgh 8,744 communicants and in the Presbytery of Allegheny 5,565 communicants, a total of 14,309. Now there are in the two Presbyteries a total of 27,471.

The Executive Commission of the Western section of the Alliance of Reformed Churches holding the Presbyterian polity was held lately in the city of New York. There was a large attendance of delegates from all parts of the United States and Canada. Dr. Roberts presented a lengthy report of the work done during the past six months, containing several suggestions for the consideration of the executive—such as, the question of the federation of the Reformed Churches in America; the appointment of delegates to visit the various Synods and General Assemblies this year; the financial relations of two sections of the commission, East and West; and the issuing of a circular to the various Church courts, giving a resume of the work done by the Alliance during the year. The report with suggestions was adopted. Regret was expressed by many of the members that the meeting in Glasgow in 1896 had been fixed for June, as the effect would be to exclude the possibility of the attendance of members of the Canadian and other churches. It was further agreed that the Glasgow Council should be asked to hold, if possible, certain special services in commemoration of the Covenanting struggles in Scotland, which took place in that neighbourhood in the 17th century.

Pittsburg, where is now in session the largest single representative Presbyterian body in Christendom, is only known to most people as distinguished for smoke, and dirt, and huge manufactories of iron and steel. It has also however quite a fame in Church annals as is shown in this bit of ecclesiastical history in connection with it. It is just 60 years since the General Assembly of that Church first crossed the Allegheny mountains and held its meeting in Pittsburg. Then the Western Theological Seminary was but eight years old, and the few churches established here were struggling in frontier life. To that Assembly Pittsburg was the 'far West.' No one present then dared to think that the Board of Foreign Missions, which had its beginning in that Assembly, would in 60 years girdle the earth with a belt of light. The Old School Assembly met there in 1849 and again in 1865. The New School Assembly held its meeting there in 1860 and there on Nov. 12, 1869, in the same Church where the meeting is being held this year, the Old School and New School Assemblies united with hearty hand shaking and doxologies of praise. On this historic ground, where six Assemblies have met, and where conservative Presbyterianism has made noble advances and still holds high the banner of truth, the Assembly came again to round up the sacred seven meetings and to celebrate the twenty-fifth anniversary of the "Re-union."