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Notes of the Week.

Dr. Kerr, Chief Inspector of Schools for Scotland, makes the statement that before 1872 Presbyterian ministers were the only class that took an interest in education, and he says he mentions this because of the objection that ministers, not being business men, are no good on School Boards.

A movement is on foot to place a memorial of the late Very Reverend Professor Milligan in the Chapel of King's College, Aberdeen—the chapel of the University where he served with so much distinction as Professor from 1860 to 1893. Rev. Dr. Cooper, of Aberdeen, is the Hon. Sec. and Treasurer.

The young Czarina of Russia, though naturally shy and reserved, it is said, has very strong opinions, and feels deeply on all matters affecting the poor of the Empire. She is head of the body charged with the study of the arrangements made for poor law relief, and her influence has given a great stimulus to charitable benefactions.

The *Tageblatt* states that, on the evening of the Moscow disaster, when the Czar appeared at the ball at the French Embassy, he turned to Count Montebello, the French Ambassador, and said: "I have come because diplomacy demands it of me, just as an actor who must appear on the stage even when his heart is bleeding."

At a dinner given to 10,000 poor of Moscow in different quarters of the town the Mayor read a communication from the Empress offering ten thousand roubles as the nucleus of a fund to establish homes for the children left orphans by the catastrophe on the 30th ult.; the Czar has added another ten thousand roubles, in addition to the gift of a thousand roubles to each family which lost a working member.

The final stage in the proceedings at Bow Street, London, against Dr. Jameson and his officers has been reached. The Attorney-General asked that six of the defendants should be committed for trial and the remaining nine discharged, and Sir E. Clarke offered no opposition. Sir John Bridge then formally committed Dr. Jameson, Sir J. Willoughby, Hon. F. White, Colonel Gray, Hon. R. White and Major Coventry; the others were discharged.

The following is of a piece with what we as Presbyterians are treated to in Canada from the Anglican—no, we should say some of the members, the ornaments and lights of the Anglican Church in Canada. The *Christian World* says: "The *Church Times* is good enough to say that Wesleyanism is better than unbelief, for which concession Wesleyans will doubtless be duly grateful. With all its mistakes and perversions we would rather see a Wesleyan parent's child taught about God as the Wesleyan understands Him than allowed to doubt whether there is such a Being at all." This is a refreshing evidence of tolerance."

We have already mentioned that among others who are to take part in the Summer Session of Theology in Winnipeg is Dr. George Adam Smith, of the Free Church College, Glasgow, whose subject is "Hebrew Poetry." The following is a list of the separate discussions: 1. The Semitic Race; 2. The Language and Rhythm; 3. The Poetry of Nature: Mythology; 4. The Early National Poetry: The Making of Israel; 5. David: Fact

and Question; 6. Our Mother of Sorrows: the Poetry of Confession and Despair, Complaint and Vengeance, of Suffering, Exile and Death; 7. The Poetry of Wisdom: the Book of Proverbs.

Rev. James Sharman, writing home from Madagascar, says that while the French are everywhere making the Malagasy repair the roads, and have certainly improved the appearance of Antananarivo, there are evils which seem inseparable from the presence of a large number of soldiers of whatever nationality. "There is a great increase of drinking among the Malagasy, as well as of licentiousness, and there is now much Sunday trading in the capital, a thing which has not been known here for twenty-five years. The Resident-General has, however, struck a blow at one of the chief blots on the Malagasy civilization, and has stopped the public sale of slaves in the markets."

The Protestant Alliance in Britain issued a protest against the Education Bill, which the Government of Lord Salisbury has just withdrawn. It is spoken of as a clear and forcible argument against sectarianism of any kind in the schools. After referring to the British Constitution, which says, "The Sovereign of the United Kingdom and its dependencies is required to maintain and defend the Protestant religion as established by law, and must be a Protestant," it adds: "Therefore, the Alliance objects to provision being made to use any portion of the national funds for the teaching of Romanism, or for the establishment of sacerdotal despotism of any description, which aims at the subversion of such civil and religious liberty, and the submission of the individual to the tyrannical rule of priestly authority."

The remembrance of the Kucheng massacre, in which several missionaries of the Church of England were put to death, will be fresh in the minds of our readers. The Church Missionary Society has decided to make no demand on the Chinese Government for compensation for the Kucheng martyrs. The Society does not say that individual representatives of the murdered missionaries must not ask for compensation; nor do they forbid their missionaries to ask compensation for personal property destroyed during the disturbance. But no such claims have been made or are likely to be made. "The Committee's desire is that, so far as their own action and that of their agents is concerned, the heathen may neither see nor hear of anything which could be interpreted as vindictiveness." This action is magnanimous and it should favorably impress the Chinese mind.

In the new House of Commons are two Presbyterian ministers, the Rev. James Douglas, Patron, East Assiniboia, and the Rev. G. R. Maxwell, Liberal, elected for Barrard, B.C., a new constituency. Mr. Douglas was a student at Knox College in Toronto, graduating in his last year at Princeton. He was stationed successively at Uxbridge and Cobourg, and then went to India as the first male missionary of the Canadian Presbyterian Church. He remained in India for a number of years, and then went to the Canadian North-west where he was engaged in missionary work for some years. Mr. Douglas is a free and ready speaker. Mr. Maxwell is a resident of Vancouver. He was pastor until quite recently of the First Presbyterian church, which built for him a splendid edifice, one of the finest in the city. Mr. Maxwell is a man possessed of considerable debating power.

Though the case of Armenia is not so prominent now as it was some time ago, it would be a mistake to suppose that all its nameless sufferings are past. New cases crop up every now and then which still make the blood boil with indignation. "The Haunting Horror in Armenia" is the name given to it by Mr. W. T. Stead in a pamphlet of which a new edition has been published at the price of 1d. The work gives a complete history of the events connected with the recent atrocities. Letters by Mr. Capper to the *Christian World* and other papers on the subject are reproduced in this edition. In his preface Mr. Capper refers to England's "accursed poltroonery and cowardice" in neglecting those whom she had covenanted to protect. Mr. Gladstone has sent a message to Dr. Agar Beet, who left lately for the United States, to plead the cause of the stricken Armenians: "As our envoy, he will lay the strongest case ever known before one of the most generous nations. I hope great results."

The difficulties which the enforcement of law to protect the Sabbath rest meets are illustrated by a recent decision of the Supreme Court of Illinois. An appeal was made to declare the Sunday barber shop law unconstitutional, and the court so decided, basing its judgment primarily on the illegality of an attempt to deprive men of the right to work for a living on any day, if they want. The court held that to say a man should not work on that day is to deprive him of property rights. We agree with a contemporary who says: "This is an extreme and startling claim in respect to a free Sunday." It is very easy to see that if the doctrines here laid down, is what the law means, the door is thrown wide open to all kinds of work or recreation being freely engaged in on the Sabbath in Illinois. The judgment further says "that any business which is conducted peaceably and quietly and in such manner as not to breed a disturbance can be carried on on Sunday as well as any other day, provided employers and employees desire to work on that day." If this is good law in Illinois, we are thankful that it is not in Canada, and that we do not live under such a law.

Following in the wake of Presbyterian pilgrimages to Britain and Europe, a party of American Congregationalist ministers, forty-six in number, is now visiting England and the Continent. Their object is to follow the journeyings of the Pilgrim Fathers and to visit places associated with the religious history of the Anglo-Saxon race. Several of the party claim direct descent from the Pilgrim Fathers. Among these is the Rev. W. A. Robinson, D.D., of Middleton, N.Y., who is a descendant of John Robinson, the pastor of the Puritan community in Lincolnshire, which furnished a large contingent to the Mayflower. There are also some who trace their pedigrees to Miles Standish, George Howland and George Soule. The head of the party is the Rev. A. E. Dunning, D.D., editor of the *Congregationalist*, of Boston. The party was received at Plymouth by a deputation representing Nonconformist Churches, and an address of welcome was read, to which Dr. Dunning, in reply, said that in their company were at least a dozen who were direct descendants of the men and women who went out in the *Mayflower*. They were grateful for the kindly greeting extended to them as Americans, but while proud of being Americans, they were none the less proud of their inheritance of English blood. The more we have of such interchanges the better for both countries.

PULPIT, PRESS AND PLATFORM.

Ram's Horn: There are people who doubt the Bible, who believe everything they see in the newspapers.

United Presbyterian: We are always praying for better things. Do we always try to render better service? That would be to pay as we pray.

James Stalker, D.D.: By our work we help to make a well-ordered world, but by our suffering God makes a sanctified man, and in His eyes this is by far the greater triumph.

The Standard, Chicago: A church without a church debt has no reason for existence. We do not refer to its unpaid bills for the meeting-house, but to its obligations to Greeks, barbarians, and Americans as well. The debt is never paid; it seems to grow larger at each instalment discharged, and its ratio of apparent increase is an index of true church prosperity. The only church that is injured by this debt is the church that repudiates it.

The Mid-Continent: It is exceedingly desirable that the people of a church be well united, stand "shoulder to shoulder" as we say, stick together through thick and thin. But it seems there are different senses in which this unity and this standing together may be illustrated. Sometimes the condition of affairs may be similar to that in the Scotch congregation, where, in reply to the question, "Is your congregation united?" the answer came "Aye, now, we're united, we're a' frozen together."

Port Hope Guide: Bishop Baldwin's kind greeting to the Presbyterian Assembly is characteristic of the man. His action is in striking contrast with Rev. Dr. Langtry's boorishness, and will tend to the promotion of that brotherliness which should be a virtue of all calling themselves Christian. We believe that there are few in the Anglican Church who would place Dr. Langtry before Bishop Baldwin as a clergyman, a Christian, or a gentleman, and it is well that the Langtry standard of manhood and Christianity (!) should not be mistaken for that of the Anglican Church.

Bobcaygeon Independent (Ind.): The result of the polling is not a victory for the Liberal party. It is, first, a clear cut and emphatic assertion by the people in defence of their civil rights, and secondly, a stern and heroic effort by a great Party to rid itself of a mass of impurities accumulated during a prolonged period of power. . . . The State has stamped out all clerical interference; the country has freed itself of political odium and disgrace, and honorable Conservatives have cast off the unprincipled rascality that had usurped the authority of the Party.

Hamilton Spectator (Con.): Is it not about time that this persistent endeavor to secure the Catholic vote was dropped by the Conservative party? Is it not about time that the Conservative party recognized the fact that the Catholics of Canada are men of intelligence and men who have opinions of their own; that they cannot be driven like a parcel of women by clerical *mandement* nor led into any designated enclosure by a self-appointed political bell-wether? The result of the election in Quebec teaches the lesson that the political power of the clergy has been very much over estimated.