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NOTES OF THE WEEK.

AT the thirty-first anniversary of the Montreal Y. M. C. A. the Rev. Dr. Potts thus defines the relation of these associations to the Church: This association is not a substitute for the Church, but it supplements the Church's work, reaching and working where it was impossible for the Church to do anything, and he rejoiced in the success of young men's associations. There were many young men in his church, but many more were to be found in much worse places, and such young men as those must be sought by the association and brought into the fold. To do this work well needs earnestness and faithfulness.

"MANY a genleman of the period," says Mr. Spurgeon in a recent magazine article, "may be described as 'bound in cloth—limp.'" He fears that limpness is the vice of the present day, and that it prevails most of all in religious circles. Not that he wishes the old bigotry back, which made men dash their angles against each other with an eager delight in collision. But he fears that when bigotry was swept overboard, much went with it that never ought to have been given up. "The storm which wrecked the pirate 'Bigotry' beat furiously upon the good ship 'Principle.'" What the Church needs above all things just now, in Mr. Spurgeon's opinion, is a regiment of Ironsides.

IN his address at the Montreal Y. M. C. A. anniversary, the Rev. Canon Carmichael said he returned to Montreal well pleased to find the work going on so well. He feared too many young men are yet to be found in the saloons, and under the curse of drink. Against that evil the Association must put forth its greatest efforts. The speaker urged young men who wanted work to come to the Association, which was groaning under its labours, and all who help in this effort will receive a great blessing. The evil of drink must be fought and overcome. He had never regretted signing the pledge, nor, he was sure, would any one else. If all the young men present were to sign the pledge he thought it would do more good than many temperance lectures and sermons.

PREACHING on temperance on a recent Sabbath, the Rev. Wm. Scott, M.A., Queen's Park Free church, Crosshill, Glasgow, said: The sin of intemperance has grown to such dimensions, and has become so prevalent, as to be nothing less than a national disgrace and the curse of our land. Everyone, therefore, should consider what he can do to prevent the havoc of this plague. For myself I may say—if you will pardon me making a personal statement—that I have seen reason of late, on grounds of Christian expediency, and in the exercise of that Christian liberty which I freely grant to others, as I claim it for myself—I have seen reason to change my attitude upon this great question, and my own intention is henceforth to abstain altogether from the use of that which every year sends down so many to a drunkard's grave, and which in its too common use is the very greatest obstacle to the progress of the Gospel either in this or in other lands.

CAPT. WILLIAMS, the London Chief of Police, has just issued his annual report, in which he strongly urges that all juvenile delinquents, instead of being sent to jail, should be birched and sent to their parents and guardians. He claims that boys sent to prison have to associate with hardened criminals, and are apt to become confirmed thieves and outcasts for the remainder of their lives. In support of his position Chief Williams says: In my twenty years' experience I cannot mention a half dozen boys, who, having once served a term in prison for theft or any other crime, ever completely shook off the evil influences that became attached to them while undergoing imprisonment, no matter how short the term. On the other hand I can point to scores of cases in which I feel sure men who are now serving terms in the penitentiary and jails in Canada,

would have been saved, and to-day would have been useful members of society, had they been well birched on the first conviction, instead of being sent to prison, and had not the inducements which now exist in the shape of dishonest second-hand stores been held out to them.

TORONTO is growing rapidly. It is becoming larger every year, and its progress advances with greater momentum. It bids fair to become the great commercial and industrial centre of the Dominion. But it would be a mistake to suppose that it is a prosaic city. Illustrious visitors are sure to come to Toronto. Even Oscar Wilde was delighted with it. Whoever is distinguished may count on a welcome from its eclectic population. Being the Queen City it has been honoured with a recent visit of those brilliant exponents of the "manly art," Sullivan and Coburn, who had a sparring contest in Albert Hall. Whether owing to the severity of the weather or other causes, the "mill" only lasted about ten minutes, and failed to evoke the enthusiasm of the spectators, who we are assured, gathered in the expectation of a display of "vigorous science." They seemingly looked on in a state of extreme disgust. Had these pugilists pounded each other into a state in which their intimate friends would have failed to recognize them, the crowd of onlookers would no doubt have been in ecstasies. And this is the nineteenth century of the Christian era!

THE earlier stages of the movement for securing a union of the Methodist Churches in Canada, were marked by a spirit of unanimity and the absence of well-defined opposition. The quiet approaches made to each other by the respective churches favoured the impression that an organic union would be speedily consummated. Of late, however, keen discussions have taken place. The basis of union, episcopacy, lay representation, the financial relations of the negotiating churches, details relating to the carrying on of missionary operations have been subjected to searching scrutiny. There is on all sides the admission that union is desirable, the questions under discussion relate mainly to details. The present lively agitation is in reality more assuring than the delusive calm that preceded the controversial storm that now fills the air and the columns of our Methodist contemporaries. So far the numerous band of writers have, while saying pointed things generally, maintained a decorous spirit of brotherly kindness that augurs well for attainment, in due time, of Methodist unity—a consummation the denomination desires, and the wants of the age demand.

AN esteemed Glasgow contemporary, the "Christian Leader," in reference to the vexed question of church bazaars speaks as follows: "Never in any previous year, perhaps, were there as many church bazaars as in 1882, and never certainly did we hear so much said for and against them. The practical issue of the discussion has been that even those who looked with aversion upon them have, in many instances, been converted to a belief in their utility. As tending to throw some light on that feature of the bazaar which has to do with church finance rather than with fraternal feeling, the "Leader" publishes a table, showing the pecuniary outcome of the bazaars recorded in its columns during the past year. The list does not by any means pretend to be exhaustive of the subject; but its accuracy is vouched for as far as it goes, and to many readers it will probably not be destitute of significance. It is interesting to note that even the partial list shows an income from bazaars of a *thousand and pounds sterling per week* during the past year. The following is a summary of the table referred to: Established, £9,462; Free, £7,042; U. P., £7,976; E. U., £2,305; Episcopal, £1,497; English Presbyterian, £1,308; Congregational, £19,400; Baptist, £1,405; Roman Catholic, £900; Miscellaneous, £1,444; making a total of £52,739. This of course does not include the sums realized at several other bazaars, the promoters of them not reporting the results.

THE Montreal "Gazette's" report of the proceedings of the Quebec Queen's Bench Court of Appeal contains the following relating to the appeal from the lower court in the case of The Minister and Trustees of St. Andrew's Church, Montreal vs. The Board of Temporalities. In this case the Board for the management of the Temporalities Fund sued for the recovery of the amount of a mortgage. The applicants admitted the debt, but pleaded that the people who called upon them to pay were not entitled to collect the money. The defence raised, in short, in another form, the question of the constitutionality of the Quebec Acts, which was settled by the decision of the Privy Council in the Dobie case, the present action having been taken out before the case went to England. The Court below maintained the action before the appeal to England in the Dobie case. After the decision of the Privy Council in that case, the Dominion Parliament passed an Act which confirmed and ratified all acts and doings of the Board since the 38 Vict., cap. 64, was passed by the Quebec Legislature. The principal point now was the effect of the Dominion Statute. In rendering judgment Chief Justice Dorion said: The Dominion Parliament have dealt with it. The law is not so carefully worded as it might have been; but the Court had to interpret it. His honour read the Act, and expressed the belief that it covered the present case. There was a question as to costs. Under the circumstances, the judgment would be maintained with costs of the lower Court, but each party would pay their own costs in appeal. Justice Baby concurred entirely in the remarks of the Chief Justice. The judgment was confirmed. Justice Ramsay dissenting. Mr. Hutchinson moved for leave to appeal to the Privy Council.

FRANCE recently lost two of her most popular politicians, Louis Blanc and Leon Gambetta, now she has to mourn the loss of Gustave Dore, her famous painter and designer. Dore died suddenly, having caught cold, which was followed by inflammation. He was born at Strasburg, Jan. 6, 1832. In boyhood he accompanied his father to Paris, where he completed his education. At an early age he contributed comic sketches to the "Journal pour Rire." He exhibited "Les Pins Sauvages," "Le Lendemain de l'Orange," "Les Deux Meres," and "La Bataille d'Alma" in 1855; and "La Bataille d'Inkerman" in 1857. He is the most German in style of French artists, and is well known as the illustrator of Rabelais; for his still more delightful pictorial commentaries upon Balzac's wild "Contes Drolatiques," and his illustrations of the legend of the "Wandering Jew," in a series of grotesque and epical pictures, which bear the stamp of Holbein and A. Durer, combined with the racy humour of Hogarth. M. Dore, who has illustrated a book of travels in every part of the world, in 1861 published seventy six large drawings illustrative of the "Divina Commedia" of Dante, accompanied by a blank-verse translation of the text by Mr. W. M. Rossetti, and a series of wonderful folio illustrations of Don Quixote, which are all careful studies from Spanish life, in 1863. His illustrations of the Holy Bible, and of Milton, published in England in 1866, are of the highest excellence. His principal paintings which, since 1870, have been on view at the "Dore Gallery," in London, are "Christ leaving the Praetorium," "The triumph of Christianity over Paganism," "Paolo and Francesca di Rimini," "The Dream of Pilate's Wife," "Christian Martyrs in the Reign of Diocletian," "The Entry into Jerusalem," "The Brazen Serpent," "The Victor Angels," "The Flight into Egypt," "The Neophyte," "Evening in the Alps," "The Prairie," "Spanish Peasants," and "Mont Blanc." M. Gustave Dore has been recently devoting his energies to the production of a colossal vase, ornamented with 150 figures, which was exhibited at the Paris Exhibition of 1878. He has also finished another sculptural group, "The Prize of Glory"—a young hero dying beneath the kiss of Glory. He has lately been engaged in illustrating Ariosto. M. Dore was decorated with the Cross of the Legion of Honour, August 15, 1861.