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NOTES OF THE WEEK.

THE schools of the Free Church of Scotland mission on Lake Nyansa in Central Africa are attended by 120 native children. Those in the more advanced classes read and write in English.

THE Ontario Branch of the Dominion Alliance will hold a grand temperance and prohibitory convention in Hamilton on the 15th and 16th inst. Along with other topics the adoption of the Canada Temperance Act, the amendment of the license law, and the introduction of scientific instruction on temperance into the schools, will be discussed.

THE following is Mr. Spurgeon's perhaps too severe judgment of the revised New Testament: "It is a valuable addition to our versions, but it will need much revision before it will be fit for public use. To translate well, the knowledge of two languages is needed; the men of the New Testament Company are strong in Greek, but weak in English. Comparing the two, in our judgment the old version is the better."

Up to 1870 there was no provision for common school education in England; but now, both in England and Scotland, parents are required by law to provide elementary education for their children between the years of five and fifteen. In 1879 there were 10,111 prosecutions in London for not sending children to school according to law, 5,648 in Liverpool, and 2,556 in Birmingham, and the law is felt to be a valuable assistance.

THE appearance made at the matriculation examinations of Toronto University by the Brantford Collegiate Institute reflects great credit upon that institution. An examination of the published statistics shows that the various schools sent up in all 180 candidates, of whom 156 succeeded in passing. The Brantford Collegiate Institute sent up sixteen, all of whom passed—winning among them ten first class honors, twenty second class honors, and two scholarships.

AFTER a week of prayer, a mass meeting, in the interest of Christianity, was held about three months ago at Kioto, Japan, when, it is said, 3,500 persons were present. A meeting of the same nature was held at Osaka, on June 11th, when the attendance rose to 7,000 persons. The Shinto priests were alarmed, and brought charges against the Governor of Osaka before the courts for permitting such assemblies. The court refused to entertain the accusation. Religious liberty seems to be legally established in Japan.

WE have the following item on the authority of an American exchange: "At a church in the north-west of London, the two kinds of wine are used at the communion. Those who partake of the fermented wine occupy the pews in the body of the church, and those who prefer the unfermented sit under the galleries. There is no discussion of the subject; but there is a steadily increasing movement from the middle aisle to the side seats, and it is quite probable that the body of the church will be required before long for the abstainers."

A NEW religious sect has just been discovered in the vicinity of Chicago. They call themselves "Overcomers," and their Society the "Church of the Overcomers." They would not like to be called Universalists, or Roman Catholics, or Plymouth Brethren, and still there is about them something of all three. They agree with the first in believing that the whole human race will be finally saved; with the second in holding that all souls not absolutely consecrated in this life must pass through a period of purgation in the world to come; and with the third in renouncing all existing Church organizations. They profess to take their name from the several messages to the churches of Asia, in the Book of Revelation, in which

messages so many promises are made to "him that overcometh."

RECENT Scotch papers contain descriptions—some of them evidently very much exaggerated—of certain disturbances which took place in connection with "an open meeting of Deacons' Court" held in Argyle Free Church, Glasgow. Even upon the most lenient view the occurrences on the occasion are very much to be regretted. The ostensible object of the gathering was to inquire into the disposal of the funds contributed by the congregation. In order if possible to prevent the meeting—which had not been called in accordance with the laws of the Church—the minister shut himself up in the vestry and locked the church doors. An entrance, however, "was effected," and the proceedings which followed were somewhat of the stormiest—resort being had to blows, throttling, etc. A police court case arose out of one of the more violent encounters. By latest accounts the whole matter was in the hands of the Glasgow Presbytery. It seems to have been altogether the work of a few belligerent individuals, who ought to be very severely dealt with.

"A LADY who does not wish her name made public has presented Princeton Theological Seminary with a gift of \$100,000." We clip that from the New York "Independent." It is only three lines of print, and most readers would be inclined to pass it over with very little attention. But let us consider the amount of money involved—one hundred thousand dollars! And let us consider the modesty of the lady in concealing her name. "Let not thy left hand know what thy right hand doeth." And let us consider also the importance which that benevolent lady must have attached to institutions for the training of men to preach the Gospel to those who are to succeed us who are now passing away. Did she attach too much importance to them? Do we all attach sufficient importance to them? What sort of a world do we expect our children to live in? The time is at hand for the collection for our own Colleges to be taken up. We cannot give as this lady gave, but let us carefully weigh the importance of the object and let us give according to our ability.

THE Galt Collegiate Institute opens this week under new management, and with the prospect of winning from this fresh departure a career as brilliant as that which it has already had, if not more so. This is saying a great deal, for it is a difficult task to excel the record made by Dr. Tassie as a teacher; and not only so, but it is no easy matter to come after a man who enjoyed such a high and widespread reputation as he did. Had not the Board of Trustees fortunately hit upon the right man and succeeded in obtaining his services they would have found it extremely difficult to maintain the old reputation of their school; as it is no one can wonder at their being so sanguine of success. The new principal is Mr. John E. Bryant, M.A., late of Pickering College—one who has already proved himself a thorough, practical, and successful educator; and certain we are that both he and the excellent staff of teachers associated with him will put forth every effort to keep the Galt Collegiate Institute among the first schools of its class in the country, and even to advance its standing.

UNDER the heading "Lorne's Libations," one of our city daily contemporaries says: "Twelve hundred dollars' worth of liquor was specially imported by Lord Lorne for use on his trip to the North-West, and was passed free through the custom house here. A local dealer got a large order for an additional supply, and this, too, was taken out of bond free of duty. Owing to the enforcement of the law against liquor in the North-West, it is impossible to get anything good in that country, and so His Excellency was compelled to provide a little beforehand." There may possibly be some exaggeration in this. It is not at all likely that a parliamentary committee will be appointed to investigate this matter as was done in the case of Lieut.-Governor Macdonald's famous "corkscrew"

expedition; so the exact truth in the premises will probably never be ascertained, but when such very large estimates as the above pass current there must surely be some foundation for them. It is much to be regretted that the Governor-General of Canada has countenanced two of the most glaring evils which disgrace our country—Sabbath desecration and the free use of intoxicating liquors; the latter charge being very much aggravated by his introduction of strong drink into a territory where it is absolutely prohibited by law.

THE following is an extract from a sermon on "Sabbath Desecration," preached on the 21st ult. in St. Stephen's Church, St. John, N.B., by the Rev. Dr. Macrae, late Moderator of the General Assembly of the Presbyterian Church in Canada: "The Sabbath was created for man by God. The question of keeping a Sabbath is not governed by any system of religion. It is not a doctrine bound up with obsolete Judaism. It stands upon a boundless foundation. Historically considered, the Sabbath stands on a vastly older foundation than either Christianity or Judaism. We have in the Bible the oldest fragments of history found. There is a history of man, scant but sufficient for our purpose, and at the very outset we have the division of time into weeks, one day of the seven composing the week being the Sabbath. In the days of Jesus the Sabbath was fenced in by strict rules. A man might be left to die because it was the Sabbath, while an ass could be taken out of a ditch. Christ had refused to be bound by these restrictions, and His disciples had pulled and eaten corn on that day. The very opposite reason, for you may say that in Christ's days the evil was too much Sabbath, in ours the evil threatens to be no Sabbath at all. The Pharisees wanted the Sabbath a day of gloom instead of a day of rest and gladness. The infidels of this day want the people to keep the Sabbath in their way. They want man to work, work, work. The anti-sectarians of the present day regard men as machines. Get men to be considered as machines and they would soon be considered as nothing else, and who can mistake the fact that only as far as they are useful machines are they of any value in the eyes of such persons. These men only see in man money-making machines. These new friends of humanity take credit to themselves for generosity for stopping short of oppressive overwork, while insisting that such work as they please shall be done. As for clergymen they are incapable of looking at the question of Sabbath desecration dispassionately or judicially. It is only men enlightened by a sense of this self-interest who can do so, and these enlightened men claim they should be immortalized by their fellow-men as long as they stop short of oppressive overwork. They say we do not compel men to work on Sunday. It is at their own option, and our men never make any complaint. No, for a very sufficient reason; when they do in most occupations now-a-days they can go. There is compulsion by labour and compulsion by capital, and as long as the relations between employers and employed are upon a mere selfish footing it will continue to be so. When they insist that the Sabbath is to be kept in the way of doing week-day work, it is to promote the welfare of man. Trains are run and steamboats sailed. Quick and expeditious travel facilitate all the worthiest interests of our race. Clergymen are mere obstructives and are advised to stand out of the way and allow the race for riches to run on unchecked, and we can but lift up our voices and utter words of warning. The Sabbath is your old historical birthright. Will you part with it? It is not easily regained. Is it the case that God meant six days' labour to suffice for seven days' wants, and six days' wages to suffice for seven days' wants? Is this historically the fact then: who as a matter of the merest worldly interest is to be benefited by insisting on seven days' toil? Is it the labourer? Will the results to man correspondingly increase? This is essentially a working man's question. You have the matter entirely in your hands. You can demand your birthright, but you must act promptly and firmly."