

Our Contributors.

ONTARIO'S SHAME.

BY KNOXONIAN.

In the current number of the Century Magazine, Mr. George Kennan shows that "corporal punishment is employed by the Russian police as one of the commonest means of collecting taxes." Part of the revenue is raised by the lash. The arrears are literally "threshed out." In one canton with about 1,200 ratepayers, in less than three years, 797 delinquents were flogged for being behind in contributing their share of the revenue. Thousands are lashed every year because they do not pay up with sufficient promptitude for the support of the Czar and his beneficent Government.

We in Canada hold up our hands in holy horror as we read Mr. Kennan's statistics. The idea of lashing starving peasants because they are too poor to support a tyrannical Government and a huge standing army, is repugnant to the instincts of free-born Canadians. We close the Century after reading Mr. Kennan's article, almost offering a silent prayer that another Russian war may soon break out, and end in the overthrow of the Russian Empire. We are almost as indignant as Macaulay says the British public is in one of its "periodical fits of morality."

Before we become too loud in the expressions of our indignation, let us look around and see if there is anything nearer home that should make us ashamed. Is sending a man to gaol because he is poor, a much less shameful thing than beating a man because he is too poor to pay his taxes? Can Ontario municipal authorities, who put old and infirm men in prison, simply because they are old and infirm, who clothe them in prison garb, and put them along with criminals, though their only crime is living as long as their Maker allows them to live—can such municipal authorities throw stones at Russian police authorities for collecting arrears of taxes with the lash? If there is any difference between the two courses of treatment, is not the difference in favour of Russia? Flogging a healthy, perhaps lazy, peasant for purposes of revenue, is scarcely as brutal as putting a poor, decrepit, old man in a cell to die, simply because he is poor, and homeless, and old.

What has the old man done? The front of his offending, is either that he came into the world too soon, or that he remains in it too long. Well, a man's birth is a matter over which he has no control, and it is hardly fair to put him in gaol because he came into this hard world at any particular date. As regards his remaining here, average Christian people have the idea that the length of a man's days is determined by his Maker. If the Almighty allows a man to remain on earth a few years after his working days are over, it seems rather hard to put the old man in gaol for staying.

A few weeks ago, Mr. Justice Rose found no less than fourteen men in a county gaol in Western Ontario, who, the learned judge says, were "guilty of no other crime than not being able to support themselves." Several of these criminals, whose only crime was poverty, were aged, and one had been confined to bed for over two years. They had been in prison garb, but the humane prison inspector had ordered citizen's clothing for them, so that the prison stigma might in part be removed. The bill had been sent in to the County, but his lordship does not say whether it had been paid or not. The judge was very properly indignant at finding so many Canadian citizens in gaol for being unable to support themselves, and directed the attention of the Grand Jury to the disgraceful state of affairs. It was hoped the County Council would take action in the direction of providing a poor-house, but so far, nothing has been done. Correspondence recently published, between Mr. Justice Rose and Mr. Buckingham, fore-

man of the Grand Jury, puts the matter in a strong light, but it should be remembered, this particular county is not a sinner above all others. Referring to the bed-ridden old man in gaol for two years, Mr. Buckingham says:—

Your lordship may remember the case of the very old man, who through poverty and decrepitude, had lain for years on a bed in one of the corridors of the gaol here, and who, when the Grand Jury visited the gaol, was dying of extreme age. He has since died. His was an inhuman deathbed, and an inhuman burial. Under the county contract with the owner of a lumber yard and planing mill here, he was placed in a rude coffin and carted in a waggon to an obscure spot in the cemetery. There was no minister of religion, and no religious service, either at the gaol or at the grave, and there was no attendant save the driver and the humane gaoler, Mr. Nichol. He was buried, like all poor people who die during their incarceration in the gaol here are buried, as the saying is, "like a dog"—at the contract price of \$6 per head. Such treatment of the poor, I venture to remark, is simply shameful.

It is to be hoped that the foregoing graphic description, by one of the most honorable and trustworthy men that ever wielded a pen in Canada, will not be without its effect. Mr. Justice Rose lays the correspondence before Sir Oliver Mowat, and asks the Premier to take the duty of providing a home for the indigent out of the hands of local authorities. Possibly the Premier may do so.

The only objection having the semblance of force, that we ever heard against the erection of county poor-houses, is that farmers would be taxed to support town paupers. Where do nine-tenths of the town paupers come from? They come from the rural districts, and tell it not in Gath, no small number of them are sent into the towns just to get rid of the duty of caring for them. That branch of the question will stand more discussion and some illustrations may easily be given that may make some people sorry it was ever raised.

FOREIGN MISSION VACANCIES.

Our readers will have noticed in the report in Foreign Mission work, published in the Canada Presbyterian last week, that there are at present two very important vacancies that ought to be filled without delay.

The first is at Alberni, which work has been reluctantly laid down by Rev. J. A. McDonald on account of failing health, very much to the regret of the committee who have learned to know Mr. McDonald's value. There is probably none of our Indian missions more interesting or hopeful than this field. These Indians on the coast of Vancouver Island live by fishing and sealing, and have not been, like the Indians of the Northwest, reduced to poverty by the white man's arrival. They have therefore retained something of that original independence and nobility of character, which has always been associated with the red man, although to a somewhat exaggerated degree. Our Church has undertaken to cultivate the district that lies around Barclay Sound, in which there are about one thousand Indians. Already a Girls' Home and Day School are in operation, and some progress has been made in interesting the older people in the Gospel. Delay in appointing a successor will result in impairing work already done. The Committee is eager to make an appointment as soon as a suitable man is secured.

The other vacancy is even more important. For sometime Rev. Norman Russell has been performing the duties of Chaplain for Her Majesty's troops in Mhow, in addition to his other duties in connection with the mission. This, as we can easily understand, he finds to be too exacting, and yet the work is so important that it ought to be done, and by our Church, as we alone occupy that field. The General Assembly has instructed the Committee to appoint one

whose first duty it will be to attend to the chaplaincy duties and to assist the mission so far as he may be able beyond that. This ought to be an inviting field to anyone who has the spirit of Foreign Missions. The weary period of inactivity whilst learning the language, so trying to the zealous missionary in the midst of perishing millions, will not be experienced in this case. The missionary can at once begin to preach the Gospel in his own language, and at the same time acquire the foreign tongue for further usefulness.

It is hoped that from amongst the many student volunteers, men filled with the Holy Ghost will be found ready to fill these two important positions, and that without much loss of time.

JUBILEE OF THE REV. JAMES CLELAND, PORT HOPE.

At the meeting of the Presbytery of Peterboro', held on July 4th, at Peterboro', Rev. W. MacWilliam, as Convener of the Committee, appointed to draft a minute concerning the jubilee of Rev. Mr. Cleland brought in the following, which was adopted by the Presbytery with applause, ordered to be engrossed on parchment, framed, and presented to Mr. Cleland by the Presbytery. We are glad to see such honour paid to our worthy townsman.

"The Presbytery of Peterboro' having attention called at its last meeting to the fact that Rev. Jas. Cleland would complete on the 9th of May, 1893, the 50th year of his ministry, beg to congratulate their honored father on this interesting occasion in his history.

The members of the Presbytery well know Mr. Cleland's dislike of everything that savours of ostentation and his unwillingness to obtrude on public notice matters which are personal to himself. They cannot, however, refrain from giving a public expression of their cordial sympathy with him on the occasion of his jubilee.

They join with him in praising God for all the goodness and mercy shown to him during these fifty years, in which he has served Christ in the ministry of the Gospel. They gladly testify to the ability and faithfulness with which he has preached the great doctrines of grace and salvation, and contended for the faith which was once for all delivered to the saints.

We rejoice that 'through all this track of years,' he has borne the white flower, not only of a blameless, but a useful and honored life; that he has kept his record clear, and that nothing but what is honourable and of good report has ever been associated with his name; that he has in the evening of life, the high regard and esteem of all his acquaintance, and that which should accompany old age as honour, love, obedience, troops of friends.

They congratulate him on his still retaining so fully perfect vigour of body and mind, that his eye is not dim, nor his natural force abated.

They would make it their prayer that he may be long spared still to gladden his brethren with his presence and benefit them by his wise counsel; and when at length his days shall come to a close, they pray that at evening time with him it may be light; that he may have an abundant entrance into the everlasting Kingdom; and hear the Master's welcome greeting: 'Well done, good and faithful servant, enter thou into the joy of thy Lord.'

PARTING WORDS FROM REV. GHOSN-EL-HOWIE.

To the ministers and members of the Presbyterian Church.

Dear Brethren,—It is now thirteen years since I left Jerusalem for Great Britain, to qualify myself for the work of preaching the Gospel of God's love to the world, and 1893 is the ninth year of my sojourn among you. Please accept the gratitude of my heart for your Christian kindness and courtesy towards me. Truly God has blessed me, and dealt abundantly mercifully with me in this country, in which, I would fain have spent all my days; but, in view of the great work to be done in my birthplace, and the comparative scarcity of workers there, I have decided to forego the advantages which this great Canada affords, and return to Syria, and assist those who are already in the field. I am thankful to Drs. McMullen, Caven, and the rest of you who have given expressions of approval and sympathy in my contemplated work.

My own Presbytery of Toronto, and that of Montreal, are entitled to my special thanks for their kind resolutions anent the subject. Let me assure you, that my experience of Christian example in

this country is a help greater than a mere philosophical or theological drill, and that I go determined to point men to the Lamb of God which beareth away the sin of the world. Praying for your continued sympathy and prayer, I remain, in the Master's service, Yours fraternally.

GHOSN-EL-HOWIE.

Dr. Howie leaves on S.S. Lake Ontario, on 9th August.

THE CASE OF PROF. CAMPBELL.

THE MATTER CONSIDERED BY THE MONTREAL PRESBYTERY.

The report of the special committee appointed by the Montreal Presbytery to confer with the Rev. Professor Campbell, was brought before the regular meeting of the Presbytery, which was held on the 11th of July in the David Morrice Hall. Owing to the vital nature of the case and the great interest manifested in it, there was a very large attendance of delegates.

The Moderator, Rev. W. R. Cruikshanks, presided, and among the more prominent delegates present were Revs. A. J. Mowat, Jas. Patterson, Jas. Fleck, J. Nichols, Dr. Robertson, Prof. Ross, T. Bennett, S. J. Taylor, Prof. Beadreau, J. MacGillivray, Prof. Scrimger, J. M. Cromble, W. D. Morrison, Dr. McDonald, Dr. Warden, J. L. Morin, Principal MacVicar, Dr. Robt. Campbell, J. E. Duclos, C. B. Ross, Prof. Coussirat, F. M. Dewey, G. C. Helne, W. Forlong, R. T. Duclos, Dr. Mackay, W. D. Reid, and Messrs. D. Morrice, J. A. Stewart, W. D. McLaren, John Murray, Stephen Thompson and William Drysdale.

After the re-election of Rev. W. N. Cruikshanks as Moderator, and the transaction of some formal business, the case of the Rev. Prof. John Campbell was taken up.

The report of the committee, signed by all its members, was read by the Clerk.

Dr. Robert Campbell moved that the report be received and considered, which was agreed to.

REPORT OF THE COMMITTEE.

The committee's report was as follows: "The committee appointed to confer with Professor Campbell beg to report that they met with him on the seventh day of this month, all the members being present. Professor Campbell having acknowledged the substantial correctness of his lecture, a lengthened conference was held with him. Prof. Campbell acknowledged that he had spoken somewhat strongly in the lecture, but declared that he still adhered to the main position taken therein, as previously communicated to the Presbytery in his letter of June 6th, 1893, namely, his disbelief in the entire inerrancy of the inspired revelation of the Old Testament.

All of which is respectfully submitted.—D. H. MacVicar, W. R. Cruikshanks, Robert H. Warden, Robert Campbell, D. Patterson.

Rev. Mr. Fleck asked if there were anything to consider.

Dr. Mackay wanted to know what the committee had been asked to do.

Dr. MacVicar read the minute appointing the committee.

Rev. James Patterson thought at least the committee might have done a little more (Hear, hear.) In his judgment the committee should have made some recommendation.

Dr. MacVicar explained that the committee had done all that it had been asked to do.

Rev. E. Scott, the Rev. Dr. Robert Campbell and Dr. Warden supported this view of the committee.

Dr. Robert Campbell pointed out that the committee had reported two essential facts, viz., the correctness of the reports of Prof. Campbell's address, and his adherence to the views therein stated. He therefore urged, in the interests of the Presbytery, in the interests of the Church, in the interest of Prof. Campbell himself, that the Presbytery serve a "libel" upon Prof. Campbell, and that a committee be appointed to draft the same. It must not be supposed, he said, that in taking this course, the Presbytery would pass judgment on Prof. Campbell. On the contrary, it would give him an opportunity of establishing, if possible, his complete innocence, of proving that he was not in dissent with the received doctrines of the Church. He was now an honored member of the Church, beloved by all, but he had declared his disbelief in the inerrancy of the old Scripture—not of the copies of the Scripture, but of the inspired and original text itself. Prof. Campbell did not want to hedge in this matter. He wished to defend his position without retracting anything.

Rev. J. Myles Cromble seconded this motion, because, he said, the minds of