

Notes of the Week.

THE sacraments of baptism and the Lord's supper were administered lately in the Japanese Presbyterian Church, San Francisco, California. A large company of young men were present. Two young men were baptized, having been received into the Church from heathenism on confession of their faith in Christ. Two others were received by letter. The Church now numbers fifty-six members.

THE other week the Blood Indians held their sundance on their reserve near Fort Macleod. The descriptions given of it are disgusting, cruel and blood-curdling. It seems that there were no voluntary candidates for enrolment in the rank of braves, but the white spectators present succeeded in hiring a victim for \$3. This poor fellow was then subjected to the accustomed torture. The *Winnipeg Sun* justly remarks: Such an exhibition was certainly pitiable enough, so far as the poor Indians were concerned, but it was utterly disgraceful in view of the fact that it was prompted by whites. There is little use of the Dominion Government or of missionaries seeking to wean the savages away from the practices of heathenism if whites are to be found sufficiently debased to encourage the same by payment of filthy lucre.

ABOUT 400 of the convicts in the State Prison at Nashville have come to the aid of the prohibition movement in Tennessee, which seeks to insert an amendment in the constitution abolishing the liquor traffic. Made on their own motion, this appeal is something new in our diverse political literature. Habitual drinkers, if not drunkards, these men, now for once thoroughly sobered and come to themselves, give their united voice for the family as against the saloon. They thus conclude their unique appeal: Wearing the garb of disgrace, being dishonoured and counted unworthy to mingle with the people of our State, we yet have the same love for our wives, the same devotion to our mothers, the same affection for our sisters, and for their sake and for the sake of our children, we appeal to you to unite as one man, and free the State from a curse created by the hands of men, discountenanced by the law of God.

THE Rev. J. W. Horsley, so deservedly known for his work among prisoners, says that three-fourths of crime results from intemperance, directly or indirectly. It is to the honour of the poor that poverty rarely leads to gaol. He advises more practical moral teaching in schools, preferring the ten commandments to a list of kings. We wonder what schools he is familiar with. Gambling and betting, occupying so much space in the papers, is a fruitful source of crime; yet how seldom is any reference made to them from the pulpit! He would have more done in picking up the waifs and strays while young; would introduce more humanizing influences into prison life; and would aim more at the reformation than at the punishment of the offender. If in some things he is rather quixotic, the *Christian Leader* remarks, there is no man who knows better and has done more for the criminal classes than Mr. Horsley; and anything he says should command careful attention.

AN election trial in Nova Scotia has elicited a general condemnation of that degrading and demoralizing vice of party politics—bribery. Men who sell their votes could easily be induced to sell their country. Members who purchase seats may, without doing them an injustice, be open to suspicion that they themselves have their price. In commenting on the Yarmouth case the *Ottawa Citizen* says: Bribery will never be put down so long as the acts of those who bribe are excused and their offences palliated. We question if the time will ever arrive when absolute purity of election will prevail [why?]; but the outspoken denunciations on the part of the press of those found guilty of purchasing voters go

a long way in suppressing illegal practices. In some particulars the existing law may be unduly severe; but as regards open bribery, the giving of money for votes, it cannot be too severe, nor should the punishment of those who give or accept a bribe be neglected. Let the wrong-doers suffer, whether they be Grits or Tories.

THE Rev. W. D. Ballantyne, B.A., the newly-appointed Principal of Ottawa Ladies' College, has issued a circular in which he bespeaks interest and support for that excellent institution. The aim is to supply a thorough training in all essential branches and accomplishments that a liberal education for young ladies implies. That such an institution, the Principal remarks, is still urgently required will be evident when it is mentioned that, while our Roman Catholic fellow-citizens have a large and ever-increasing number of schools and colleges in that portion of the Dominion included within the bounds of the Synod of Montreal and Ottawa, the Ottawa Ladies' College is the only large public institution in the part of Canada referred to, solely for young ladies, where they can receive an education specially adapted to their needs under religious influences, and wholly Protestant. This of itself, it is felt, should commend the college to sympathetic interest and support. The institution has received the cordial endorsement of the General Assembly and the Synod of Montreal and Ottawa.

THE *New York Independent* says: The end is not yet of the conflict between Archbishop Corrigan and his priests. His personal unpopularity, arising from his asserted domineering character, has much to do with the matter. Here we have Dr. McGlynn's old assistant, Dr. Curran, an honoured priest, attending a public picnic of the Georgeites, and introduced by Dr. McGlynn to the cheering multitudes. Naturally, we should expect him to be called to account and suspended by the Archbishop. Called to account he has been, but not suspended. Report tells of a sharp interview when he obeyed the Archbishop's summons, and the Archbishop publishes the priest's "apology." It is no apology at all; only an expression of regret that his action had been interpreted as implying contumacy. That is all. No regret for attending the meeting, or for associating with a priest excommunicated *nominatim*—only regret that it had been misinterpreted. The Archbishop is very careful just now. He sees before him a case of a man who will claim his personal rights, and then appeal to Rome against suspension by his ordinary, and not, like Dr. McGlynn, give the Archbishop a chance to excommunicate him for disobedience and contumacy.

IN the year 1884, the date of our last available statistics, three so-called Christian nations sent into Africa the following amounts of liquor poison for the African market and warranted to do prompt execution there: Great Britain, 602,328 gallons; Germany, 7,132,263 gallons; United States, 921,412. And this deadly drink goes everywhere. To Lagos, a small island on the west coast of Africa, Europe sends every year 1,205,160 gallons of "trade rum," and "trade gin"—and what they are we can easily guess. Along 250 miles of the Niger coast line under British protection, 300,000 gallons of "trade rum," so vile that the native painters use it for turpentine, are consumed. This rum traffic renders missionary labours in Africa almost entirely fruitless. It is rapidly depopulating Africa. It is earnestly protested against by the native chiefs. The following appeal against it—an appeal tender and forcible enough to rouse every thinking person in Christendom, and addressed to Bishop Crowther by the Mohammedan Emir of Nupe—voices the general sentiment of the chiefs upon this subject: Barasa (gin or rum) has ruined our country; it has ruined our country very much; it has made our people mad. For God and the prophet's sake he (Bishop Crowther) must help us in this matter—that of barasa. We have all confidence in him. He must not leave our country to be spoiled

by barasa. What will be the effect of this appeal by a Mohammedan against the conduct of nominally Christian nations?

IN the August number of the *Expositor* Dr. MacLaren, of Manchester, points out that Christianity acts on spiritual and moral sentiment, and only afterwards and consequently on deeds or institutions. It hates violence and trusts wholly to enlightened conscience. "So it meddles directly with no political or social arrangements, but lays down principles which will profoundly affect these, and leaves them to soak into the general mind. If an evil needs force for its removal, it is not ready for removal. If it has to be pulled up by violence a bit of the root will certainly be left and will grow again. When a dandelion head is ripe a child's breath can detach the winged seeds; but until it is so, no tempest can move them." But while we are to shun the "raw haste" which is "half sister to delay," Dr. MacLaren shows that patience is not passivity, and that it is a Christian duty to "hasten the day of the Lord," and to take part in the educational process which Christ is carrying on through the ages, by submitting himself to it in the first place, and then by endeavouring to bring others under its influence. His place should be in the van of all social progress. It does not become Christ's servants to be content with the attainments of any past or present in the matter of the organization of society on Christian principles. Coming centuries will look back upon the obtuseness of the moral perceptiveness of the nineteenth century Christians in regard to matters of Christian duty which, hidden from us, are sun-clear to them, with the same half-amused, half-tragic wonder with which we look back to Jamaica planters or South Carolina ricegrowers, who defended slavery as a missionary institution, and saw no contradiction between their religion and their practice. Dr. MacLaren concludes that the main thing is for us to try to keep our spirits open to all the incidence of the Gospel on social and civic life, and to see that we are on the right side.

A MONTREAL contemporary says: What promises to be a most picturesque and impressive scene will take place on Saturday afternoon, the 1st of October next, when a grand gathering of all the Sunday school children of Montreal will be held under the direction of the Protestant Ministerial Association and the Sunday School Superintendents' Union. The features of the gathering will be a parade of the pupils and Jubilee mission service. There are over 12,000 scholars attending the city Sunday schools and some 1,300 teachers. It is the intention that these should meet in McGill College grounds, and walk in procession to the Victoria Rink by way of Sherbrooke, Mackay and Dorchester Streets. The children will carry flags and banners, and the streets will be suitably decorated for the occasion. The chief features of the service will be the singing of well known hymns by the great body of children and other appropriate Jubilee exercises, together with object lessons in missions. The exercises will be of a most interesting nature. Home Missions will be illustrated by the deaf and dumb reciting the ten commandments by signs, the blind reading from raised Bibles, the pupils in French mission schools singing in their own language, etc. Foreign Missions will be represented by Christian Indians from the North-West, working at their trades, coloured freedmen from the South. Chinese converts singing in their native tongue and other interesting features. Each child of the vast throng will be presented with a memento of the occasion in the shape of a *facsimile* of the mug presented by her Majesty at the Great Children's Jubilee recently held in Hyde Park, London. A general committee consisting of Rev. John Nichols, Rural Dean Lindsay, Rev. Dr. Antliff, Rev. F. B. Dewey, Rev. E. M. Hill, W. Tees, A. Kingman, D. Bentley, D. T. Fraser and R. H. Buchanan has been appointed to make all necessary arrangements for this United Protestant event, which it is expected will be most impressive in its character.