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Notes of the Week.

UGANDA, says the *Christian Leader*, has been exploited by a syndicate of merchants, missionaries and politicians; but in vain. The territory is not yet ripe for colonization. And Lord Rosebery has done well to follow the line designed by Lord Salisbury and assist the East African Company to withdraw. Missions will suffer nothing from being severed from trade enterprise and the holding of a station by force of arms.

THE Rev. Dr. Bennett, vicar of St. Georges, Worthing, told the Evangelical Alliance Conference that he had got hold of a secret book by a clergyman of the Church of England, in which the writer spoke of the mass and told the clergy to be careful in making the body of Christ. When giving the communion to the sick the clergyman, after various idolatrous ceremonies, was instructed to wash his fingers and give the water to the sick man to drink. This statement caused a sensation in the conference.

CIVIL marriages are now a legalized institution among most, if not all, civilized nations, but what can be the meaning of civil baptism? This is the latest thing in France, by all accounts. The Town Council of St. Denis have led the way, and carried the point in spite of the opposition of the Prefecture of Police. Nine children received the new kind of baptism, which seems to have been administered by the mayor with some sort of civic show and ceremonial. We apprehend that it is only a public act of name giving; but why it should borrow either the name or the form of Christian baptism, we do not understand. French notions on these subjects must be singularly confused.

In the newly-published volume, "Twenty-five years of St. Andrews," by Dr. Boyd (A. K. H. B.), there are a multitude of pleasant reminiscences; the following passage occurs on the question of the redelivery of sermons. Speaking of a sermon he delivered at a Wesleyan celebration in Great Queen Street Chapel, London, he says: The day came when that discourse, with some omissions, but no alterations, served extremely well to give in St. Giles Cathedral before the Commissioner and the General Assembly of the Kirk. I have known good souls who thought it strange when a preacher gave the same discourse in divers Churches. Does any sane person suppose that a sermon, which took ten days' thought to write, is done with when it has been preached once? Further, after four years, even in one's own church, I hold a written sermon as new again.

THOUGH there are dark clouds over missions in China, there are yet streaks of blue in the sky, writes Rev. James Sadler, of Amoy, to the *Christian World*. Chinese Christians themselves are displaying an eager missionary spirit. One or two of them have even appeared on English platforms to plead for the conversion of their countrymen. In some quarters prejudice is being overcome as mistaken views of Christianity are dissipated. Increased intercourse with Europe will contribute to this result. So also will the learning of English by boys in larger numbers, as they are doing. Chinese Christians in all the Churches are living godly lives, and their example must tell on those around them. Native missionary societies have been started. The Foo Chou Christians turned their attention to Corea; the Amoy Presbytery has its inland mission. Members of the Amoy Congregational Union believe there could not have been more enthusiasm displayed than was shown in the starting of the Ping-chin movement. The high officials are being supplied with books and newspapers, and many examine them with curiosity. Mr Sadler believes there is a great field for woman's work, and urges that women should be induced to advocate Chinese missions more prominently at home.

THE *Hamilton Times* says: Sir Oliver Mowat's lecture last week on "Christianity and Some of Its Fruits" was a model composition, and every preacher in the city should have heard it. The speaker did not put on any ecclesiastical frills, or assume an air of superiority toward any who might have the temerity to differ from him. He dodged no issue. He stated fairly and fully the objections that have been advanced by anti-Christians, and presented calmly and dispassionately the reasons which had convinced him that the opponents of Christianity were wrong. He traced the progress of the Christian religion from its humble beginnings, and showed the grounds of probability that its acceptance will be world-wide in due time, judging from its progress during 1900 years, and especially during the last 100 years. His comparison of the vices of humanity before and after the introduction of Christianity—the contrast of customs and opinions with regard to the sacredness of human life the ancient gladiator versus the modern pugilist—the practice of infanticide, etc.—was most instructive. Sir Oliver did not disdain to take evidence from the opposition, but quoted freely from Hume, Gibbon and Lecky. He had a good word for the Christian Endeavour Society, the Epworth League and the Salvation Army, as well as for the Missionary, Bible and Tract Societies. While he disclaimed all pretence to originality, Sir Oliver Mowat is to be congratulated upon having collected his facts so industriously and arranged them in such convincing form. Such an able presentation of the case for Christianity can hardly fail to do good.

WE have received from Mr. J. H. Baer, General Secretary of the United Society of Christian Endeavour, a neat little pamphlet entitled "Suggestions to the Good Literature Committee," in which the following paragraph occurs: Are you doing everything you can to promote the interests of your own denominational papers? This is a question that ought to come before every Good Literature Committee and every society of Christian Endeavour. The gospel can be preached with printer's ink most effectively in these days, and your own Church paper contains not only denominational news and matters of denominational interest, but the gospel concerning the advancement of the Kingdom of God in all parts of the earth. Why not make a resolve that before next January every family connected with your Church shall be supplied with some good religious paper by which each member of the family, from grandfather to ten-year-old Johnny, shall be helped? for most of our standard papers have departments for all ages. Get as many as possible to subscribe for the denominational weekly which they prefer, and if any are unable or unwilling to subscribe, raise a fund of a few dollars and apply it to the purpose of sending one of these weekly messengers into all these families. Who knows how many souls will be won as the result of the year's work of the Good Literature Committee in this line? It is scarcely necessary to add that THE CANADA PRESBYTERIAN is in the list of denominational papers recommended. Mr. Baer who has been ill has so far recovered that he is able to attend to his office duties, though not yet able to undertake attendance at conventions. He says. You and your readers will be interested to know that President Clark and wife landed safely in Australia, and for a month have been attending a series of conventions there. The growth of the Society in Australia bids fair to rival our wonderful record in this country.

TWO noteworthy addresses, says a contemporary, were delivered during the evening gatherings of the Evangelical Alliance at Dundee, the first by Rev. John Watson, of Liverpool, and the second by Rev. John Smith, of Edinburgh. The topic Mr. Watson dealt with was that of "National Righteousness," and he declared that while it was for the State to make laws, it was the business of the Church to inspire the State. If the Church had given herself to the people, she would have been in a better position

that day. They complained that the proletariat were alien from the Church, and they said that ought not to be; but rightly or wrongly the proletariat distinguished between Jesus and the Church. They were sure Jesus would have been with them, but they were by no means sure that the Church had been with them in the past. They had reason for thinking that the Church was not with them. She had sided with capital and respectability, never lifting up her voice against insanitary property or sweating. He felt that if the Church in those past days had given her right hand to the workingmen as she would do now when they were able to take care of themselves, and sent out their ministers to address them on lorries and take part in their demonstrations, workingmen would have thronged her courts that day, would have remembered that she was the best and truest friend in the day of their adversity. Mr. Smith spoke on how to reach the "Non-Churchgoing," and asserted that they did not require more organizations—the Church was often burdened by too many organizations. What was required was greater spiritual activity in the existing organizations. They might, however, have a course of lectures, given throughout the country—lectures which, by their scientific exactness, would command respect, and by their fervour would bring people to the feet of Christ. In a spirit of genuine sacrifice they should throw themselves upon the conversion of the world. The other speakers included Dr. C. Clemance, of London, who said he was sure the poor people would come to church if the churches were adapted to them. Many of their churches were dying of dignity.

THE question of funeral reform receives an occasional reference in Canadian public prints, but apparently only a languid interest is taken in the matter. The *Stratford Beacon* states that the Ministerial Association of that city have discussed the matter of funeral reform, and have decided that to prevent unnecessary delay at the place of interment, which in severe weather is a source of danger to the health of those attending, and of needless anguish to relatives and friends of the deceased, they will urge from their pulpits and otherwise the propriety of their withdrawing after the services are completed, and before the filling of the grave begins. In England many prominent clergymen and others urge the necessity of a return to simpler methods, more in accordance with good taste and Christian feeling. Lady Frederick Cavendish has issued a pamphlet in which she describes what ought and ought not to be done at a Christian funeral, and the Council of the Funeral Reform Association of Britain has undertaken to propagate her ideas to every parish in the united kingdom. At a funeral she claims there should be: No heathen emblems; no extravagant mourning attire; no black trappings. Due respect for the dead body demands that, when buried, it should be "laid into the earth" naturally and completely, and therefore should be: No durable coffin with the vain object of preserving the body; no bricked grave with the vain object of isolation, no cumbrous tombstone, preventing the air and the rain descending to the body to purify and dissolve it; regard for the public health requires that the dead be so disposed of as not to hurt the living, and, therefore, there should be: No unnecessary postponement of the burial; no undue exposure to the mourners at the grave-side; no poisoning of the soil, the water spring, and the air, by insanitary burial in vaults, or over-crowded graves. As Christ's first thought, and also his last, when He met the funeral procession at the gate of Nain, was for the widowed mother, so our chief care at a funeral should be for the bereaved; hence there should be: No excessive show, distracting the mind from the contemplation of things unseen; no unusual eating and drinking, drowning the thought of the solemnity of death; no avoidable expense, adding to the burden of the family. The effect of these discussions will be watched with growing interest. The cemetery idea seems to prevail, but it will take time to educate people up to the standard preached by Lady Cavendish.