

THE CANADA PRESBYTERIAN.

VOL. 9.

TORONTO, FRIDAY, JUNE 24th, 1881.

No. 25.

NOTES OF THE WEEK.

A REMARKABLE indication of progress in South Carolina is the fact that a coloured man named Thaddeus Salters has been ordained a deacon of the Protestant Episcopal Church, and made assistant to a white gentleman who is rector of a coloured church.

THE present fathers of the English Presbyterian, of the Free, and of the United Presbyterian Churches were all ordained on the same year, month, and day, viz. 26th March, 1822. Their names are: Rev. Dr. Anderson, of Morpeth; Dr. Beith, of Stirling; and Mr. Parlanc, M.A., of Tranent. The Rev. Walter Home, of Polwarth, the father of the Established Church, was ordained in 1823.

THE autograph testimonial album to Mrs. Rutherford B. Hayes, in honour of her allowing no intoxicating liquors at the entertainments in the White House when her husband was President, presented by the women of Illinois, has been finished. The work consists of six large volumes of 650 pages each. All through the volumes are scattered India-ink drawings. The inscription reads: "From the ladies of Illinois, who have admired the courage Mrs. Hayes has displayed in the administration of the hospitalities of the Executive Mansion. God grant that the influence of this signal and benign example may be felt more and more as age follows age in the life of this great Republic!"

A DEPUTATION from the Anglo-Jewish Association waited upon Lord Granville on the subject of the treatment of Jews in Russia. In reply, Lord Granville said one of the strongest political opinions he ever held during a long public life was in favour of the emancipation of the Jews. At the same time he must consider that all nations—and especially the great powers of Europe—were extremely jealous of interference with their internal affairs. Therefore, whatever representation might be made to the Russian Government on the subject of the treatment of Mr. Lewisoohn must only be done on a certainty that he had not been treated in conformity with the laws of Russia, and until this was shewn he had no right to make any demand on the subject.

How to be a Christian in business is a question sometimes discussed in the prayer meeting. It may be well to reflect that we are all Christians in business, if we are Christians at all; since we all sustain business relations with our neighbours. The question concerns not the commercial classes alone, but all the rest of us. The labourer, the mechanic, the teacher, the preacher, the professional man, are all exchanging their services for money or its equivalent; there is a business side to every man's life. The lady who goes a-shopping is a Christian in business—or ought to be. The same virtues that we demand of the trader we ought ourselves to possess; truthfulness and honesty and promptness and courtesy are required of all Christians in their dealings with one another, whether they belong to the commercial class or not.

THE General Assembly of the Church of Scotland took up, May 25th, the matter of the "Scotch Sermons," on appeals from the action of the Presbytery of Glasgow in the case of the Rev. W. L. McFarlan, of Lerzie, the author of two of the discourses. The Presbytery had voted to remit the sermons complained of to a committee, with instructions to confer with Mr. McFarlan. The Synod, on appeal, sustained this decision. In the debate in the Assembly the Rev. John Watt asked that the deliverance of the Presbytery be recalled and the case ended. The book was dead almost, when the Presbytery gave it new life by noticing it. Dr. Robertson said he did not believe there was sufficient to justify a libel, but there was "a rash incompleteness and crudity" in the sermons, which had wounded simple souls. Mr. Hutton came to the conclusion, on reading the first sermon, that Mr. McFarlan did not believe in the

inspiration and infallibility of the Bible. Dr. Cunningham moved that the decision of the Presbytery be recalled, and that the Assembly find that the sermon on "The Things that cannot be Shaken" is "obviously one-sided and incomplete and liable to be misunderstood." Professor Flint moved that the deliverance of Presbytery be recalled, that the Assembly find that the sermons are defective in statement and blameworthy; that it warn its ministers not to be chargeable with such teaching, and that Mr. McFarlan, if he shall answer the following question affirmatively, shall be admonished by the Moderator, thus ending the case: "Question—Do you disclaim the identification of your own views regarding the doctrine specified in sermon two with those of the modern theologians described as holding these doctrines to be specially untenable, regret that your sermon should have given occasion to doubts as to the soundness of our teaching, and promise carefully to endeavour to avoid in future what may give occasion for such offence?" Dr. Flint's motion was adopted by a majority of 174 in a total vote of 286. The next day Mr. McFarlan made a satisfactory answer to the question, and the case ended with some remarks from the Moderator.

MISS GORDON CUMMING, the sister of the man who was in the habit of bagging six or seven lions and an elephant or two every day, in South Africa, has written a book on the Fiji Islands. It is most interesting. As regards the cannibalism, that is all over; but, now and then, a lingering regret for the human fleshpots is shewn; as where we are told how "a horrible old ex-cannibal crept close to Mr. Langham, and then, as if he could not refrain, put out his hand and stroked him down the thigh, licking his lips and exclaiming with delight, 'Oh, but you are nice and fat.'" They always ate human flesh with a sort of tomato sauce. One chief had eaten forty-eight; but becoming a Christian, was compelled to change his diet. Miss Cumming says: "Think of the sick burned alive; the array of widows who were deliberately strangled on the death of any great man; the living victims who were buried beside every post of a chief's new house, and must needs stand clasping it, while the earth was gradually heaped over their devoted heads, or those who were bound hand and foot, and laid on the ground to act as rollers, when a chief launched a new canoe, and thus doomed to a death of excruciating agony, a time when there was not the slightest security for life or property, and no man knew how quickly his own hour of doom might come when whole villages were depopulated simply to supply their neighbours with fresh meat! Just think of all this, and of the change that has been wrought, and then just imagine white men who can sneer at missionary work in the way they do. Now, you may pass from isle to isle, certain everywhere to find the same cordial reception by kindly men and women. Every village on the eighty inhabited isles has built for itself a tidy church, and a good house for its teacher or native minister, for whom the village also provides food and clothing. Can you realize that there are nine hundred Wesleyan churches in Fiji, at every one of which the frequent services are crowded by devout congregations; that the schools are well attended; and that the first sound which greets your ear at dawn, and the last at night, is that of hymn singing and most fervent worship, rising from each dwelling at the hour of family prayer."

THE annual meeting of the Church of England Temperance Society was lately held in the library of Lambeth Palace. The report, which was read by the secretary, stated that, generally speaking, the temperance movement, is deepening its roots and extending its branches, while the position now occupied by the national Church is its most efficient support. Last year the members numbered 219,102, this year the numbers have increased to 301,601. In connection with the Irish Church, a society formed on a similar basis now numbers 48,400, an increase of 10,724 on last year. In the preceding year 4,400 seamen of the merchant navy joined the Society. This year the

number enrolled amounted to 4,839. The executive committee, referring to the work in the royal navy, express their thankfulness at the decision of the Government to stop the rum rations to lads under twenty, and to induce the men to drink chocolate during the night-watch instead of ardent spirits. In the army also useful service has been done. In the metropolitan and other police courts eight missionaries are now employed in work among the intemperate. The subject of local option was discussed at the Church Congress, and arrangements have been made for a powerful demonstration at Newcastle-on-Tyne at the next congress. As regards juvenile work, it is now estimated that half a million of children are being brought up in the principles of abstinence from their earliest days. The Women's Union branch has been revived, and a special branch for work among servants has been set on foot. Colonial work has been spreading with great rapidity, and new branches have been established in South and Central Africa, New Zealand, West India, Canada, etc., and a Business Men's Temperance Society in New York, with a three-fold pledge, has enrolled upward of 21,000 members. It was found impossible to introduce the bill of the society during the present session of Parliament, and as an alternative, it had been decided to proceed by resolution, to be moved by Mr. W. S. Caine, M.P., and Mr. Birley, M.P., as the representatives of the Church of England Temperance Society. Addresses were delivered by the chairman, the Bishop of Chichester, Sir Richard Temple, the Bishop of Rochester, and Dr. Andrew Clark.

DR. FOWLER, Mission Secretary of the Episcopal Methodist Church, in a long and eloquent address at Rochester, on the 7th inst., said, among other striking things: "Relatively, missions do not cost much. England is the great missionary nation. She gives about \$6,000,000 per year to Foreign Missions. She wastes on rum \$750,000,000; and her annual income, as the Lord Mayor told us the other day in the great Exeter Hall Missionary anniversary, is from \$50,000,000,000 to \$60,000,000,000. Foreign Missions (\$10,000,000) cost her only one one-thousandth of one per cent of her income. The United States wastes on liquor \$600,000,000 a year. We all give to Foreign Missions less than \$3,000,000 a year. It is sometimes said that it takes a dollar to carry ten cents to the heathen. But the facts are that in the Missionary Society of the Methodist Episcopal Church of every dollar given for Missions a little more than ninety-nine cents goes to the mission fields. The cost of collecting and disbursing all her funds draws upon the collections less than one per cent. This is made possible by two facts. 1. We have from eight to ten thousand Methodist preachers who collect this money for nothing, and for this privilege give, as a rule, in proportion to their ability, five times as much as the principal laymen in their charges. 2. The whole expense is about two and a half per cent., but two-thirds of this is paid by the rent of the building on the corner of Eleventh Street and Broadway, which was not given as a missionary donation, nor for the support of missions. It pays in dollars and cents. It cost \$1,220,000 to Christianize the Sandwich Islands. But now we receive back every year \$5,000,000 in commerce. An emigrant is worth to this country the same as the introduction of \$800 in capital. A single missionary in the South Sea Islands is worth to the commerce of England about \$10,000 per year." Yes, missions "pay." When John Williams asked to be allowed to address the Common Council of London, England, on missions, it was objected that the Council had nothing to do with such things as it was a purely secular body for purely secular purposes. Mr. Williams, however, was allowed to speak, and he shewed so clearly the secular and commercial benefits conferred on British merchants and commerce by the success of missions in the South Seas that the Council unanimously voted him £500 as a donation to his Society, though very possibly not one half of its members made any profession of religion at all. It was done simply because it was felt to be a good investment to encourage Christian missions.