

THE CANADA PRESBYTERIAN.

Vol. 25.

TORONTO, WEDNESDAY, JUNE 10th, 1896.

No. 24.

Notes of the Week.

Our missionary among the Bheels in India, Dr. Buchanan, is now home on furlough with Mrs. Buchanan. In passing through Winnipeg he gave an account of his work to a meeting in Knox Church, at which the Rev. Principal King presided. He told first of his labors at Ujain, where the extremes of Indian society are found, and gave some interesting illustrations, showing how the members of the different castes become the best missionaries to those of their own caste. His work at Ujain amongst the lepers had been most successful, and he appealed for sympathy for the Bheels, among whom he is now laboring, and who are a race trodden down between government officials and the Hindoos on the one hand and the Brahmin priest and Mohammedan police on the other. A rebellion, the result of this oppression, did not better their position, and they are now looking to us for help.

In the *Presbyterian*, of London, England, there has appeared a very interesting series of articles from the pen of the Rev. A. H. Drysdale, M.A., on "The History, Polity and Principles of Presbyterianism." In the last a sketch is given of Presbyterianism in Canada, noting the origin of our Church in this country, its progress, struggles, unions and growth. After referring to our six colleges and their endowments, the account closes with these kind and encouraging, perhaps we might almost say, flattering words: "This list of colleges may be accepted as a fair sample of the development and growth of the Canada Presbyterian Church, which is advancing by leaps and bounds over the vast territory it is now covering, and whose missions at home and abroad, its French and Indian evangelization schemes, and its various other organizations seem to be placing it in the forefront of the Presbyterian churches of the world."

At a meeting of the local committee of the Pan-Presbyterian Council held lately in Glasgow, Dr. Marshall Lang presiding, it was announced that the meetings of the Council will take place in the St. Andrew's Hall; that they will extend from the 17th to the 26th June; and that the following subscriptions have been raised by the different churches:—Church of Scotland, £477; Free Church, £500; and United Presbyterian, £682—to meet the expenses. The number of delegates expected is 260 and accommodation has been provided in Glasgow for nearly 200. The proceedings begin on Wednesday, the 17th June, at noon, with a service in the Cathedral, and at three o'clock the Council will be constituted in the St. Andrew's Hall, the formal business proceeded with, and president's address delivered. In the evening the Lord Provost will give a reception to the delegates. From the 18th on until the 26th three sessions will be held daily, and papers and addresses given on important subjects, except on Saturday, when there will be an excursion on the Clyde. On the afternoon of Wednesday, 24th, Lord Overtoun will entertain the delegates at a garden party, and on Friday, 26th, the proceedings will be brought to a close with a reception at the University and valedictory addresses.

As further reports reach us from Moscow the more incessant appears to be the feasts, and jousts, and regal display, and the more gruesome and horrible the background of suffering, and carnage, and wild disorder on which these are shown. Ordinary mortals recoil from the thought, much more would they from enacting such banquetting and revelry in the presence of a disaster and tragedy of its kind unparalleled in history. That they did so at Moscow proves how little the lives of the common people are as yet regarded among the higher classes in Russia, and consequently what a low stage of civilization in some respects they have reached. We can hardly in imagination even, conceive of the Queen of England and the Royal family and nobility scarcely pausing in their pleasures and festivities in the presence close beside them of thousands of dead and dying, and the widespread sorrow and mourning which they have carried into so many homes, even though in a vast number of cases these are the homes of the humblest peasants.

As the present political contest goes on it waxes keener and yet more keen, and from the active part the Roman Catholic hierarchy in Quebec is taking in it by misrepresentation, and the pressure they are bringing to bear upon their people, it grows more and more clear that the real issue is between granting special claims and privileges to one class of citizens, and that of placing all upon an equal footing, between mediævalism, and that policy which has left Spain so far behind in rank among enlightened nations, which has left South America in the intellectual and spiritual darkness in which it is today, and that legislation and spirit which have enabled Ontario to out-distance Quebec in the race of progress, and carried the Protestant nations of Europe and especially the United States and Britain and her colonies into the forefront of civilization, and given them a controlling power in moulding the destinies of the human race. Every citizen is vitally interested in the issue of this great struggle, and we trust that it will be such a rebuke to special privilege and class legislation, and spiritual terrorism, as that we shall not for a long time—or, better—never have to fight the same battle again.

The *Christian World*, of London, England, referring to the General Assembly of the Church of Scotland then in session, says that "one of the most interesting reports will be that in which the Commission on the religious condition of the people sum up the results of their six years' work. It deals largely with the 'lapsed' classes, and in touching upon Sabbath observance remarks that, 'no person will find fault with the walk, or the domestic gathering, or the period of innocent enjoyment on the Lord's Day. But when that day is frittered away in thoughtlessness and diversion, when the worship of Almighty God is not regarded as the pulse of all the occupation, and its hours are not consecrated by any seriousness of purpose, the protest of a genuine Christian earnestness must be sounded.' The commissioners believe the most potent cause of lapsing is the change which has taken place in the tone of home life, and they add, 'the question may be asked: 'Stands Scotland where it did in respect

of its homes? Too seldom now is the worship of God maintained in the houses of its people; too seldom is there found the gracious yet firm authority of the parent guiding the moral and religious education of his children."

Keen as feeling in Canada is at present upon the education question in Manitoba, it is not more so than it is among Dissenters in England over the Education Bill now before the Imperial Parliament, and which the Government there, by the aid of the Established Church in England and the Irish Home Rule party is determined to carry. Every word almost of the following resolution proposed in the annual meeting of the Congregational Union and carried amid loud cheering may be applied to the Remedial Bill over which the fight is now being waged amongst ourselves: "The Bill will not benefit the children by raising the standard of attainments; nor parents by granting them an appeal against abuses, nor teachers by relieving them from extraneous service, nor rate-payers by ensuring the wise use of their money. The effect of the Bill will be to lower the standard of public elementary education, at a time when the increasing commercial competition of other nations is requiring higher attainments in this country. It menaces education, the peace of the community, its commercial welfare, and its religious freedom. The Assembly therefore pledges itself, not only to resist the measure by every legitimate means, but also to maintain the struggle until the national educational system ceases to be made a means of promoting sectarian interests."

The Nonconformists of England have, by the action of the Irish Home Rulers in siding with the present Government to force upon England an Educational Bill hateful to them on its own account, and also because of its playing into the hands of the Established Church and clergy, by imposing upon the people sectarian Episcopal education, been taught an object lesson which they will not soon forget. Home Rule was possible in Ireland only by the aid of English Nonconformists. For the Irish they sacrificed almost everything but principle, and now when they need the help of their former professed friends, to find them turn against them, is a very bitter experience. Their conduct proves, says the Rev. Hugh Price Hughes, probably the most prominent Methodist in England to-day, "that the Irish Romanist party is incapable of justice to English Nonconformists, and therefore, much more incapable of justice to Ulster. It now appears that the Irish Home Rule party have finally decided that what they want is Home Rule for themselves but Rome Rule for us." The Rev. Dr. Parker, the most influential English Congregationalist, writing on the subject to the *Times* which always opposed Home Rule, says: "I congratulate you in seeing further into the real character and purpose of the Home Rule party than many of us have done. They have now revealed themselves. Now that we see more of them, I hereby withdraw my interest in Home Rule, and until it is supported by better men I will do nothing to assist it. We now judge untried Home Rule by the spirit and conduct of Home Rulers." They have thus wantonly thrown away such an opportunity to obtain their object as they may possibly never have again.

PULPIT, PRESS AND PLATFORM.

Lutheran Observer: Exclusiveness is often another name for selfishness, and a refusal to co-operate often stands for an unwillingness to do anything.

Andrew Murray. Let every approach to God, and every request for fellowship with Him be accompanied by a new, very definite, and entire surrender to Him to work in you.

Bible Reader: There are reforms and reforms. You may reform a market but you cannot reform its tainted meat. It is folly to expect any amount of party reformation to convert a dishonest official into an honest one.

Howard Duffield, D.D. Christianity is the great power by which the highest civilization is to be maintained. It is to be spread by missionaries. The missionary should be encouraged. His hands should not be tied by lack of pecuniary means. The mission field in this country is a large one, and the work requires many hands and willing hearts.

Miss Sinclair: It goes without saying that those who go out to engage in any medical work should have the fullest qualifications. Indeed we may say in general that the best the Church can send is none too good. A woman who would be a missionary needs all the resources of a well-filled mind, a trained intellect, a love-filled heart, a Spirit-baptised life—all tempered with and regulated by that blessed commodity—common sense.

Presbyterian Witness. Those of us who differ from Archbishop O'Brien admire the constitution as ardently as he does, and are as proud of the progress of the country; but we have an extreme repugnance to the Dominion Parliament setting up sectarian schools; especially when a strong, young, progressive province says, "This is our business; we do not want your intervention."

The Bible Reader: He who knows nothing of pillow prayers is ignorant of one of the sweetest modes of prayer practical to man on earth. The day with its engrossments being gone, it is a most favorable time for the gathering in of our thoughts upon ourselves—our sins, our want, fears, and hopes, and then the turning of them up toward heaven. This is what the psalmist is apparently referring to in his words, "When I remember thee upon my bed, and meditate upon thee in the night watches."

Rev. Andrew Murray: Wait upon God for guidance, and God will lead you up into new power for His service, into new gladness in His fellowship; He will lead you up into new thoughts about what His Church needs, about what the perishing world needs; He will lead you out into a larger trust in Him; He will prepare you to expect new things from Him. Let each one of us say, "May my life be to live, and die, and to labor, and to pray continually for this one thing, that in me and around me, and in the Church, and throughout the world 'God may be all in all.'"