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NOTES OF THE WEEK.

THE Republican Government of France has decided to send the Crown jewels to the market. It expects to net £200,000 by the sale.

FOR thirty years missionaries have been labouring in the province of Foch-kien, China. In the first eleven years not one soul was brought to Christ. The Church Missionary Society said: "There are no results, we must give up the mission." But the missionary, Mr. Wolfe, insisted in going on, and when he left there in 1879 there were 3,000 native Christians.

A CORRESPONDENT writing from Emerson under date the 16th inst., tells of the remarkable work of God's Spirit now going on in connection with the labours of the Rev. Mr. Hammond. In all the places where he has been, we are assured the Presbyterian ministers have been his most effective co-labourers. In the old Scotch settlement of Kildonan, the Rev. Dr. Mack has been particularly active in the work. In Winnipeg Mr. Robertson has also been indefatigable, and Mr. Scott, late of Emerson, and others not specified, have laboured in season and out of season. The good effected, we are assured, has been very marked, and it is to be hoped will be found to be permanent. Many of our readers, we are sure, will rejoice to hear such good news from the North West, and will pray that the blessing may come in ever-increasing measure upon that land of mighty possibilities.

THE Sultan of Zanzibar, on receiving news of the murder of Messrs. Carter and Cadenhead, of the Belgian expedition, and supposing that the act was committed under Mirambo's orders, has despatched a force to the interior to attack that chief. But the inquiries of both Dr. Southon of Urambo, and Dr. Baxter of Mwapwa, resulted in the conclusion that Mirambo was not guilty of the deaths of these gentlemen; wherefore the Church Missionary Society has made representations to Lord Granville of the facts, and urged that Mirambo be not attacked until he is proved by investigation to be guilty. Thus the missionaries of the Church and London societies become interceders for Mirambo, and it may be regarded as certain that that chief will not forget this friendly act. The conversion of this ruler or his protection of missions would be an immense gain for the lake missions.

BASUTOLAND, the natives of which have been for some months past in a state of insurrection in consequence of the ill-advised policy of the authorities of Cape Colony in withdrawing the arms which they had previously granted them, is a territory north of the Orange river, of about 7,000 square miles, and containing a population of some 120,000 souls. Mountains, from 7,000 to 9,000 feet high, bound the region on the south and east, while what are called the plains are table lands, 5,000 feet above the level of the sea. It is a very fertile region, producing large quantities of cereals, and including some excellent pastures, well adapted for general stock-raising. Minerals, especially coal, copper and iron, are said to abound. Once before, in 1852, British soldiers had an opportunity of testing the courage and strategy of the Basuto tribes. Sir George Cathcart then found them to be formidable enemies. They have been several times at war with their neighbours of the Orange Free State, and in 1865, while one of these contests was in progress, they made a raid into Natal and carried off a good deal of stock and other property, for which, however, they were subsequently compelled to make compensation. In 1868 they were taken under British protection, and in 1871 they were annexed to the Cape Colony. From that time until the beginning of the present trouble they have been generally industrious and well-behaved—the fact that they were allowed to have arms, even when the Zulu war was going on, being evidence in their favour—and the missionaries have found Basutoland a more successful field of labour than any of the other native territories.

At the annual meeting of the New York Sanitary Reform Society, which proposes to begin with the tenement house and its inmates rather than with the prison and its comfortable boarders—the following sad and startling statement was made by a gentleman who is President of Mr. Bergh's Society for the Prevention of Cruelty to Children: "For months previous to the entrance of the tenement-house child into the world, its mother is over-worked, is compelled to live on bad food, has little clothing and that of the poorest quality, and has no medical attention in many cases. To all of this misery, dissipation and drink deepen the horror of the situation. There is no clothing made ready, no preparation for the child whatever, ordinarily, and the child is ushered into the world ill fitted, physically or mentally, for the struggle for existence in which it must engage soon. Liqueur is often given almost from birth; both to stupefy and as nutriment. But the child's most miserable experience comes when it attains two or three years of age; then it is sent out into the streets to solicit alms; often it is hired out for begging purposes. As it grows older, it is led into all kinds of viciousness. Often it is employed in juvenile parts in some low variety theatre, and after spending a whole evening in an over-heated room is sent out into the sleet and snow with scarcely enough to cover it." It may be said that we have scarcely any such tenement houses in Toronto or in any other part of Canada. Those who have visited the slums of our cities, small though they be, know whether we have or not. This at any rate is unquestionable, that the history given in the above extract of these poor New York tenement waifs is to the letter applicable to too many in every city in Canada. Poor little wretches, they have scarcely a chance. Perhaps the only part not applicable to our Canadian waifs is that which speaks of them being employed at "variety theatres." That, too, however, will come—is coming fast.

HENRY BERGH, the well-known friend of the suffering children and lower animals in New York, is both as hard and as level headed as he is soft-hearted. He knows how to distinguish between creatures endowed with reason and moral responsibility and those who by them are abused and oppressed in their helplessness. His is practical and heroic work, and not such as a mere talker or sentimentalist will care to meddle with. Some of the sentimental class in that city lately got up a meeting for the purpose of securing libraries and schools for the incarcerated classes, whom they delicately described as "disordered in their consciences." Mr. Bergh was in the audience, and was asked to speak. He did so, in the following strain, much to the horror of the weak dreamers who had got up the meeting in order to fuss about their favourite pets: "No man should commit crime. If a man cannot exist among us without committing murder, kill him; 'get him out of the way as soon as possible.' What did we recently see in the Tombs? A man who was imprisoned for a most atrocious murder, whose heart was as black as his skin, was fairly besieged by beautiful women who begged the favour of his autograph, fed him on luxuries, made his cell a bower of flowers and fruit, and did all in their power to make him imagine that he was a saint and a hero. Why, kind-hearted, honest poor men were starving while this vile miscreant was being pampered in luxury. Criminals are so much better lodged and fed in the Tombs and on the Island than thousands of poor working people that they commit the minor crimes in order to be sent to these comfortable public hotels." This is sensible and much needed talk. Perhaps Mr. Bergh went too far when he proposed to revive the bastinado for certain offences, yet even that suggestion could stand discussion. It ought to be well understood that punishment is punishment, and all the sympathy should not be thrown away on the bullet-headed ruffians who are greatly "disordered in their consciences." It came to pass in the case we speak of that Mr. Bergh's talk, clear and somewhat cold as it was, made the whole thing utterly collapse. The audience would not wait even for the "collection."

OUR CONTRIBUTORS.

INTEMPERANCE THE GREATEST EVIL OF THE AGE.

A SERMON BY REV. R. WALLACE OF WEST CHURCH, ON DEC. 18TH, 1880, AS APPOINTED BY THE TORONTO MINISTERIAL ASSOCIATION.

Luke xix. 41.

Why did Jesus weep on this occasion? Because He saw the people of Jerusalem—his avowed enemies—bent on their own destruction. Though He knew that his own agonies were just at hand, his loving heart was overwhelmed with the thought of the awful miseries that the people of that devoted city were bringing on themselves by their rejection of their Messiah. . . . His tears bespoke his deep pity for a lost and guilty world, his tender love and compassion for all sinners, and his earnest desire for their salvation. His tears teach us that we should feel a deep concern about the salvation of the unconverted—about all those who are in any way destroying themselves.

To care nothing whether our neighbours are going to heaven or hell, is no doubt the way of the world. But a man of this type is very unlike David, who said, "Rivers of waters run down mine eyes because men keep not Thy law." He is very unlike Paul, who said, "I have great heaviness and continual sorrow of heart for my brethren," that is, for the unbelieving Jews. Above all, he is very unlike Christ, who felt so tenderly and mourned so deeply about those going to destruction.

The tears of Jesus assure us of his sympathy when we lay bare the evils of society in our day. They warrant us to expect his blessing when we attempt to arrest these evils, for He loved mankind as a man, and his country as a patriot. From heaven He still watches the fight with the powers of darkness, and regards with applauding eye, all, even the humblest, as well as the highest labourer, who, sighing and crying for the "abominations done in the land," strive to leave their country, or the place of their abode, better than they found it.

Many think that this great evil should not be taken up in the pulpit. Not so thought Guthrie and Arnot, and men of kindred spirit, who most resembled Christ in love for mankind, and earnest labours for their good and for the glory of God. Is it not a great moral evil, destroying hundreds of thousands for time and eternity? Shall the ministers of Christ, whom He has placed on the walls of Zion, to warn men of danger, be silent on this subject? If so, the very stones would cry out, the Holy Spirit would be withdrawn from their preaching, and the divine blessing be withheld from their labours, and the Church of God become like ancient Israel when the Lord had forsaken her. Let any one read Ezekiel xxxiii., and mark the awful warnings given to the watchmen who do not faithfully warn the people of danger, and then say, if he can, that ministers should not take up the subject from the pulpit.

The pulpit is God's chief ordinance to combat Satan in our world. And shall we leave his greatest stronghold in Christendom untouched, and merely speak on some pleasing theme that will offend no one, and interfere with the selfish interests of no one of our hearers? God forbid. Then were the pulpit indeed shorn of its power to bless and save mankind. Then ministers would have to account for the blood of souls lost through their unfaithfulness. Nay, rather will we follow in the footsteps of prophets and apostles, and faithfully pour out the chambers of imagery where so many worship the gods that they have chosen to their own confusion. The apostles laid down rules for the every-day business of life, and taught all classes their several duties. They lifted up their voice and their pen against the common vices of ordinary life, and with all earnestness sought to snatch precious souls out of the fire, and save them from impending destruction. Neither Christ nor his apostles sacrificed God's truth nor the interests of immortal souls, by winking at the world's maxims, nor by conforming to the world's ways, through fear that they might offend their hearers by interfering with their carnal gratifications and their