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Notes of the Week.

THE recent protest of Canon Taylor against the expenditure of missionary societies has exposed him to blunt reminder that he receives £1,000 a year for the spiritual care of 800 people, and to the pointed suggestion whether the result justifies the cost. If a halfpenny a head is waste on Mohammedans, is not five hundred times that extravagant for Yorkshire villagers?

BRITISH officers boarded the Belgian steamer *Brabo* off the African coast lately, and found that she was carrying 400 slaves, who were destined for the Congo. The British took away two slaves who swore that they had been forcibly kidnapped, and allowed the vessel to proceed. The mode of obtaining slaves appeared to be to make advances to the owners to enable them to purchase others. The incident has caused a scandal, it having been found that arrangements for the traffic were made through a former Belgian Consul.

THERE is a proposal to build a handsome Chalmers Memorial Church in Anstruther, where the great preacher was born. Dr. Whyte, of Free St. George's, Edinburgh, sends the following to Mr. Macalpine, minister of the Free Church. You ought to have a stately and beautiful Chalmers Church in Anstruther, and money will not be lacking to enable you to build such a church. And may the doctrines of grace which Chalmers taught with such power in his chair, and preached with such eloquence from his pulpit, and so adorned in his simple and noble life, find a home in your Memorial Church. Dr. Whyte has promised to forward a subscription.

THE Rev. Jacob Freshman of the Hebrew Christian Church, New York, has been in Toronto endeavouring to begin a movement for the conversion of the Jews in this city. He preached and lectured in different Churches and considerable interest was manifested, but with what result is not yet certain. A letter betraying a strong animus appeared in one of the morning dailies, opposing the plan. The fears of the writer of it are groundless. If the movement does take shape, it is certain that it will not be in a spirit of antagonism or hatred to the Hebrew race. If it were not designed to lead them to a knowledge of the Messiah promised to their fathers, the Hebrew-Christian mission would receive little countenance from Christian people.

THE Belfast *Witness* says: Evidently the Presbyteries of the Church do not mean to let the grass grow under their feet this winter. Twenty-nine of them met last Tuesday, and the work which they planned for themselves betokens a most gratifying activity. Conferences on Missions; on the duties and work of elders; on the Sustentation Fund; examinations on the Sabbath for Sabbath school pupils, and essays on the same for members of Bible classes; examinations of day schools; weeks of evangelization—these were among some of the projects which occupied attention. There is a spirit of healthy earnestness abroad which is in most encouraging contrast to the *laissez faire* system of not so very long ago.

THOSE who admire the free institutions of Switzerland will receive a disagreeable shock from the tyrannical treatment of Miss Sterling, a Salvation Army captain. For no crime other than being the means of the conversion of a little girl of twelve, Miss Sterling was sentenced to a hundred days' imprisonment, under a law passed in 1834, but which has long been considered obsolete, and was confined in the Castle of Chillon, on the Lake of Geneva, where Bonivard, the prior of St. Victor was immured for six years at the time the Reformation first stirred the minds of the Swiss. It will be to the eternal shame of the Government of the Canton, if the sentence is not immediately remitted. The British Government has

made representations to it on the subject, but as yet without result.

AT the recent meeting of the London Presbytery of the English Presbyterian Church there was long debate on the new articles, Dr. MacEwan moving that they should be generally approved of, and the Rev N MacIntosh moving that the final decision should be postponed till the second series were ready. Mr MacIntosh delivered a speech of great length and fervour, mainly devoted to the advocacy of verbal inspiration and everlasting punishment. He was seconded by the Rev J E Thompson, of Blackheath. Eventually it was resolved to appoint a committee, to examine the Articles of Faith *serialim*, and to report suggested emendations, and on the uses which may profitably be made of them, to the ordinary meeting in January, members of Presbytery having amendments or suggestions to send them to the Convener.

PROFESSOR MASSON, himself a Scotchman, hit a defect of the Scottish character hard in his lecture to the ladies of Edinburgh. He was speaking on Scottish history, and remarked that although so much was heard of the Covenant and the Covenanters in Scottish public and private talk, he believed that only a small percentage of those who had the Covenant and Covenanters so much in their mouths could stand an examination of five minutes on those subjects. There are few, even among Scotsmen, who take a vivid interest in those matters as did the late Principal Shairp. Dean Stanley says of him that on one occasion when they were among the graves of the Covenanters he suddenly turned and saw the Principal with his hat held before him in both hands, and his face turned up and tears streaming over it.

THE exemption question has come up once more for temporary discussion in Ottawa. Almost without exception, Ottawa clergymen, Protestant and Catholic, some of them in strong terms, have indicated their preference for the continuance of things as they are. The people of the Dominion Capital have a good idea of what exemption means. In his thanksgiving sermon, Mr. Herridge referred to the subject. He also referred to the Whitechapel horrors in the following terms: Who will say that the brutal atrocities in London which are now startling the civilized world are nothing more than a revelation of the depth of human depravity or the defiance of human law? Do they not raise the question—maniac though he may be who perpetrates them—whether there could be such dark crime, and such a widespread class of hope-forsaken victims if a half-neglectful nation had not too lightly borne the incubus of a vitiated and heathen community at its doors; if thus having sown the wind it were not reaping the whirlwind.

POLITICIANS of all parties, says the Chicago *Interior*, profess a tender regard for the poor man. His wants and his rights are of the deepest concern to them—while the campaign lasts. Having got his vote for this or that cause and candidate, such politicians as happen to own grog shops proceed to make the poor fellow poorer, while the other politicians forget all about him and his work. Then arises anew the complaint of the poor, against society in general as organised injustice and against property-holders as a band of robbers! The preacher of the Gospel, who can reach the ears of the complaining poor, has a chance to show how far superior religion is to politics as a helping power; and he is doubly blessed if he can get a hearing from both rich and poor. He can preach directly from the inspired Word, on the way to use all property and all privileges for God's glory and the good of one's fellow-men; and that is just the message which, if rightly acted on, will put justice and fairness into the heart of him who has great possessions, and patience and peace in the heart of him who has little or none.

ALL the smart men who plunder those who trust them are not to be found in New York or Chicago, as will be seen from the following paragraph which an English contemporary gives its readers: The case of

Glika, who is now undergoing ten years' imprisonment, lets in a very unfavourable light on the nature of Stock Exchange transactions. This man, who was employed by a firm of city merchants, managed, by means of a series of cleverly forged bills, to defraud his employers to the extent of \$360,500. He was getting only \$900 a year as a foreign correspondence clerk; yet by his swindling audacity, he was enabled to carry on great transactions on the Exchange, where he had \$6,000,000 outstanding upon one account. Of course, in time his fraud was discovered, as all frauds, however ingenious, are certain to be. Then came the question, Who was to bear the loss created by his thefts? and out of this sprang a lawsuit between Glika's employer and the Bank of England that had cashed the forged bills. Mr. Justice Charles has decided that the Bank must make good the \$355,000. Some think this is hard on the Bank, and calls for more vigilance on its part than it can fairly be expected to show.

PRINCIPAL FAIRBAIRN has no friendly leaning to the system of truth known as Calvinistic, but of the intrepid reformer and his work the Principal of Mansfield College, Oxford, shows in a paper in the *Contemporary Review* that the world owes much to Calvin. He gave to the incoherent and chaotic Protestant movement a coherent and commanding system of belief and polity, and he gave it an ordered and organized home, where it could live its own life, and whence it could influence the world. The Puritan ideal had its rise at Geneva. The influence of Geneva entered Germany and quickened the whole body of Protestants; it converted almost the half of France; it went like iron drops into the blood of the Netherland Churches, and made the heroes that broke the power of Spain; it created the Puritan spirit in England, the faith that was to determine her political constitution, condition her religious development, and create her most fruitful and characteristic colony; and in Scotland it effected the completest and happiest revolution any nation ever experienced. "Without Calvin and Geneva, these things would have been impossible; and without these things Europe and America would not have been as they are to-day—so good, so well-ordered, or so free." "The work that had to be done needed men of resolute conscience and scrupulous will, and such men the Puritan faith created."

BISHOP CHATARD, of Indiana, in a sermon recently delivered in St. Patrick's Cathedral, New York, according to the *Independent*, said that the Catholic schools in this country involved to the Catholics an annual cost of about nine million dollars, which, as he declared, "ought to come from the State to us." In reference to the use of public funds for the support of Catholic parochial schools he said: "It is ours, and we should have it." He did not specially complain of our public school system as the means of secular education; but he did find fault with the system because it did not give a religious education satisfactory to Catholics. What he demanded is the use of the public money by Catholics to defray the expenses of teaching to children their peculiar religious tenets. This is simply the old ridiculous claim which has been repeatedly asserted by the Catholic priesthood, and to which they had no more right than any other sect of Christians, or than Jews or Swedenborgians, or even infidels. No set of religionists can justly claim the use of the public money, collected by general taxation, for the teaching of their particular tenets, whether to children or to adults. If they want these tenets taught, no matter to whom, or where, or by what agency, they are at perfect liberty to secure the result to their heart's content, provided always that they pay the bills. No other principle is consistent with the character of our political institutions, and no other principle can obtain the sanction of public sentiment in this country. The sooner Catholics come to this conclusion the better for themselves, and the better for the interests of all the people. Our public school system must be absolutely non-sectarian, if regulated and supported by the State.