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NOTES OF THE WEEK.

ANOTHER year of the United Presbyterian Mission in Egypt has advanced the membership of the Evangelical Church of Egypt from 985 to 1,036, a net gain of 51.

THE Dublin correspondent of the London "Times" states as a notorious fact that all the recent disturbances have been in the richest agricultural districts, where the farmers are well off. "To speak of these people as objects of compassion, as down-trodden, rack-rented victims of landlord cruelty, is untrue."

THE new Congregational Year Book for the United States shews a total of 3,745 Churches of that denomination, with 384,332 members, 123 Churches born within the year, and 52 died; increase of membership, 1,792. Benevolent contributions, \$1,032,273.32; decrease from the year previous, \$66,419; Sabbath schools, 444,628 members.

DR. J. MONRO GIBSON, late of Chicago, but now of London, is continuing his special studies and lectures on Old Testament themes. Randolph announces a new series of lectures on Exodus, Leviticus, Numbers and Deuteronomy, under the title, "The Mosaic Era." Dr. Gibson has the happy faculty of popularizing whatever he discusses, and his friends on this side of the Atlantic will welcome another volume from his pen.

LORD SELBORNE, in reply to a clergyman who asked for information respecting his views as to Mr. Bradlaugh, writes that he has never had the slightest difference or tendency to difference with his colleagues in the Government upon any question relating to Parliamentary oaths or affirmation, whether connected or not with Mr. Bradlaugh's case. While sharing this clergyman's feelings about Mr. Bradlaugh's publications, he considers that equal justice is due to Christian and infidel.

THE General Assembly of the Southern Presbyterian Church met this year at Staunton, Virginia, and had a very pleasant and successful meeting. As indicative of the change in feeling toward the North, the fact may be mentioned that for the first time since the war, the Presbyterians of the South anticipated the North in sending warm, friendly greetings. The proposal to do so was indeed opposed, but only by 13 against 109. No doubt the two bodies will be reunited in a few years.

It is understood that the Princess Louise does not return to Canada, and that the Marquis, as a matter of course will not, in these circumstances, prolong his stay in the Dominion. Of course we are all sorry that things have so turned out that the Princess and her husband cannot favour us any longer with their presence, but it would be absurd even to wish that they should make any sacrifice, either of health or comfort, in order to complete the usual term of office in this somewhat new and distant land.

THE twenty-fourth International Convention of the Young Men's Christian Association of the United States and British Provinces assembled in Cleveland, May 25th. H. Thane Miller, of Cincinnati, was made temporary chairman. The committee on permanent officers reported as follows, and their report was accepted: President, John L. Wheat, Louisville; Vice-Presidents, Robert Kilgour, Toronto; C. A. Hopkins, Providence; J. B. Meriam, Cleveland; Frank L. Johnston, St. Louis; M. L. Blanton, Nashville; T. J. Gillespie, Pittsburgh; Secretary, J. V. L. Graham, of Baltimore; Assistant Secretaries, Charles Cushing, of Montreal; H. D. Lindsay, of Due West, S.C.; A. L. Miller, of Chicago.

THE Rev. Dr. Moffat, the veteran missionary, and father-in-law of Dr. Livingstone, was entertained at a banquet on Saturday, the 7th of May, by the Lord Mayor of London. Among other dignitaries who attended to pay homage to the devoted missionary was

a brother Scotchman, Dr. Tait, the Archbishop of Canterbury, who delivered a brief address expressive of his high estimate of the work and character of the introducer of civilization and Christianity among the Bechuanas of South Africa. Dr. Moffat, in replying to the toast of his health, confessed that he was able to survey his past life with some satisfaction, for he believed he had been, in some measure, the means of spreading the Gospel of Christ; but he knew that much still remained to be done, and he warmly commended the missionary enterprise to the Christian people of this land as an urgent and solemn duty.

THE Scottish Council of the Liberation Society has issued, in pamphlet form, a scheme of disestablishment and disendowment of the State Church of Scotland. In the introduction and notes by which that document is accompanied, the intention is very explicitly indicated to avoid some of the errors which were associated with the process of disestablishment in Ireland. Instead of allowing a year and a half to elapse between the passing of the Act of the Legislature and the date at which it takes effect, it is proposed to make it operative at a much shorter period, after which "the State Church in Scotland shall cease to be established by law," and "any offices, grants, endowments or immunities," possessed in virtue of State connection, are to cease, "due provision being made for life and vested interests where these exist."

DR. J. G. HOLLAND, of "Scribner's Monthly," and several other well known gentlemen of New York, have organized the "Metropolitan Coffee-House Company" (limited), for the purpose of furnishing resorts, particularly for workmen, which shall be as attractive as the rum-shops and as free to all as they are, but without their evil influences and results. The company purposes erecting a large and suitable building in one of the crowded sections of the city, near Grand street, New York, which shall contain a spacious coffee-room, a well-supplied reading-room, rooms for games and smoking, apartments for the superintendent, and lodgings for single men. This enterprise is not a charity; but while the underlying motive in the minds of its projectors is one of practical philanthropy, they expect it to be a good business venture. The experience of similar enterprises in Great Britain warrants them in good expectations of both philanthropic and pecuniary success. We hope soon to see such houses established in Toronto, and elsewhere, with an increasing number of the taverns throughout the country, conducted on the same principle.

THE English Wesleyan Missionary Society reports an income for the past year of \$650,465, of which \$59,810 came from Foreign Mission fields. The debt has increased to \$191,550, but it is expected that it will all be paid off by Thanksgiving Fund. The following table shews the Missions under the immediate direction of this Society in different parts of the world:

Central or principal stations, called circuits.....	411
Chapels and other preaching places, in connection with the above mentioned central or principal stations, as far as ascertained.....	2,493
Missionaries and assistant missionaries, including supernumeraries.....	460
Other paid agents, as catechists, interpreters, day-school teachers, etc.....	2,011
Unpaid agents, as Sabbath-school teachers, etc.....	7,906
Full and accredited church members.....	88,132
On trial for church-membership.....	11,990
Scholars, deducting those who attend both the day and Sabbath schools.....	88,867

IN the April number of "Good Words," Dr. J. C. Lees, of Edinburgh, has a very pleasant paper descriptive of the religious life of Ross-shire. To not a few it may come as a surprise. Instead of being censorious, it is keenly sympathetic; even for "the men" Dr. Lees has a good word, though he wishes they had a little more "light and sweetness." The Ross-shire religion is of a stern type, but the broad churchman of Old St. Giles's is forced to acknowledge that it has produced men of real grit and backbone. "The tree," says Dr. Lees, "must be judged by the fruit, and not

the fruit by the tree; and if we take this standard, the outcome of Ross-shire faith has, in many respects, been good. In no county in Scotland is there less illegitimacy. Flagrant crime is almost unknown. No householder need have a lock upon his door. Public worship is well attended. Family worship is largely practised. The people are honest, hard working, peaceful; submitting at times to great hardship and cruelty with patience; faithful, whether as servants or friends." It is a noteworthy fact that in Ross the bagpipe has been silenced. Mr. Howeis, the Broad Church chatterbox of the metropolis, in a recent essay denounced the bagpipe as "an unutterable abomination." It is certainly curious, as Dr. Lees points out, that he should have at least this one point of contact with northern Calvinism in its most extreme form. Dr. Lees tells a good story of a friend of his own, once a factor in one of the western islands of Ross-shire, who when collecting the rents was solemnly waited upon by the inhabitants of a township, who told him there was such heinous wickedness being committed among them that they feared it might bring down on them a judgment from above. One of the villagers actually played the fiddle, and not even the minister could induce him to part with it! "Bring him here," said the factor sternly. The culprit came trembling with the fear of instant eviction. The factor asked him to play a strathspey, and with trembling hand he complied. His tremor departed when his performance was highly applauded by the man in authority. He was kept plying his bow all day while his discomfited enemies were paying their rents, and was sent home with an ample fee in recognition of his musical powers.

A CHINESE, rejoicing in the name of Fin Bin Jie, was plaintiff in an assault case tried lately in a Newcastle court, England. Fin Bin Jie, who is a sailor, had been assaulted by a "rough," who was punished for the crime according to his deserts. But Fin Bin Jie's appearance in court was remarkable, not because he had been specially badly used, but because of the oddity which he provoked, and the inconvenience, not to speak of the expense, to which he put the authorities of the court. Fin Bin Jie was required to give evidence, and before he would proceed to narrate his story he must needs be sworn, and in the way peculiar to his nationality. When Fin entered the box, he and his interpreter each demanded a saucer. No such equipments for the conduct of criminal proceedings could be found within the court precincts, and ultimately a policeman had to be sent to a china shop to purchase the needed article. The officer of court, evidently a person of an economical bent of mind, procured two saucers of firmest make, hoping they might be serviceable, not only on this, but on future occasions. Had the policeman been a more intelligent and better informed individual, he would have acted differently, for it is not only necessary that the Chinese oath be taken on a saucer, but that the saucer must first be broken. The interpreter, who was first served, had great difficulty in breaking the saucer supplied to him, and when at last, after several attempts, the smash was effected, the whole court was thrown into consternation by the loudness of the crack and the rapidity of the motion of the many splinters which rattled about the devoted heads of the officials, little accustomed to bend in a place so sacred and dignified. When the court recovered its equanimity, the magistrate administered the oath to the interpreter, the following being the formula: "You shall tell the truth and the whole truth; the saucer is cracked, and if you do not tell the truth your soul will be cracked like the saucer." The second saucer was also difficult to break, and the prosecutor, in the attempt he made, severely cut one of his fingers. The court enjoyed the ludicrous incidents as a pleasant relief to the weary monotony of the ordinary police cases, and the Chinese left the presence of the police magistrate impressed, no doubt, with a sense of the justice meted out to them, but still more so with the durability of British-made saucers.