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Notes of the Week.

THERE were great attractions at Niagara Falls and neighbourhood last week. The opening of the International Park on the American side of the river was attended with great pomp and magnificence. The formal ceremony was performed by Mr. Dorsheimer and the orators were many and distinguished. The Premier of Ontario and many representative Canadians were present. The hope was expressed that a similar ceremony would, at no distant day, be performed on the Canadian side. Various Temperance organizations have been holding great demonstrations in the new Wesley Park, and the conference on the Second Coming was held at Niagara, the Rev. Mr. Parsons, of Knox Church, being one of the principal speakers.

A GERMAN statistician says that there are about 800,000 deaf mutes in the world, sixty-three per cent. of whom are born thus, and thirty-seven per cent. become so later. There are altogether 397 institutions for the education of these unfortunates, in which 2,000 teachers and 26,473 pupils are found. Of these institutions ninety are found in Germany, seventeen in Austria, eleven in Switzerland, two in Australia, ten in Belgium, one in Brazil, seven in Canada, four in Denmark, sixty-seven in France, forty-six in Great Britain, two in Japan, thirty-five in Italy, one in Luxemburg, two in Mexico, two in Holland, one in New Zealand, seven in Norway, one in Portugal, ten in Russia, seventeen in Sweden, seven in Spain, thirty-eight in the United States, and one in Bombay.

BEFORE the defeat of the Gladstone Ministry the ominous war cloud seemed dispelled. It was thought that the conflict that appeared so imminent had, for a time at least, been averted. The sky is not so serene as it was then; dark clouds are gathering, and if the relations between Great Britain and Russia become as critical as they were two months since, the utmost tact must be exercised if a great war is to be avoided. Of late the Russian war party has been acting in a manner calculated to endanger the peace of the two nations. The fire-eating generals in Turkestan are seemingly bent on mischief, and the war fever shows symptoms of returning. It is a serious matter indeed when irascible military officers have it in their power to drag two empires into war.

A WESTERN clergyman, having seen a statement that the orthodox Congregational body continues to allow men who are practically Universalists and Unitarians in its pulpits, sends to the Boston *Christian Register* a number of names of ministers, some of whom have passed beyond to the judgment of a higher court than that which Congregationalism is able to convene, and others who are still holding Congregational pulpits. One of them in a private letter says: "Of course Jesus is not God or absolute deity, nor ever claimed He was." This seems very much like a Unitarian sentiment, but the author fills an orthodox pulpit in regular fellowship. An orthodox minister, having felt obliged to adjust his outward relations to his inward convictions by joining the Unitarian body, received a letter from an orthodox brother urging his return, and saying: "You are no more heretical than some of the rest of us who propose to stay where we are, and do not expect to be burned for heresy either."

A LETTER from Rome speaks of the two currents of opposing opinion in the Vatican; one, led by the Pope and a considerable number of Cardinals, favouring a liberal policy; the other by irreconcilable Ultramontanes, who want the Pope to be thundering forth maledictions and excommunications. The two parties have organs—the Pope's, the *Moditeur de Rome*; the other, the *Journal de Rome*—and there is much strife between them. Recently, Cardinal de Pietra wrote a letter for the latter in eulogy of Pius IX., not so much as mentioning the present Pope, whereas the latter's friends took umbrage, and the Cardinal has been slighted by his Holiness, who has forbidden other clerical journals to reprint the letter. It is feared that the quarrel will affect disastrously the offerings of the French. It is said that the Encyclical which the Pope prepared last year against Liberalism, is likely to be suppressed, because its appearance would only give new occasion for contests among the clerical organs, which prove to be unruly and riotous and quite unfit for discipline.

THE conflict between capital and labour gives no indications of becoming less bitter in spirit or less disastrous in consequences. Until better and more humane relations between employer and employe prevail, things are not likely to be more satisfactory. Building operations in this city have been temporarily suspended in consequence of a labourers' strike. Both parties in the struggle have shown a determination not to yield. Suggestions have been made to submit the matter in dispute to arbitration, but without success. In various centres of industry in the United States the labour war has been waged with unrelenting fierceness. It has required the utmost vigilance and imposing displays of armed force to keep the riotous strikers and their sympathisers within bounds; as it is, much mischief has been done. Foreign workmen seem to bring with them to this Continent all the relentless feeling that the International did so much to cultivate. The time has surely come when some impartial board could be vested with authority to adjust differences between masters and workmen, rendering unnecessary the barbarous and useless expedients of strikes and lockouts.

THE *Independent* is decidedly of opinion that the *Pall Mall Gazette* is justified in its terrific exposure of the immoralities of high life in London, solely because that is the only way to secure the correction of the evil. To provide interesting or exciting reading would not justify its action. There must be a solid moral end in view. Therefore, no American paper, whose publication of the sickening details would do no good, has the same justification in spreading them before its curious readers. At the same time we justify the *Pall Mall Gazette*, and we condemn the New York or the Chicago paper that copies its stories. We are asked whether a New York daily paper would be supported by us in doing here what was done in London. That depends on whether it finds that there is a gigantic evil of this sort to which the police are persistently blind after their attention has been called to it in milder ways, and that no quiet methods to influence legislative and criminal prosecution have proved successful. If such shall prove to be the case, then we will defend an unshrinking exposure, even at the risk of some contamination. We do not forget that this contamination, through reading the story of vice, is an awful thing; but more awful is the unrestrained sacrifice of innocence by horrid lust.

IT is sometimes hinted that when an out-spoken ecclesiastic has been elevated to a bishopric he becomes timid and temporising. In many cases it may be so but not always. The Bishop of Manchester is a notable exception. He is perhaps the freest in his utterances of any bishop living. He recently preached a remarkable sermon before a highly representative congregation, attracted to St. Margaret's, Westminster, by his reputation as a fearless and out-spoken preacher. The theme of the discourse was the office of the ministry—the occasion being the jubilee year of the Church Pastoral Aid Society. Incidentally, the

Bishop included Mr. Bright among the prophets of the day, and by implication expressed some regret that the calling of the tribune of the people had not been to speak to his fellow-men of spiritual things. The Bishop himself took the liberty of "uttering" some home truths in the spirit of the prophet Amos against the vices and frivolities of fashionable life, some phases of which he declared to be not less hideous because their foulness was draped. He was especially severe upon the worldly self-seeking clergymen of the period, and the hardly less mischievous influence of their worldly wives and daughters. A clergyman's home, he said, when it was "the abode of a self-seeking worldly spirit, was of all spectacles, the saddest and most mischievous." Worldly clergymen, who were not witnessing for Christ but for themselves, were subtly, perhaps unconsciously, witnessing on the part of "the world, the flesh, and the devil."

CAN nothing, asks the *Christian Leader*, be done by British Christians and philanthropists to wipe out the scandal and disgrace attaching to the country in forcing liquor upon half-civilized states? The facts relating to this shameful traffic have long been well known, and have never been disputed; yet nothing has been done. Newspaper correspondents, with no especial leaning towards Christian missions, note the gross inconsistency with which this country is chargeable in supplying semi-barbarous people with bibles and brandy. A correspondent of the *Pall Mall Gazette*, writing from Zanzibar, says: The real achievement of civilization is neither missions nor emancipation, but the success that has crowned the efforts to introduce drunkenness among the native population. Foreigners must seem a funny set to Synd Burghash and his subjects. We persuade them by a plentiful degree of force to suppress slavery, which their law approves and allows, and at the same time we make them admit the liquor which is the abomination of their faith. If there were no European traders in the place, the Sultan would not suffer a drop of liquor to find its way into his dominions. Unhappily for him the strangers have come, have claimed advantages in trade which are not allowed to his own subjects, and have secured their claims by commercial treaties. The Sultan sees the mischief, but is helpless to check it. We can only renew our earnest protest against this shameful and wholly indefensible traffic, which sooner or later, unless abolished, must bring its inevitable and bitter retribution.

THE Presbytery of Montreal is leading the way in an important department of Christian work. It maintains a useful city mission agency, not as yet on a scale commensurate with the needs of the city, but it has made a good beginning and is doing excellent work. The recently published annual statement by the committee of which Rev. Robert Campbell is the efficient and energetic Convener, states that the visits of the missionary to the homes of the afflicted and distressed are greatly prized, and they have been the means of bringing cheer and light into many a dark abode. Montreal is not without its quota of suffering households any more than other great cities are. Their cry for help is not perhaps so loud as "the bitter cry of the London poor." We have not wretchedness in the midst of us so appalling as that which has been so prominently brought to light in the Metropolis of the Empire; but no one can tell to what our present degree of poverty and misery may grow, if not dealt with in time, and it is desirable to forestall its development into the hideous forms revealed in the large cities of the Old World. It is also stated that a kindly feeling towards the Church of God has been awakened in many hearts that were embittered against it, if not entirely hostile to it; and a fraction at least of those visited have been brought to resume their place in the Christian Church. Besides this, it has redounded to the credit of the Presbyterian community, in the eyes of the adherents of the other religious denominations, that we are manifesting a care for our people, and they have been stirred up by our example to do their duty in the same direction.