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Notes of the Week.

THE city of New York has 600 Sunday schools, with a total of 187,000 scholars and teachers. Philadelphia has 616 Sunday schools, with a total of 195,802 teachers and scholars.

It will surprise most people to learn that the Icelanders are numerous enough in Canada and the United States to maintain a distinct and vigorous religious organization of their own. It is called the Icelandic Lutheran Church of America, consists of twenty-two congregations and has just held its fifth annual conference at Argyle in Manitoba.

DR. A. THOMSON, of Albania, in a recent report to the Turkish Missions' Aid Society, notes the opening at Scutari, by the Italian Government, of a large school for boys and girls. The school is unsectarian, so it shares with the Protestant mission the determined opposition of the Roman Catholic priests; but when Dr. Thomson wrote the pupils numbered over 300, and more teachers were required. The case affords a fresh illustration of the fact that, when she cannot control elementary education, Rome is the unrelenting enemy of the school.

THE *Christian Observer* draws from a study of the Southern General Assembly two encouraging facts: "One is that the growth in membership is much larger than usual. The average increase from year to year is about 5,000 per annum; this year it is 7,105. This reveals the activity and earnestness of both ministers and members last year, and God's blessing on their efforts. But while the increase in membership is about seven per cent., the increase in benevolent contributions is from \$1,463,478 to \$1,612,865—an increase of ten per cent."

THE Anglicans of Canada, says the *Christian Leader*, set an example to their brethren in England by the terms of the address which their Synod sent the other day to the Wesleyan Conference at Toronto. They expressed their earnest desire for a closer drawing together of the separated members of the body of Christ which are sprung from the same spiritual ancestry, and hold in its essentials the same faith. The Synod furthermore expressed regret that they had adjourned before they had been able to exchange deputations. When shall we see the like of this in the old country?

A STORY comes from Spain which shows that clerical intolerance is as pitiless there at the grave-side as in England. At Montejon, near Toledo, a little girl died. Her father and all her friends were Protestants, and permission was obtained from the Alcalde for her to be buried in the Protestant cemetery. Before the funeral, however, the priests found out that the mother, who died four years ago, was a Romanist. They got the permission at once withdrawn, and induced the Alcalde to go with the civil guard and claim the body. The parents were obliged to give it up, and it was interred in the Roman Catholic cemetery.

THE summer meeting of students at Oxford has been marked by an incident which may in time become quite famous. The debating hall at the Union has for the first time been invaded by lady speakers. This is indeed a sign of the times, which he who runs may read. In an audience of 600, a resolution in favour of Woman Suffrage was carried by a majority of three to one. The proceedings took place without official sanction, and were tainted with the grossest illegality. But yet the roof did not fall, as it doubtless should have done, had it retained a scrap of reverence for the monastic traditions of old Oxford. The Tower of Magdalen still stands in its place, and the sonorous curfew bell of great Tom still tolls nightly from Christ Church as of yore.

DR. JAMES MACGREGOR, of Edinburgh, in an address in the City Hall, of Auckland, New Zealand, exhorted his hearers, who were Scottish, to train

their children in the Shorter Catechism, and appealed to his brother clergymen in New Zealand to minimize as much as they could the little troubles that divided them—the trifle that divided the Baptist and the Congregationalist from the Presbyterian, and the infinitesimal trifle that divided the Presbyterian from the Episcopalian. Strong-minded and cultured natures, weary of the war of creeds and churches, seeing uncharitableness and bitterness sometimes elevated to Christian virtues, were seeking peace in scepticism; while gentle, tender natures—he knew them—tired of the endless squabbles of Protestantism, were seeking peace in Rome.

THE Belfast Presbytery met recently for visitation of St. Enoch's Church, Rev. Hugh Hanna, D.D., pastor. The great energy of Dr. Hanna, and the noble Christian work carried on by him and his congregation gave the highest satisfaction to the Presbytery. There are 714 seatholders in the congregation, with 500 free sittings for the poor. There are six Sabbath schools, with 3,300 children on the rolls, and over 2,000 in regular attendance. There are also six day schools with 2,000 pupils, and the church and school buildings belonging to the congregation are valued at \$50,000. A debt of \$25,000 is still cumbering this spirited minister and his people, which it is hoped will soon disappear. The congregation is not a rich one, and yet they have done wonders.

AS was certain to be the case, Toronto has given a cordial welcome to the members of the American Association for the Advancement of Science. The more formal welcome accorded in Convocation Hall of the University is described on all hands as having been a very happy affair. The addresses of the Mayor on behalf of the citizens, Professor Carpmael, in the name of the scientists, and the Hon. Minister of Education for the Ontario Government were brief, appropriate and lively, and gave happy expression to the feelings of those for whom they spoke. No less pleasing were the fitting responses made by the distinguished spokesmen for the American Scientists. So pleasant and enjoyable have the meetings of the Association in Toronto been that the leaders of scientific thought and investigation in the United States will not hesitate to revisit Canada at their earliest convenience.

IN a very appreciative and commendatory notice of the *Dominion Illustrated*, the *Christian Leader*, published in Glasgow, remarks as follows. Hitherto the press of Canada has borne, for the most part, a somewhat provincial stamp. The leading daily of Toronto, for example, has even at the present hour, some features that suggest a village press. But things are mending. The *Week* and THE CANADA PRESBYTERIAN are quite up to the London mark, both in respect to literary quality and typography; the *Knox College Monthly* need not blush when brought into the society of the best British magazines, and the new Montreal *Dominion Illustrated* of the Messrs. Desbarats is a veritable "thing of beauty." It cannot fail to exercise a refining influence in the oldest of our colonies; and, truth to tell, this is not unneeded. The battle with material hindrances in Canada has no doubt for a long time stood in the way of an adequate development of literature and art. But we confidently expect to see a vigorous host of both in the Dominion before long.

THE New York *Evangelist* says: While it is certain that Japan is rapidly becoming a Christian nation, it is equally evident that the change is not to be made without a last desperate struggle from the Buddhist Propaganda in that empire. The most decisive battle of a campaign frequently comes at its close. That of Christianity against Buddhism in Japan seems likely to be closed in this way, and soon. Just now Japanese newspapers have much to say about the teachings of Buddhist doctrines with renewed activity, and with no little success, and of the organization of new schools and other adjuncts to an active missionary campaign. Among the latter is, singular as it may seem, the appearance of a Buddhist paper published in English, and called the *Byjou of Asua*. Its combination of ignor-

ance and anger will probably prevent it from becoming a very efficient campaign organ. By a process not very lucidly described in English, and certainly without existence, Christianity is said to be declining both in Europe and America (!), and with a look of innocent sincerity it is proposed that Buddhism shall occupy the vacated fields. For the purpose of expounding the doctrines of the coming religion to the West, this *Byjou* has been started.

AT the funeral of Dr. Horatius Bonar, his congregation joined in singing one of their old pastor's hymns, "'Tis heaven at last." The chief mourners were Rev. Horace B. Bonar, son; Mr. H. B. Dodds, grandson; Dr. Andrew A. Bonar, brother; Revs. Cornelius Lundie and R. H. Lundie, brothers-in-law; Rev. James Bonar, Mr. John Bonar, Mr. Horatius Bonar, Mr. James Bonar, LL.D., and Dr. Robert Lundie, nephews. Two of these nephews have done good work in the world of letters. Mr. James Bonar, LL.D., the son of Dr. Andrew Bonar, has written a masterly biography of Malthus, and Rev. James Bonar, a son of Dr. John J. Bonar, of Greenock, is recognized as one of the greatest living authorities on hymnology. The procession of mourners at the funeral numbered several hundreds. America was appropriately represented at the funeral by Dr. Theodore Cuyler, Dr. Pentecost, and Major Whittle. Dr. Cuyler pronounced the benediction at the service in the Chalmers' Memorial Church.

A NUMBER of American visitors addressed the Saturday night Gospel temperance meeting in Carubber's-close Mission, Edinburgh, lately. Mr. Chas. Crittenden described the work of the Florence all-night mission in New York; Dr. Peloubet, of Boston, enforced the necessity of the Church stretching out a sympathetic hand to those who were perishing in the wild waves of passion; Rev. H. Wharton, of Baltimore, made use of some incidents in Scottish history on which to found an appeal in behalf of various departments of Christian work; and Mrs. Leavitt spoke on the Temperance question in the light of Scripture. Mrs. Leavitt also addressed a crowded audience in the Free Assembly Hall on the following "Sunday night." She stated that in her missionary tour in India and other parts of the world, she had been enabled to speak in English to a larger number of people than could possibly have been reached through any other tongue, not excepting any of the languages of India or China. She maintained that the opium traffic in China, and the drink traffic in India and Africa were great blots on British civilization, and urged upon the people the Christian duty of shaking themselves clear of participation in such evils.

THE conviction of Sullivan, says the New York *Independent*, marks a stage in the progress of civilization. The civilization of the Roman Empire would slaughter hundreds of gladiators in the circus to delight equally the grave senators, the tender women and the rabble of the metropolis of the world. In our fathers' day and in our own, great crowds, unhindered, have followed the principals of famous fights, and no law interfered with their public display. Now we see Sullivan, the last of his race, hunted out of the ring into the county jail, like a vulgar chicken thief. This is the last of the old gladiatorial circus. In our day the thing is finished. The Greek and Roman boxers fought with iron knuckles that they might more surely kill their opponents. The fight to the finishing knockout is now ended forever, and the iron knuckles are replaced by padded gloves, and the deadly contest becomes a safe game of skill. Who says the world is not growing better? This past week has brought us the end of a barbarism which Christianity first attacked in the days of Constantine, and which is now exterminated, except as it lingers in the black concealment of midnight hours. Our days are better than those of our fathers. The Governor of Mississippi stands high on the shoulders of the governors of thirty years ago. His Christianity has a clearer sight of right and wrong. We hope that the Boston *Pilot*, which has had some tender exculpatory words for John L. Sullivan, will rejoice with us in this victory of law and Christianity.