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Notes of the Week.

It is now settled, we learn from London, that the second son of the Duke and Duchess of York is to be christened at Sandringham. The name chosen for him is Albert. There is to be a full gathering of the Prince of Wales' family for the occasion, and then the Prince and Princess go up to town for the spring season.

There appears to have arisen a little friction in connection with Rev. Dr. Talmage filling the place of assistant-pastor in the church in which he was some months ago settled in Washington. The trustees of the Irish Presbyterian Church, Washington, where Dr. Talmage became co-pastor with the charge of the evening service, are anxious to improve the finances of the Church by getting the Doctor to conduct a second service, and Dr. Talmage is willing to undertake it, but Mr. Allen, the pastor, who takes the regular morning service objects.

A committee of the Presbytery of New York has been enquiring into the drink traffic question, and the result is that it recommends:—(1) That pastors be requested to preach at least one sermon annually, setting forth the various phases of this question. (2) That in all our churches special stress be placed upon the duty of total abstinence, both for personal advantage and by way of example. (3) That Christian citizens be urged to recognize and discharge their civic obligations in maintaining present laws and in advocating further legislation on this subject, especially laws for the protection of the Sabbath. (4) That immediate efforts be made to sustain the policy of suitable scientific temperance instruction in the public schools.

At the meeting of the Woman's Local Council of this city a few days ago, the subject of reading for the young was forcibly discussed by Mrs. Torrington. We quote a single sentence on the effect of impure reading. "Our daily papers from time to time furnish details of crimes, horrible in themselves, perpetrated by mere youths, and traceable directly to the bad influence of the dime novel. From Police Court, prison and asylum, facts and figures which are appalling serve to give abundant proof that many of those who are subjected to restriction in these places have first been corrupted in thought by reading bad literature, of which their deeds are the natural result, for 'as a man thinketh in his heart so is he.' Therefore let us have purity of thought through our reading."

The irrepressible school question is at the present moment very keenly agitated in England, and some of the difficulties there found are of a kind we know nothing of here. Mr. Asquith in a recent speech thus stated some of the grievances of village teachers: "In the eight thousand parishes where there are only church schools, the teacher can hardly obtain a place unless he is a member of the Church of England. He is often required to fulfil duties which would naturally fall to the curate, the organist, or the vergor, and he is liable to dismissal at the caprice of his clergyman. Is it any wonder," asked Mr. Asquith, "that the best teachers gravitate to the Board or common schools? So long as this system of petty tyranny prevails in the villages, the denominational schools have not made out a case for further assistance."

By the death of the late Rev. D. J. Macdonnell not only does the Presbyterian Church in Canada suffer a very severe loss, a loss of a kind that no one left can fully fill, but the sense of personal and public loss as well, has been very strongly expressed in the many references made to his death in the pulpits of the city and country, both Presbyterian, and those of other bodies, and in the press, religious and secular, and this is still further emphasized by the resolutions passed by societies, of which the deceased was a loved and honored member. His Catholicity, his magnanimity, his Christian manliness, his noble unselfishness, his courage, his high sense of public duty, and in all things, his true Christian spirit are a precious legacy to the Church, and to the country, and furnish a noble example, which it may be hoped many public men in all walks of life will be constrained to follow.

The calls from Armenia still come in and for many a day must continue to come loud and fast. Of the need in Harpoot, only one part of the field, Mr. Gates writes: "The work is opening up rapidly, and the money comes faster and faster; but we cannot begin to keep pace with the needs. People are dying of cold and hunger. I need at least \$200 a day, and it ought to be between \$400 and \$500 because the need is so urgent. Send us more money as fast as you can. I hardly dare mention figures. I am appalled at the magnitude of the work of relief, the first \$5,000 is being swallowed up so quickly, and it does not seem to make any impression. We need \$50,000 just as soon as we can get it. The outlook for the future is very dark, but the work is the Lord's, and He is able to overrule all for His glory. Pray that this time of suffering may be shortened."

The will of the late Mr. Massey, the principal provisions of which have been made public, while it shows that he must have been a man of great business ability and application, and remarkably successful, also proves him, as well as many of his benefactions while yet alive, to have been a man of large and beneficent public spirit. His bequests to relatives and friends show him as a man of kind, thoughtful and affectionate disposition; those to the Methodist Church will be of immense service to its many important religious and educational undertakings; and the large bequests to other denominational, and charitable, and philanthropic objects are a testimony to the breadth, catholicity of spirit and intelligence and judgment of the donor. The possession of great wealth involves great responsibility, often provokes great bitterness, jealousy and envy, but no use of wealth can do more to turn aside all ill-feeling towards its possessor than such a disposition of it as Mr. Massey made during his life and at his death.

A writer in one of our large dailies on the policy of coercion, after saying Mgr. Cameron, of Antigonish, declaims in his wild style about the eternal salvation of Manitoba Catholics being endangered, very properly asks: "Since when has support and patronage from the State, and a non-Catholic State at that, become essential to the salvation of Catholics? There are 250,000 French-Canadians in Massachusetts. The constitution of Massachusetts provides that no money raised by taxation, or voted by the

Legislature, 'shall ever be appropriated to any religious sect for the maintenance exclusively of its schools.' There is not a single State-aided Separate school in that Commonwealth. Yet would Mgr. Cameron say that the French Canadians and Scotch Catholics of Nova Scotia, who also abound there, are, on that account, in peril of hell? Is the whole Catholic population of the United States dying spiritually for want of such schools, or is Monseigneur merely raving?" Such talk as that of Archbishop Cameron is the veriest buncombe.

No more clear and unanswerable demonstration of the feeling of Toronto, and it might be said of Ontario, as regards the coercion of Manitoba now threatened, to adopt a public school system which it has again and again declared to be inimical to the best interest of the people, could be given than the great meeting held in Massey Hall in this city on Saturday evening last. Its thoroughly representative, non-political character, the great crowd present at it, its enthusiasm, and the resolutions passed must show Manitoba that it has a vast number of strong, resolute and able defenders in the premier province. The repeated and strongly expressed desire of the provincial government for calm and impartial enquiry, and anxiety to remove to the utmost extent possible, consistent with the maintenance of a public, unsectarian school system, every well-founded grievance, are a tower of strength both to its cause, and to all who desire to aid the Manitobans in their present struggle, which is indeed the battle of every province in the Confederation as well as that of Manitoba.

It appears that the United States has on its hands a small Transvaal case within its own borders. The Cherokee Nation had assigned to it a territory of 21,000 square miles, and occupies a sort of independent position. In all the Five Nations there are about 50,000 Indians and 300,000 white people. Among the white people are 30,000 children of school age, and not a public school in the Territory is open to them. They have churches and schools, and a kind of judiciary. Although 300,000 white people have been allowed to come in, no white man is allowed to own a foot of land. Lands are rented to white men, and the rentals go chiefly into the pockets of the chiefs and other bosses. Accordingly the Cherokee Nation has decided that it has too many imported citizens and wishes to expel the surplus. The intruders, however, refuse to go, and claim a right to remain. The reasons for the original treaties having ceased to exist, it would seem to be plain that in justice to the Indians themselves, as also to the six times their number of white people whom they have allowed to come among them, on common grounds of humanity and a pure republican form of government, there ought to be effected a thorough reorganization of the whole political system in consonance with the fundamental laws and institutions of the rest of the country. The Boers may not be quite so easily dealt with as Indians, but it will be evident that some kind of reorganization of their state will have to be made, by which immigrants from other countries more in number than the Boers and wealthier, may enjoy full civil and political rights, and the sooner this is done the better.

PULPIT, PRESS AND PLATFORM.

Phillips Brooks: Life is too short to nurse one's misery. Hurry across the low lands, that you may spend more time on the mountain tops.

Dr. Madison C. Peters: The Christian home is the mightiest instrument in the work of regenerating and elevating the human race. It is the guiding star of our good destiny. Home should be made everything.

American General Assembly Minutes: So we urge our people to stand loyally by their own church agency for this work, assuring them that this is not only right and wise, but that it is also the most fruitful use they can make of their means.

Phillips Brooks: There is no life so humble that if it be true and genuinely human and obedient to God, it may not hope to shed some of His light. There is no life so meagre that the greatest and wisest of us can afford to despise it.

The Christian World: China is an unwieldy tortoise, which has for centuries been in a state of hibernation. It is now opening its eyes and looking around. Soon it will begin to move, and it will depend largely on the missionaries in which direction it will travel.

New York Observer: Pastors' wives are generally well educated and sensible women. They are the most helpful, and oftentimes the only reliable critics the pastor has. It is doubtless largely due to their affectionate and discriminating judgment that pastors are so generally free from common faults and foibles.

New York Observer: Some of God's people wander very far off sometimes from the path of duty and righteousness. God's eye never loses sight of them. As "the eyes of the Lord are upon the righteous," so may it be said that they are upon his wandering and sinful children. He will bring them back to the fold.

J. Hudson Taylor: We need persons who will consecrate their lives to Foreign Mission service at home. It is for some to consecrate their lives, their thoughts, their prayers to just this service. I believe that some of the best missionary work that is done to-day is done by invalids who never leave their bed-rooms, or by old people, or by those who are very poor and have not much to give, but they give the Lord what is most precious—a true yearning heart, a constant remembrance, a constant prayer.

New York Tribune: The venerable John A. Bingham, for many years United States minister to Japan, is living in Cadiz, O. In a recent address before the students of Franklin College, he emphasized his belief in a life beyond the grave. He said: "Ingersoll and others ridicule my belief in a future life. I think I have the better of them. If I am mistaken, I shall never be conscious of it; neither will they. If they are mistaken, I shall be conscious of it, and so will they. Therefore, I think I have the advantage of them."