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## NOTES OF THE WEEK.

THE Belfast "Witness" says: "We understand that the Rev. Professor Watts has been for some months engaged on a work in reply to Mr. Robertson Smith's last volume of lectures. It will shortly be issued from the press."

THE Queen of Madagascar, in a recent proclamation forbidding her subjects either to sell or drink rum, says: "I cannot take a revenue from anything that will debase and degrade my people." How does a Pagan put to shame a professed Christian government!

THE Bishop of Ossory and Ferns, Ireland, said at the opening of the Synod of Ferns, recently, that not a church had been closed in the diocese during the ten years that had passed since the disestablishment, except that one old church had been replaced by a new one, while an additional church and three glebe houses had been erected. Great progress had been made in the religious education of the young.

DEAN STANLEY is described as never forgetting in the midst of all his occupations the young men who had once been brought under his notice; he was always ready to give them not only such practical help as they might need, but the genial sympathy of a friend and an equal—a friend who spoke to them as on their own level, and who seemed to care for them not merely because they were smart writers or promising teachers, but because they were human creatures, toward whom his heart was drawn.

THE situation in northern Africa is full of peril to France, and the indications are that she will wish herself safely out of the scrape before the occupation is accomplished. The Arabs are everywhere in open revolt, the climate is unhealthy, the heat extreme, and the large reinforcements sent out from France seem to serve no purpose save to garrison a few of the coast towns. In Tunis the authority of the Bey has ceased to be recognized by the natives, and the military occupation of the city of Tunis and some other points has become necessary.

THE Evangelical movement in Russia under Colonel Basil Pashkoff, a lay preacher, and one of the richest men of Russia, is attracting considerable attention. Earnest Gospel meetings are held on Sabbath evenings in the Colonel's own house, the "splendid apartments which were formerly open only to the elite of Russian society for balls, are filled to overflowing by crowds belonging to the lowest orders of society, who are anxious to hear the good news of salvation, and who are moved to tears and supplications for relief from the burden of sin."

THE Rev. Duncan Macpherson, D.D., the senior chaplain of the Scotch Church in the Presidency of Bombay, died suddenly of cholera on the 6th of August, at the comparatively early age of forty-seven. In an obituary notice of him in the Church of Scotland Missionary Record for September, it is said: "His name was a household word in Bombay, and it will be as long as the generation which has been educated in his time in Mahim and in the Scotch schools survives. Many in Bombay will miss a benefactor and in many a humble home it will be felt that a friend is gone."

MR. ROBERT ARTHINGTON, of Leeds, has made a new offer to the Wesleyan Missionary Society of £2,000 (\$10,000), conditioned upon the Society providing £8,000, (\$40,000) more for opening a mission from the East Coast of Central Africa to the Victoria Nyanza and doing its best to keep it open, and for giving to its populations (particularly the Wamasai, the Wakaurher, and the Wakuafi) portions of the New Testament—viz., the Gospel of Luke, the Acts of the Apostles, and the Gospel of John. He expects the young men of the connection to undertake the

support of the mission, and proposes to have it called the "Punshon Memorial Mission to Central Africa."

REV. H. DAVIS, of Samoa, thinks it utterly absurd to talk of commerce preparing the way for Christianity. He says: "It may do so in another planet, but certainly not in the groups of which, during the past nineteen years, have been evangelized by our Samoan natives. On my former visit some of these islands had no trader, and in no case more than one or two. Heathen Nanumea had none for a time. Christian Nanumea has on its shores agents for four large commercial houses, in addition to the store of his Majesty the King of Apemama. No less than thirty-seven stores compete for the trade of these islands, besides occasional vessels from Fiji, Sydney, California, etc. Now the people are Christians; they want clothing, books and other things, and are in consequence far more industrious."

"LAST week," says the N. Y. "Evangelist," "Dr. Henry Highland Garnet, who has been pastor of the Shiloh Presbyterian Church in this city for twenty-five years, was presented with a handsome gold watch, a testimonial from the coloured people of the South, in view of his recent appointment as Minister of the United States to Liberia. Mr. T. T. B. Reed presented the watch in a few well chosen words. Dr. Garnet will sail shortly for Africa, where he already has a daughter teaching as a missionary, and in the very tribe from which his grandfather was taken many years ago, and brought to this country a slave. This daughter writes that she has discovered family resemblances among some of the people, and that the chief looks like her father! Our brother is well worthy of the honour conferred upon him by the Government, and we trust his life may long be spared to meet the exactions of the African climate and his new duties."

MISS BIRD in "Unbeaten Tracts in Japan" says: "Of the shadows which hang upon the horizon of Japan, the darkest, to my thinking, arises from the fact that she is making the attempt, for the first time in her history, to secure the fruits of Christianity without transplanting the tree from which they spring. The nation is sunk in immorality, the mill-stone of Orientalism hangs round her neck in the race in which she has started, and her progress is political and intellectual rather than moral; in other words, as regards the highest destiny of man, individually or collectively, it is at present a failure. The great hope for her is that she may grasp the truth and purity of primitive Christianity, as taught by the lips and life of our Lord Jesus Christ, as resolutely as she has grasped our arts and sciences; and that, in the reception of Christianity, with its true principles of manliness and national greatness, she may become, in the highest sense, the Land of the Rising Sun, and the light of Eastern Asia."

REV. DR. PIERSON, of Detroit, in an article in the "Presbyterian Banner," proposes to evangelize the world in twenty years. He distinguishes between evangelization and conversion, God alone being responsible for the latter, while the Church is answerable for the former, which means bringing the Gospel into contact with souls. After comparing the Church and the world numerically, and estimating the possible financial resources available for such a scheme, he affirms that he is satisfied as to its feasibility. The following are his concluding sentences: "Let us have an Ecumenical Council representing the whole evangelical Church, solely to plan a world-wide campaign, with reference to bringing the tidings of salvation into contact with every soul in the shortest time! Let the field be mapped out and divided, with as little waste of men and means as may be; let there be a universal appeal for workers and for money, a system of gathering offerings so thorough that every giver shall be regularly brought into contact with the Lord's treasury, and the mites be increased to millions! The proposition is perhaps startling, and yet looking at it with studied calmness and coolness, tell us what

is there to prevent its consummation, but a lack of new gleaning from above."

THE "Christian at Work" states that the good effect of discontinuing Sabbath trains on the New York, Pennsylvania, and Ohio Railroad is seen in the attendance of many of its hands upon divine service, and adds: "It would be an excellent thing if the New York Central and Hudson River Railroad would follow suit in the matter of curtailing its Sabbath trains, of which there are not less than thirty-two for passengers, besides innumerable freight trains, which are rushed along the clear track, breaking the Sabbath stillness, and keeping hundreds of employes hard at work. The Hudson River road keeps up a Christian Association and a reading-room, and has preaching in its conductors' room; not less Christian preaching, but considerably more Christian practice, would be an excellent thing every way." We in Canada ought by such statements to be warned in time of what is coming in the way of Sabbath desecration, if a certain noisy and unscrupulous class of men who claim to be the wise people of the time have all their own way. Little by little the Sabbath rest is being broken in upon, and if things proceed as they have been doing for some time, we shall soon be in as bad a state as they are in the States or in England. "A special train that will inconvenience nobody" is generally the first thing proposed, and when the precedent has once been established, there is found little difficulty in carrying it out to its legitimate results.

THE New York "Independent" is somewhat hard, but not, we think, unjustly so, on one of the "instructions" given by the Foreign Mission Committee of the Church of Scotland to the missionaries sent into East Africa. The "instruction," which with the others will be found in the September number of "The Home and Foreign Missionary Record" of the Church of Scotland, is to the following effect: "In regard to slavery, you must be careful neither to receive nor to allow any agent or servant of the mission to receive fugitive slaves. All such must be informed, when seeking shelter, that they will be given up to their masters, if properly claimed. At the same time, you must endeavour to teach the native mind the evils of slavery, and do all you can legitimately and discreetly to check the regular slave trade and put down the illegal practice of capturing and reducing free persons to slavery." On this the "Independent" remarks to the following effect: "That is an instruction that invites study. 'The native mind' must be taught 'the evils of slavery.' That is something, and we are glad to have that granted. As to the slave trade and kidnapping free people to make slaves of, that may be treated a little more vigorously. The missionaries are instructed that the latter is illegal, though how or why more illegal than slaveholding is not clear. It must be British law, and not African law, that is had in mind, and the latter allows kidnapping often. But it is impressed upon the missionaries that, if they do anything against the slave trade or kidnapping, it must be done 'legitimately and discreetly.' It would never do to oppose these acts, one of which is illegal, so as to offend anybody. As to slavery itself, nothing is to be done against it except to explain that it has some evils; but those evils are not so great that anything needs to be done against it. If the slave has once been successfully kidnapped and is in bondage, then he must not expect any help in gaining his freedom from the missionaries, must not even be received, but must be told that he will be given up as soon as claimed. He will be actually 'given up,' and this by British citizens and Christian ministers. We know the difficulties of the case; but they should be met with courage and endurance. The missionaries have, or should have, no force to protect slaves. They should give all their neighbours to understand that they *abhor* slavery, that they will under no circumstances give up a slave, but that they cannot defend a slave by force. Their moral attitude should, however, be vastly more positive against the whole institution than is indicated by this eleventh 'Instruction.'"