

THE CANADA PRESBYTERIAN.

VOL. 19.

TORONTO, WEDNESDAY, SEPTEMBER 10th, 1890.

No. 37.

Notes of the Week.

THE *Christian Leader* says: Dr. W. M. Taylor of New York, who sailed for America from the Mersey on Wednesday, spent a happy day with some friends during the previous week in a visit to the field of Drumclog. The party included another eminent divine, Dr. J. Brown Paton of Nottingham, who was a member in youth of the same debating society at Kilmarnock to which Dr. Taylor belonged. The many friends of Dr. Taylor will be glad to learn that before leaving our shores he had received a reassuring cablegram respecting the health of his wife, whose illness has somewhat abbreviated his sojourn this season in his native land.

A CONTEMPORARY says: The Anti-Semitic movement is far from having finished its course in Germany. In several districts, especially in Posen, Silesia, and Hesse, there is a compactly organized party of overwhelming strength that aims at the total exclusion of the Jews from all the rights of citizenship. The agitation is supported by popular newspapers, including one, the *Peasant's Friend*, which informs its readers that the gospel precept to love one's neighbours does not apply to Jews, who are no one's neighbours but strangers and foreigners! The worst passions of the dark ages have been revived in these benighted portions of the Fatherland.

A PRESBYTERIAN Church has been organized in Cuba. Mr. Graybill, a missionary of the Southern Church in Mexico, found in Havana about thirty persons who were in the habit of meeting for prayer and the study of the Scriptures under the direction of Signor Collezo. After holding services for about a month, and instructing them in the principles of the Christian faith and of the Presbyterian Church, he organized a church of twenty-nine members, who elected two elders and two deacons. Then the church was of one mind in desiring Signor Collezo to become their pastor, and after giving him a number of lessons in the Confession of Faith and Church Polity, Mr. Graybill ordained him.

THE *New York Observer* remarks: A British paper thinks that in the matter of divorces Canada presents a remarkable and gratifying contrast to the United States, and points to the fact that from 1867 to 1886 there were in the Dominion only 116 cases of divorce, while in this country during the same period the divorces numbered 328,613. This may be due to the difficulty with which divorces are procured in Canada, where a special Act of Parliament is necessary in each case; but it is also doubtless to a great extent a consequence of the profound regard for the sanctity of the marriage relation which prevails among our Northern neighbours, who have not strayed from the teachings of Scripture upon the subject.

THE other week an extract was given from H. M. Stanley's new book, giving an expression of his belief in God's overruling providence. The following is from the last number of a valued exchange: Many forms of belief, said Mr. Stanley in conversation with a friend, and curious ideas respecting the great mystery of our being and creation, have been suggested to me during my life and its wanderings; but after weighing each and attempting to understand what must be unsearchable, my greatest comfort has been in peacefully resting firm in the faith of my sires. For all the human glory that surrounds the memory of Darwin and his wise compeers throughout advanced Europe, I would not abate a jot or tittle of my belief in the Supreme God and that Divine man called His Son.

It is not generally known, says the *British Weekly*, that the Rev. M. Baxter, of prophetic fame, carries on in addition to his many other undertakings, a milk factory at Avenches, Switzerland, for the manufacture of an article similar to Nestle's Swiss condensed milk. Not being a trained business man himself, the prophet delegates the management to capable men on the other side, and disposes of the goods through a wholesale agent in this country. The *Christian Herald* enterprise, which has lately been converted into a limited company and accom-

modated with a new block of offices near the Embankment, is paying about \$35,000 per annum net profit; and these are not all the rev. gentleman's sources of income, if reports be correct. The above facts show a considerable amount of business enterprise and worldly wisdom on the part of a man who is constantly warning us that in less than six years the world is to come to an end.

THE *Athenæum* remarks that Newman had the head of a lawyer, but the heart of a saint. His true sphere was in action, not thought or literature. It was by personal intercourse that he sought to move the world. All his works were occasional; even the magnificent "Apologia" is but a pamphlet writ large. As a consequence, most of what he wrote has in reality died away with its practical effect; and of his forty volumes but a few sermons, "Lead, kindly Light"—the one hymn of our language—the "Apologia," and perhaps "The Idea of a University," will form permanent additions to English literature. His histories are unhistorical, his criticism uncritical, and much of his theology is founded on his history and his criticism. It is curious that the only two men of our time who have written on theology and possessed a style, Dr. Martineau and Newman, have had Huguenot blood in their veins.

WE are indebted, says the *Christian Leader*, to the Scottish historian, Dr. James Taylor, who has an unsurpassed fund of Scottish reminiscences, for an anecdote which is at once amusing and instructive. Nor is it unseasonable in these days when we hear so much about heresy and its hunters. Shortly after the Disruption a paper entitled the *Border Watch* was started at Kelso in the interests of the Free Church. A layman was its editor, and one column it was his custom to fill with religious extracts; but the orthodoxy of these was constantly challenged by a clerical censor. Annoyed by this interference, the editor culled select passages from Boston's *Fourfold State* and inserted these without mentioning the source. In came the usual remonstrance; the extracts smelled heresy! But when the source was given, the look of the clerical heresy-hunter, who had dared to impugn old Thomas Boston's soundness in the faith, may be imagined. From that day the presumptuous meddler was dumb, and the worthy editor of the *Border Watch* had peace.

THERE is in existence for the benefit of Sabbath school teachers, a vigorous Bible Correspondence School, with headquarters in Philadelphia, under the superintendence of James A. Worden, D.D., the Sabbath school secretary of the United States Northern Presbyterian Church. It began in November, 1883, with 5,000 members; it has increased every year until, in 1889, it had 6,000 members, studying and reciting under 600 presidents. Among these are many of the most eminent ministers and Sabbath school workers in the United States and Canada. These thousands testify, out of their own experience, to its value and helpfulness. In many places it has aroused a new enthusiasm in Bible study. It is preparing thousands for the responsible office of Sabbath school teacher. After a seven years' course the first diplomas have been presented to those who have successfully pursued the studies and passed the yearly examinations. One of these diplomas has been gained by Mr. James McNab of Toronto. The term of study has now been reduced from seven to three years. The correspondence school is carried on in this manner: Isolated members study at home and report directly to Philadelphia. The best way is for each church or Sabbath school to appoint a local president of the Bible Correspondence School, either the pastor, superintendent or a competent teacher. He secures the names of all the teachers and promising scholars, and all the congregation sufficiently interested in Bible study to join the Bible Correspondence School. These names are enrolled and forwarded to Dr. Worden, who records them in the General Roll. The president reports at the end of the term the standing of each member.

THE Non-Partizan Prohibitory Amendment League, with headquarters at Lincoln, Nebraska, makes a stirring appeal for sympathy and aid. In a recent circular it is stated that the adoption of the

pending prohibitory amendment will destroy the liquor traffic in Nebraska. It will complete the extension of prohibition territory from Texas to Canada and from the Mississippi river almost to the Rocky Mountains. It will protect the borders of the present prohibition States of the West, and greatly assist in the enforcement of the liquor laws in all these States. It will be the repudiation of high license by the people who have given it the longest and fairest trial, and the endorsement of prohibition by the closest neighbours of the people of Kansas and Iowa. It will encourage and strengthen prohibition sentiment throughout the nation. The unusual importance of the contest is fully understood and appreciated by the national liquor associations. Their financial resources are practically exhaustless. Great newspapers are being bribed to suppress the truth and disseminate falsehood. Avarice, appetite, ignorance, prejudice and passion are being carefully fostered and appealed to in the interest of the liquor traffic. That wherever possible, fraud will be attempted at the coming election is reasonably certain. But the people of Nebraska are of more than average intelligence. From the presence of the lawless and licentious elements of population which congregate in large cities and in mining and manufacturing communities, the State is comparatively free. If the relative effects of prohibition and license are fairly and fully presented to the voters of Nebraska, a large majority for the prohibitory amendment may be confidently expected. If the friends of constitutional prohibition from without the State will contribute one-tenth as much to secure its adoption as liquor dealers in other States will expend to defeat it, we will be reasonably certain of victory.

DR. HYDE, of Hawaii, has met with some severe criticism because he so effectually destroyed the romance of the late Father Damien's life and death at the leper colony in Molokai. One of his principal antagonists was Robert Louis Stevenson, who has been for some time resident in the Sandwich Islands. Dr. Hyde replies effectively to the distinguished novelist. He shows that the cause and comfort of the lepers had not been neglected, as the interests of that unfortunate class had been fully considered, and means had been adopted for relief before Father Damien had anything to do with them. He says: I submit that such testimony from such a source, confirming what I have said of Father Damien, is presumptive proof that I had equally good reason for saying what else I said in regard to him. That testimony came to me, not as gossip that I heard in some bar-room, but in the course of many years' correspondence and conversation with residents, white and native, on Hawaii and on Molokai, Government physicians, agents, and other officials. Father Damien was a loyal Catholic, a zealous, hard-working priest. He was not close, sour, secretive; but headstrong, bluff, impulsive in his temperament. He had no thorough education, could not even write his mother tongue correctly. He was ordained at Whitsuntide, 1864, at Honolulu in *partibus infidelium* as a member of the Society of the Sacred Hearts of Jesus and Mary, better known as the Piepus Fathers, from the name of the house where their headquarters were first established in the Faubourg St. Antoine. To this society the Sandwich Islands were specially assigned by Pope Leo XII. in 1825. When Joseph de Veuster became "religious," he took the name of Damien, after the second of two brothers, Cosmos and Damien, both physicians, martyrs, saints in the Roman Catholic category. Before going to Molokai he had charge of two other parishes, where it is believed he contracted the disease, and left behind him an unsavoury reputation. There is no doubt about his zeal and activity in his work, but the mere circumstance of his being a leper, or taking up his residence at the settlement, gives him no claim to the position assigned him as pre-eminent among those who have done good to their fellow-men. Other Catholic priests have had the leprosy and gone to Molokai, but they could not live with Damien. They quarrelled, threw stones, and cursed each other in the public road. Damien did not die from some fatal development of leprosy. The immediate cause of his death was an attack of pneumonia, for which he refused to take the remedies prescribed by the physician,