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## Notes of the Week.

THE meetings of Messrs. Moody and Sankey in New Orleans have been attended by immense crowds and the interest was kept up during the ten days they were continued. Large results have followed the direct and simple preaching of the Gospel. From New Orleans Mr. Moody and his faithful labourer, Mr. Sankey, go to Texas and hold meetings in Houston, Galveston, and other cities, and then pitch their tent in Alabama cities, spending the latter part of March in Charleston, S. C.

RECENT outrages on Chinese in the Western States have evoked strong remonstrances. Many acknowledge the injustice and cruelty of the disgraceful attacks to which they have been subjected. The Chinese Minister at Washington paid a visit to Secretary Bayard, and informed him of a projected movement to drive the Chinese from California, claiming that the act would be disastrous to the Chinese labouring classes and ruinous to Chinese merchants. It is hinted that in case the Chinese are expelled the Pekin Government will demand a money indemnity, as has been paid for injuries sustained by Americans in China.

RECENT despatches state that Greece has reluctantly acceded to the requests of the European Powers. It does not appear, however, that the desire to attack Turkey has diminished among the Greeks. They still clamour for an extension of territory, and it may be assumed they only await a favourable opportunity to secure an extension of the Greek kingdom. Meanwhile it is understood that warlike preparations, both in Austria and Russia, are being pressed forward. There is an impression that Russia is preparing for a movement in the direction of Afghanistan as soon as the season is favourable for an advance. Austrian activity, however, may materially modify the project said to be entertained by the Czar.

LAST week the death of the Rev. Hugh Stowell Brown, of Liverpool, was announced. The son of an English Church minister he became a Baptist, and rose to eminence as a minister of the Gospel. He was a large-hearted and liberal-minded Christian man, with wide human sympathies. He was beloved and trusted by the working classes, numbers of whom he powerfully influenced for good. In manner he was plain and unconventional, but he never sacrificed principle or resorted to artifice to attain popularity. He was gifted with a large measure of common sense, humour and manliness. Stowell Brown was very popular as a lecturer and platform speaker. His published lectures have had an extensive circulation. A few years ago he visited Canada and the United States.

IN connection with the Y. M. C. A., conventions have lately been held in Hamilton and St. John, N. B. The important work undertaken by this well-organized institution is making steady and encouraging progress throughout the Dominion. It has a wide field of usefulness, and up to the measure of resources at its disposal, seeks earnestly to cultivate that field. These stated conventions of the active workers and their friends are valuable as affording opportunities for comparing experience, considering methods of work, and stimulating to renewed interest in this valuable sphere

of Christian endeavour. The friends in Hamilton are taking steps to secure the erection of a commodious and suitable building for the Y. M. C. A. of that city.

JOSEPH COOK's argument against Sunday newspapers is thus summarized: (1) They lead on other violators of Sunday laws, (2) they require Sunday work; (3) they propagate low tastes and often evil opinions; (4) they secularize Sunday, the right use of which for rest and worship is essential to the sanity of civilization; (5) they obstruct the moral and religious education of the people. What are the remedies for Sunday journals? (1) Do not advertise in them; (2) let printers strike against Sunday labour; (3) let the worth of Sunday be taught from the pulpit and platform; (4) let Sunday Associations and Law and Order Leagues and civil magistrates do their whole duty and execute the laws now on the statute books; (5) let good men found reputable journals without Sunday editions.

A FEW months ago the people of Ulster regarded Lord Randolph Churchill as a dangerous politician. He was in league with the Parnellites, whose support he obtained to defeat the Gladstone Ministry. In return for promised help the Nationalists gave their support to Conservative parliamentary candidates. Now that Lord Salisbury's short-lived Administration has ended, the impetuous scion of the house of Marlborough is fiercely opposed to the Nationalists, as his recent visit to Belfast demonstrates. The people of Ulster gave him a delirious reception. So enthusiastic were some of them that they unharnessed the horses and drew his carriage in triumph themselves. This is surely the highest point to which absurdity can attain. How long will Lord Randolph Churchill's antagonism to Home Rule remain at fever heat?

SENSIBLE men of both political parties in Ontario consider that when in order to reach a practical solution of the difficulty relating to religious teaching in the public schools, the Minister of Education obtained the co-operation of representative and scholarly divines to compile a book of Scripture readings he did a wise thing. None need be told that serious differences of opinion on this question prevail. To get a common basis of agreement is no easy matter. Now that such a work has been prepared—one every way adapted to the purpose for which it is intended—strong reasons are required to justify attempts to discredit the Book of Selections. The same book has been adopted by the Protestant School Board of Manitoba. Of that Board it may be said that it is composed of conscientious and intelligent men. The present movement in Toronto is so obviously a partisan affair that nobody need be deceived.

IT was John B. Gough's strongly-expressed wish that he should be buried in an unostentatious manner. A strong effort was made to induce Mrs. Gough to consent to a public funeral in Mechanics' Hall, but she declined, on the ground that Mr. Gough, when living, always looked with disfavour upon any parade over the dead. The funeral services were held at the house. The clergymen who took part were the Rev. Dr. O. Mears, the Rev. Dr. George H. Gould, an old friend of the deceased, the Rev. Israel Ainsworth, of Boylston, and the Rev. Dr. William M. Taylor, of New York. It is stated that Mr. Gough was never ostentatious in his gifts, but his private charities were almost innumerable. For years he supported the widow and family of his old friend Stratton, who induced him to take the pledge, and encouraged him to keep it, and he has educated and supported many of his relatives. These facts convey their own moral.

At his Monday Lecture in Boston Joseph Cook took up the question of Sunday newspapers. He said Horace Greeley called the Sunday newspaper a social demon. He is supposed to have known something of journalism, and also to have been a friend of the workingmen and of popular enlightenment, and he was

not a pinched and blue evangelical. What is the proof that Horace Greeley used this sharp language? Dr. Cuyler, in a published opinion now before me, says these were exactly the words of Horace Greeley to himself. The distinguished Brooklyn preacher goes on to affirm that Canon Farrar, on his recent American visit, declared to him that he was astounded at the corruptness of the American press, and found the chief exemplification of it in the Sunday journals. Are these extreme opinions? I hope I am no fanatic as to Sunday; but my conviction is that the sanity of civilization depends chiefly on periodic rest and worship; that is, on a right use of God's holy days. Under universal suffrage it will be found, at last, I believe, not only difficult, but impossible, to protect life and property without such moral and religious education of the masses as only Sunday secures.

IN his Sunday morning notes, describing Zion Church, Montreal, the Rev. S. Massey says: The Rev. Dr. Wilkes is now venerable with age, having reached fourscore years. His "hoary head is a crown of glory," for assuredly it is found in the path of righteousness. But he is still strong, and preaches with almost as much vigour, and clearness of vision, as in his palmiest days. He is a good type of the middle-class Englishman, and was born in Birmingham in 1805. He has a large well-formed head, set on broad shoulders, with every limb corresponding therewith. His complexion is slightly dark, and the whole expression of his face is that of quiet determination. You can see at a glance that he is a man of fixedness of purpose, not easily moved, and yet good tempered, and kind of heart. There is no name in Canada in connection with the ministry better known or more revered than his. I well remember that the Rev. Dr. George Douglas, of the Wesleyan Conference, said some years ago in a public meeting that outside his own denomination there was no man in Canada who stood so high in their esteem as the Rev. Dr. Wilkes. His catholicity of spirit is as deep and wide as the requirements of the Christian religion. He never thought much of denominational lines, but preferred Congregationalism because he deemed it the most scriptural and the most catholic. As a preacher he is not unknown in England, and when he has visited there the chief pulpits of London and elsewhere were always open to him. His person and name have always been associated in the minds of our citizens with Zion Church, and with all that is noble and good and true.

ALTHOUGH lynch law is really indefensible it has been sometimes claimed that generally there is little danger of mistakes in its application. Punishing the innocent in place of the guilty would soon call for the repression of self-appointed executors of the law. A short time ago a body of lynchers in Tennessee went in search of burglars. They found two young men, whom, despite their pretensions of innocence, they put to death. The terrible mistake was discovered too late. In the State of Mississippi an attempt was made the other week to assassinate a man named William Liddell by shooting at him. Mr. Liddell was dangerously wounded, and subsequently a negro was arrested charged with the crime. The indignation of the citizens was very great, and soon after a lynching party was organized to proceed to the gaol and mete out summary punishment to the assassin. The sheriff of the parish received information of what was going on, and secretly removed the prisoner to a place of safety. The party arrived at the gaol, and when they found that the object of their vengeance had escaped they seized a negro boy who had been committed to gaol for having killed a white boy, but who had made out a good case of self-defence, and took him out of prison. They placed the rope intended for the negro man around the boy's neck, and without further ado hanged him to the limb of a tree. This is the fourth lynching heard of from Mississippi in one week, and there was one across the line in Louisiana. A dozen have taken place since New Year's. This epidemic of lawlessness may lead to the overthrow of Judge Lynch, and to an impartial administration of justice.