

## SIR ROBERT HART AND CHINA.

Sir Robert Hart, Inspector General of Customs in Peking, who has lived many years in China, has been recently quoted as saying that it is only a question of time when there will be a definite movement on the part of the Chinese, and this within a year at most, for expelling foreigners from Chinese soil, and that in ten years there will not be a foreigner in that country. Rev. Robert Agnew Johnston, who has been visiting the Orient as representative of the Board of Foreign Missions of the U. S. Presbyterian Church, gives the following summary of the reasons for the anti-foreign policy in China: "(1) China's age-long policy of seclusion, and, therefore, exclusion; (2) the forcing of the opium traffic upon China by Great Britain; (3) forcible aggressions by foreign powers; (4) dishonest commercial transactions by foreigners; (5) America's treatment of Chinese in America; (6) the rise of Japan; (7) the recent revolution in the law concerning education and the civil service." The Nashville Missionary, referring to these facts and to Sir Robert Hart's prediction, says: "The Chinese have ground for this feeling; but we see nothing that may not be righted, and see no occasion for the extreme apprehensions of Sir Robert Hart. Fair dealing in state and commercial matters, and the Gospel of Christ, are what China needs. We share the hopeful view expressed by missionaries in the field." A great deal may be done to allay the anti-foreign feeling in China if Great Britain will remove the opium traffic curse, and if the United States and Canada will radically reform their treatment of the Celestials; and the more quickly Canada and the United States do this the better.

In speaking at a missionary meeting in Toronto recently, Rev. Dr. Lucas, a missionary from the United States to India, paid the following tribute to the beneficence of British rule in that country: "There are great encouragements in our work. The character of the British rule in India is a great strength to the missionary. I am an American, and I am glad to be able to testify in Canada, as I have often done among my own countrymen, that the even-handed justice of the British rule is beyond all praise. Such a band of men as the British officials it would not be easy to match anywhere. They seem to be beyond corruption. I do not believe there is one in a thousand of them who could be approached with a bribe. Not only do they deal out justice, but when famine or plague comes, they take the paternal position, and employ all the power of the ruler to mitigate the evil and help the sufferers to weather through, and that even at imminent danger to themselves, receiving very often abuse or something worse instead of thanks."

Some men think they are the light of the world when all they have to show for it is a dark lantern.

## NEWMAN AND "LEAD KINDLY LIGHT."

We occasionally note in denominational papers discussions as to the propriety of evangelical denominations using in public worship the well known hymn, "Lead, Kindly Light," written by the late Cardinal Newman; and we also note that in some places Roman Catholic clergy have banned the hymn under special circumstances. The hymn was written by Dr. Newman in June, 1833, when recovering from a depressing illness. At this time he was a minister of the Anglican Church, and it was some ten or twelve years subsequently to this that he passed over to the Catholic Church, by which he was made a cardinal. The Lutheran Observer suggests that the mental and spiritual quietude with which he was afflicted during his illness prompted the writing of the hymn. That paper says: "It is the cry of a soul that walks in darkness. Doubts obscure the way. The old landmarks are lost. To what distant scene the path will lead, the bewildered traveller knows not; he does not ask to see; he prays only for a guidance that shall show him the way step by step." That the hymn was meant to be distinctively Christian and that it is the Saviour himself who is addressed as the "Kindly Light," is made abundantly clear if in its original form there was a fourth stanza, as follows: "Meanwhile, along the rugged path Thyself hast trod;

Lead, Saviour, lead me home in child-like faith,  
Home to my God,  
To rest forever free from earthly strife  
In the calm light of everlasting life."

"O holy child of Bethlehem!  
Descend to us, we pray;  
Cast out our sin and enter in,  
Be born in us today.  
We hear the Christmas angels  
The great glad tidings tell;  
Oh, come to us, abide with us,  
Our Lord, Immanuel!"

## CHRISTIAN BROTHERHOOD.

The incident is worthy of note that Rev. Dr. Butler, Master of Trinity College, Cambridge, lectured to the students of Westminster College (Presbyterian Church of England). There was courtesy also in his choice of subject, Thomas Erskine, of Linlathen, a Presbyterian saint, of whom Dr. Butler spoke in the highest terms, mentioning "his high breeding, sweetness of temper; a subtle and delicate and inquiring intellect; a wide and generous culture—classical, English, and foreign; a strong sense of the claims of equity in judging others; an exquisite tenderness of sympathy; and, above all, a filial, fearless love of God, an hourly sense of a Father's presence, a necessity of speaking and writing to others freely of this heavenly Father, with an earnestness, a refinement, and an obvious sincerity which could never either fatigue or seem out of place. Spiritual fervor, a special gift of being at home with God and helping others to share in the same sacred company—these seem to me to be among the distinctive notes of this most lovable man." And the Belfast Witness adds: There might well be many more such appreciations between the churches, and the individual disciples of a common Master.

We are only pilgrims for a night; but some forget to pay for their lodging.

## A TIMELY SUGGESTION.

Editor Dominion Presbyterian.—In these days of charges and counter-charges, investigations and revelations, when each party in the State is trying—with all too much success—to prove that one is as bad as the other, and both worse than either, is there not a danger that instead of arousing the public conscience, the result will be to deaden it by the belief in that satanic axiom, that evil is necessary to success in public or business affairs, and that therefore the part of wisdom is "of necessary evils choose the least." If this is not to be the outcome—with its further calamity of good men retiring from public life, and abandoning the field to the mercenary and the unprincipled—the Church must arouse herself, "cry aloud, and spare not."

All history, sacred and profane, proves the truth of David's words: "The wicked walk on every side, when the vilest men are exalted." And a reader of the daily newspapers may well be alarmed at the danger of this "history" repeating itself in our beloved Dominion. I do not advocate "politics in the pulpit," but surely it is time when Christians and patriots should "in season and out of season"—whether men will bear or whether they will forbear—iterate and reiterate those principles of righteousness which alone can exalt a nation. If a reformation is to come, here is where it must begin; and it is to the rulers of the people that the process must first be applied. For this purpose an admirable statement of "foundation principles" will be found in the larger catechism, which I do not remember ever hearing quoted by minister or layman and which perhaps for that reason it may be worth quoting here, "It is required of superiors . . . . by grave, wise, holy, and exemplary carriage to procure glory to God, honor to themselves and so to preserve that authority which God hath put upon them." "The sins" of superiors are, besides the neglect of the duties required of them, an inordinate seeking of themselves their own glory, ease, profit or pleasure, commanding things unlawful or not in the power of inferiors, to perform, counselling encouraging or favoring them in that which is evil, dissuading, discouraging or discountenancing them in that which is good, correcting them audibly, carelessly exposing them or leaving them to wrong, temptation and danger, provoking them to wrath, or any way dishonoring themselves, or lessening their authority by an unjust, indiscreet, rigorous, or remiss behaviour." The minister or layman who preaches and practices this faithful word, will be serving well his generation.

ULSTER PAT.

The British Weekly announces the death of the distinguished Irish Presbyterian minister, Dr. Lynd, of Belfast. Of the deceased our contemporary writes: "In Dr. Lynd the Presbyterian Church of Ireland has lost her most eminent preacher. Dr. Lynd, after somewhat varying experiences, became minister of May Street Presbyterian church, Belfast. This was the church of the famous orator, theologian and statesman, Dr. Henry Cooke. Dr. Lynd fully upheld the great traditions of the church, and he was indeed one of the most delightful, effective, and cultured of living preachers. He was much more than a sermon writer; he was a preacher. He had the oratorical gift and the power of clutching the heart. He could be eloquent and impassioned, but he was never more effective than in his tenderer moods. As a man he was much beloved."