

# THE CANADA PRESBYTERIAN.

VOL. 9.

TORONTO, FRIDAY, JULY 29th. 1881.

No. 30.

## LOOK AT THE LABEL.

Every subscriber of *THE PRESBYTERIAN* is requested to look at the little label by means of which his name is affixed to every number of the paper, where each one can see the precise date to which payment has been made; and all who discover that the time for which they have paid has expired, are asked to send the amount due as soon as practicable. To those who are two or more years in arrears we are compelled to say that prompt payment must be made. The names of all parties owing more than TWO YEARS will be struck off on the FIRST OF AUGUST, and the accounts placed in other hands for collection.

## NOTES OF THE WEEK.

It is now understood that President Garfield is practically out of danger. Of course there is always the possibility that something unforeseen may come in to destroy all the bright hopes now so fondly cherished. But humanly speaking the crisis is past, and James Garfield will in all likelihood live to be the most honoured and most powerful man that has ever occupied the White House, with the best chance possible of not only a second term of office, but even of a third.

THE so-called learned professions are becoming over-supplied, and young men ere they begin to woo any one of the three black graces would do well to weigh their chances in other fields. Many well-to-do farmers err in sending their sons into professional life, often it is to be feared, simply because agricultural pursuits are considered by the young men as slow, or as presenting too limited a field for real talent, etc. Latterly there has been a reaction in favour of farming. Many young men have left our cities for the west, and the Agricultural Colleges at Richmond and Guelph are full. It is to be hoped this will continue. There are enough professional men; the country requires those who will till the soil and develop its resources. The advance made in agricultural science will moreover unite a keen intellectual enjoyment with the more practical work of the farm, so that the men of "real talent" may find abundant room to shew the stuff of which they are made.

THE Presbyterians of Australia have had a heresy case, which has been ended by the following deliverance of the Melbourne Presbytery: "The Presbytery having considered the paper on the Atonement, published in the Victoria 'Review' for October, 1880, and signed 'Chas. Strong,' and having also considered their committee's report on the same, expressed their sincere concern and pain at the negative character of the teaching in Mr. Strong's paper, the absence from it of all distinct mention of the Divine Person of the Lord Jesus Christ as the Mediator and Reconciler, working out the atonement, as well as its omission of all reference to the supernaturally given revelation; and, inasmuch as the Christian faith rests upon, and the Christian consciousness takes hold of, certain objective supernatural historic facts, especially the incarnation, the atoning life and death, and the resurrection and ascension of our Lord, the Presbytery earnestly and in the spirit of brotherly kindness urge upon Mr. Strong that in his future utterances he make these essential facts prominent."

THE trial of the Oka Indians for setting the Roman Catholic church at Oka on fire has, after extending over a period of more than four years, at last resulted in the accused being declared innocent. A service of thanksgiving was lately held in the school-house in which the Protestant Indians of the place usually worship. The Rev. J. A. Dorion preached and thereafter various addresses were given. There is a talk of these Indians removing to a location in Muskoka, and perhaps if everything were wisely and liberally managed such a migration might be best. The whole, however, would need to be

very carefully managed, else the seminary will be pretty sure to have by far the best of the bargain. We could never see what claim in equity these priests had to that property except in trust as guardians and teachers of the Indians. They were there for the sake of the Indians, not the Indians for the sake of them, and if these Indians change their minds on the matter of religion and religious teaching it would seem only equitable that the discarded teachers should take their departure, not the discarding scholars. The predecessors of these very wide awake priests got a very valuable property in fee simple once before by getting the forefathers of these Indians removed to their present location. The same dodge, though for different reasons, seems likely to be tried again. Even though they pay \$1,000 to get quit of these heretics it will pay the Fathers handsomely in cash to say nothing of quiet.

THE Theistical Church of India, of which Chunder Sen is the leader, consists now of about 130 small churches scattered over the country, the number of members ranging from three or four to three hundred. The anniversary of the Brahma Somaj has lately been celebrated at Calcutta; but the success of the demonstration was to some extent marred by the vagaries of Babu Keshub Chunder Sen, who, although he is now disavowed by the majority of his former followers, still regards himself as leader of the movement. Keshub Chunder Sen, in the judgment of many of his old disciples, has partially relapsed into Paganism. His last act has been to introduce into his church a red flag, which is supposed to symbolize the blood of martyrs; and at the same time he has made it the centre of a fantastic ceremonial. The "Brahmo Public Opinion" states that Mr. Sen himself fanned the flag with a *chamur* or yak tailed duster, as people generally fan their idols, while "the other missionaries went round it with lights in their hands in imitation of the idolatrous ceremony called *arati*." The seceders from Keshub Chunder Sen denounce all this as idle mummery; and indeed at the opening of their new Prayer Hall they altogether repudiated the use of flowers, spices, burnt offerings, and other material accessories of worship. They also made a declaration in favour of pure Theism, and of a catholicity broad enough to shew respect to all the sects and sacred writings in the world. It appears that a Pundit from Lahore delivered a sermon which was listened to with rapt attention by fifteen hundred men; in fact, so great an impression was produced that at the close of the service the congregation remained in their seats unwilling to stir.

LONDON holds its own well, as the increase of population is 560,311 in the decade, or 17.2 per cent, while the increase in the population in the whole of the nineteen towns enumerated is 533,287, or 16.5 per cent. upon their previous numbers. This is the more remarkable since, in the preceding ten years, the figures shewed a very different state of things. Then the metropolitan increase was 450,271, or 16.1 per cent, while that of the nineteen towns was 476,239, or 17.3 per cent. The figures, therefore, are reversed, London's rate of increase rising from 16.1 to 17.2, and that of the nineteen great provincial towns falling from 18.3 to 16.5. The population of the metropolis now exceeds by 50,000 that of the whole of these towns together, being 3,814,571, against 3,764,244. Nothing can better give one a just idea of the size and importance of London than this: Manchester and Liverpool, Salford and Birmingham, Leeds, Sheffield, Bristol, Nottingham, all regard themselves as towns of no mean importance, and yet their united population, together with that of eleven other great towns, falls short of that of London. The whole of Scotland has a smaller population than that of the metropolis, and by the end of another decade it is possible that Ireland will also be surpassed. This steady and ever-increasing rate of growth may well give cause for thought, and even for apprehension. So far no evils such as were feared by our forefathers have arisen from the enormous aggregation of people at

one centre; but if London is to keep on growing at the present rate of increase, it will have attained dimensions by the end of the next century such as the world has never yet imagined, for it will by that time contain considerably over 12,000,000 inhabitants.

THE Rev. Silvester Whitehead spoke at the May anniversary of the British and Foreign Bible Society, and gave the following incident, shewing what heroic men the converted heathen are: "Another man, the keeper of a Confucian temple at Potlan, an ancient town on the Canton East River, received the Scriptures from a colporteur of the London Missionary Society; he was baptized by Dr Legge; he at once gave up his employment, and, among his acquaintances and friends, appointed himself as a Scripture reader; he was a sort of moving conscience among the Chinese. He went about the streets of the city, and into the interior, with boards upon his back bearing texts of Holy Scripture, and so abundantly were that man's labours honoured that in about three years a hundred persons were ready to receive Christian baptism. So mightily grew the Word of God and prevailed, that in a short time excitement began to appear, and then hostility, and then persecution broke out; Christians were driven from their homes and their property plundered. This man was taken, and twice within forty-eight hours was had up before the mandarins to account for his conduct, and he was called upon to recant. This he sedulously refused to do. They therefore tried what torture would do, and suspended him by the arms through the night. The next morning he was brought forth, pale, wan, feeble, almost ready to drop, for a second trial, still resolved to cleave to his Bible and to Christ, and he ventured to express the hope that his persecutors and judges might some day accept the new doctrine. This was too much for them; they rushed upon him, like the judges of Stephen, 'with one accord,' and killed him on the spot with repeated blows of their side-arms, and threw him into the river. Thus perished one of China's first Protestant martyrs."

THE Sydney "Morning Herald" in the latest issue come to hand has the following very gratifying account of the working of the Sustentation Fund scheme in New South Wales: "The Presbyterian Church of New South Wales, a year ago, brought to this colony the Rev. J. Miller Ross, of London, of the Presbyterian Church of England, to introduce their English financial system in a modified and improved form, known as the Sustentation Fund. One object of this system seems to be the creation of a strong financial bond of common interest between all congregations of the Church; another is to secure that the equal dividend from that fund shall not be less than £300 per annum; and a third is to place congregations which may be both able and willing in a position to give to their ministers increased additional supplements to this dividend, and so to raise the whole platform of ministerial support to a much higher figure than hitherto. These incomes, it appears, are exclusive of manses or residences for their ministers. During the past year the congregations of the Church have been visited, and the scheme has been expounded. The General Assembly which met in Sydney in October last, passed a Sustentation Fund Act, embodying the regulations of the system, and ordaining that the Act should come into force on the 1st January last. The Sustentation Committee have just held their last meeting for the first quarter to consider the state of the fund, and have found themselves in the position to declare an equal dividend at the rate of £300 per annum—the figure contemplated. This very satisfactory result is the more remarkable that it took the Free Church of Scotland over a quarter of a century in its far-famed Sustentation Fund operations to reach its equal dividend of £150, and it took the Presbyterian Church in England four years to reach its dividend of £200. So speedy and gratifying an issue of the Church's endeavours can hardly fail to be in itself a very pleasing reward to the few generous members of the body who initiated so liberal a policy."