

# THE CANADA PRESBYTERIAN.

VOL. 3.

TORONTO, FRIDAY, MAY 14th, 1880.

No. 28.

## NOTES OF THE WEEK.

DR. PARKER'S paper, the "Fountain," states that the Rev. Paxton Hood, who has resigned the pastorate of Cavendish Chapel, Manchester, is about to join the Church of England.

BOTH Houses of Congress have passed a bill to equip Captain Howgate's expedition to the North Pole. Captain Howgate expects to start his expedition from Washington the middle of this month.

It is somewhat curious that of all the representatives of Scotland in the lately elected Imperial Parliament only seven are Conservatives, and even those seven have been elected by very narrow majorities.

THE London Missionary Society has no more successful agent in its employ than Griffith John of Hankow, China. During the past year he was permitted to receive eighty-five Chinese into his church.

THE Scotch established Church obtains from Teinds upwards of £230,000 a year; also out of the Consolidated Fund £17,039 in augmentation of stipends; £2,000 to Lord High Commissioner to the General Assembly; £3,000 for other purposes—in all upwards of £252,000 per annum from strictly national funds.

THE temperance party in Britain claim that there are 315 members of the new Parliament favourable to "local option." Of these 148 voted or paired in favour of Sir Wilfrid Lawson's resolution; fifty-seven, whilst declining to commit themselves to details, have expressed themselves as favourable to the principle of popular control over the issue of licenses. This list includes Mr. Wm. E. Gladstone and the Marquis of Hartington.

A GERMAN physician (Dr. Treichter) has recently been raising a note of alarm with regard to the injuries which he alleges to be inflicted upon school children by ill-directed or excessive brain work. He asserts that habitual headache has increased among both boys and girls; that this headache not only destroys much of the happiness and cheerfulness of life, but that it produces impoverishment of the blood and loss of intellectual tone, and reduces many a highly gifted and poetic soul to the level of a discontented drudge.

THE Bishop of Rochester, speaking at a meeting of the Church of England Temperance Society, mentioned that he is a total abstainer, and his regret is that he did not connect himself with the society at an earlier stage of his career. He spoke very earnestly on the evils of intemperance, remarking that drunkenness was the great standing evil that "filled our gaols, our workhouses and our lunatic asylums with men and women who otherwise might be honest, useful, and religious members of the community." Moreover, he said drunkenness was the great sin of the land, and it was the pressing duty of citizens, and, above all, of Christians, to grapple with it.

THE English revisers of the authorized version of the New Testament met on the 13th ult., in the Jerusalem Chamber, for their ninety-eighth session, and sat for seven hours. There were present: the Bishop of Gloucester and Bristol, who presided; the Deans of Rochester, Lincoln, and Lichfield; the master of the temple; Archdeacons Lea and Palmer; Canon Westcott; Principals Brown and Newth; Professors. Hort, Milligan, and Moulton; Dr. Vance Smith, and Prebendary Scrivener; fifteen members in all, with Mr. Troutbeck, the secretary. The company were engaged in the consideration of proposals made with a view of securing harmony of rendering.

THE Episcopal diocese of Wellington, in New Zealand, is about to try a bold experiment. It has com-

mitted itself to the principle of a general Sustentation Fund for the maintenance of the clergy. From the 1st of July the clergy are to receive guaranteed stipends from a common fund, to be maintained by subscription, and the seat-rents payable in the various parishes which are to become part of the common stock, the offertories alone being retained by the parish officers for their general expenses. The Bishop of Wellington has zealously advocated the plan, and the archdeacon of the diocese is to be released from parochial duties to devote to it his whole time.

THE death is announced of the Rev. Alfred Saker, for many years a missionary of the Baptist Society in the Cameroons, and the pioneer of missionary enterprise on the West Coast of Africa. Mr. Saker was originally employed in the dockyard of Chatham. He sailed some thirty years ago in the Baptist Missionary Society's vessel, the "Dove," for Western Africa, to whose best interests he has sacrificed his life. He laboured with his own hands in shewing the people how to erect houses and other buildings, and how to manufacture clothes and other articles of wearing apparel, until, becoming interested in these things, as an obvious path to comfort and prosperity they were drawn to Mr. Saker as their true benefactor and friend, and were every ready to afford him opportunities for imparting that spiritual instruction to which he ever made all things else subservient. He reduced the Dualla language into writing, and issued the first book ever printed in that tongue. He returned to England two or three years since in broken health, but continued to labour. His age was sixty-five.

A LETTER from the Rev. Joel Osgood, of the Methodist Mission at Bopora, Africa, gives an interesting account of his return journey from a visit to the Muhlenberg Mission. Bopora is about ninety miles from the coast. The journey is through forests, by rapids, over hills, and through valleys, and the route strikes few towns, most of which are kept in a constant state of alarm by the terrible incursions of King Zoolah, who lives on one of the most lonely hills. Mr. Osgood says: "The whole country is in hard case. Many are complaining for want of food. Farming is mostly suspended and everything is about eaten up." He saw the head of a warrior exposed along his path, who had fallen a victim to Zoolah and who had been treated with the utmost cruelty, being tortured to death by women. Of the mission at Bopora, Mr. Osgood writes: "Our mission in the interior is being founded with very good prospects. To the north-east of us are the Pessah people; to the west are the Bopora people, consisting of the Mandingoes and Mamboomahs or Bundies; south or south-west are the Golahs. Our school has been very successful thus far. You would be surprised to hear them (the children) relate the most prominent events of the Old Testament and of the Gospel. I can ask them questions for four or five hours, and they will scarcely fail to answer one. Three months ago they knew nothing but what they had learned as savages in the wilds of a heathen land. I have fifty children engaged; but fear to take them before hearing from the Board about their support. The school will be composed of Golah and Pessah children, our mission being situated about on a dividing line between these tribes."

M. DE LESSEPS, of Suez Canal celebrity, has recently made a communication to the French Academy of Sciences on the topic of the passage of the children of Israel through the Red Sea, to the following effect: About the time the Israelites, under the direction of Moses, left Egypt, the waves of the Red Sea broke at the base of the Serapeum, in the vicinity of Lake Timsah—this Temple of Serapis being, after the capitol at Rome, the most beautiful building of Roman antiquity. The Bitter Lakes were filled with salt water, for not more than eleven hundred years ago they periodically received their water from the Red Sea. But, as in the course of time the waters of the Bitter Lakes received supplies only at the equinoctial seasons, or even at longer periods, the deposits of salt

began to be made. Now the latter are seen to be composed of horizontal strata, whose thickness varies from two to ten inches, and whose separation is easily discernible by layers of sand occurring between. The whole deposit reaches a depth of thirty feet or more. All of which points to a previously existing marshy region in this locality, overflowed at times and difficult to cross. Indeed, even to the present day this condition remains, for on one occasion M. de Lesseps once riding on horseback in this quarter, became involved in a morass, and escaped with his life only by great exertion. Accordingly at the time of the exodus the head of the Red Sea stretched far toward the north—much farther than at the present time; and the Hebrews, in their passage, crossed not at the present head of the Red Sea, but at a point lying either north of the Bitter Lakes or, according to the researches and belief of M. Lecoindre, at the very spot of these lakes. On this theory, Baal-zephon would be assigned to the *senil*, or entrance of Serapeum, toward Ismailia.

THE Committee of the Turkish Missions' Aid Society lately issued an address on the work of the American Missions in Turkey and Persia. "The missions," it is remarked, "begun in these countries some fifty years ago, have been blessed to the conversion of many thousands who are now rejoicing in the light and the liberty of the children of God. The churches in the east had long been sunk in darkness, deep as night; the most glaring idolatry was practised; entire ignorance prevailed as to the true message of the Gospel; the Word of God was a sealed book—a few copies of it only extant in languages which had so changed as to render it unintelligible to the people; the priesthood was corrupt; the bishops were the mere purchasers of a worldly office; simony was rampant in its worst forms. These evils were all prevalent when God, in His mercy and grace, guided thither, some fifty years ago, a most devout and able band of missionaries, who traversed the country, sketched out a large plan of mission work, and then began operations in simple faith and with earnest prayer. Very soon the influence of their labours was felt. Young men gathered around them, especially of the Armenians, the most able people in Turkey, and many of these soon professed their faith in Christ, as proclaimed to them, now for the first time, in His true character and work. Much attention was excited in the whole Armenian community of Constantinople. The Patriarch, who possesses civil power, including that of imprisonment, over the adherents of the Armenian Church, soon began a severe persecution. This persecution was, however, turned into a blessing. It roused the great British diplomatist, Lord Stratford de Redcliffe, to vigorous action, and out of it there arose the independence of the Protestant community, with its own representative and protector at the Porte. This Protestant community has since, during the last twenty-five years, grown most rapidly. It is now ten or twenty-fold more numerous than it was when its independence was first secured. Churches have been planted in all parts of Turkey; native pastors have been trained in large numbers. There are now from two to three hundred native preachers connected with the different missions; schools have been carried on with vigour. There are about seven hundred native teachers and helpers. Colleges have been founded, with excellent instruction in all branches; the Bible has been translated into the Armenian, Arabic, Turkish, and other languages; Bibles and Christian books have been extensively circulated; colporteurs have traversed the country, and have found eager purchasers; the Christian communities have been to some extent awakened, and the spirit of inquiry has been excited amongst priest and people. Nor have the Mohammedans remained unaffected; many of them have been struck with the simplicity and earnestness of the Protestant worship, and have got entirely different views of Christianity from those formerly entertained. Not a few of them, who have frequently attended the services, have been led to long for the dawn of the brighter day—yet only inscribed on paper—of full religious liberty."