

# THE CANADA PRESBYTERIAN.

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## Notes of the Week.

THE Duke and Duchess of Connaught were present at the distribution of prizes to the girls attending the eight female schools of the Established Church of Scotland in Poona. The Duke, in an address, said there were so many boys' schools that he was glad to find such a number of girls attending school and receiving Christian instruction, and he hoped they would grow up to be the helpers of their husbands by their gentle influence. The prizes, handed to the girls by the Duchess, included books, workboxes and dolls.

THE Rev. Dr. Aird having declined the Moderatorship of the Scottish Free Church Assembly, a new nomination will be made at the commission in March. Quite a number of names have all ready been suggested; among pre-Disruption worthies Dr Wylie, Dr. Murray Mitchell, Mr. John Laird, Dr. Baxter, Dr. J. J. Bonar, Mr. Thomas Brown, Dr. Smeaton, Dr. Blaikie, Dr. Thomas Smith; and among men ordained since the Disruption, Dr. Millar, of Madras; Dr. Adam, Mr. M'Kenzie of Kilmorack; and Mr. M'Kenzie, of the Tolbooth, Edinburgh.

ONE thing that has contributed to aggravate the bitter feeling of the Scotch Crofters is the fact that one of the greatest owners of their deer forests is an American, Mr. Ross Winans, of Baltimore, who is reported to have prosecuted a peasant some time ago, because he kept a pet lamb, and who, while holding thousands of acres for his pleasure, shows not the slightest interest in the life of the people. A distinguished Free Church Scotch minister is reported as having declared that the people have a right to the land, and that no landlords can justly turn it into deer parks.

THE *New York Independent* says: Purity of mind in the use of words ought to be a permanent characteristic of every man. Frivolous words, corrupting words, filthy words, slanderous words, lying words, angry words and profane words should dwell on no man's lips. They are especially out of place on Christian lips. Any one who will carefully read the Bible in regard to the use of words cannot fail to observe the frequency and earnestness with which that book exhorts us to speak properly in the moral sense. Purity of heart and purity of language are naturally allied.

THE Philadelphia correspondent of the *New York Evangelist* writes: There are two notable ministers of religion who cannot come upon our Board of Relief, as they are not members of any Presbytery. One of them is Pope Leo, whose income has been so reduced by adverse circumstances that it now amounts to the mere pittance of \$7,500,000 a year! But we leave him to his many warm friends in this and other countries. The other is John Witherspoon—not the man himself, but our magnificent bronze in the Philadelphia Park. Unless his friends furnish the funds needed for repairs, the brave old Signer of the Declaration will be poorly presentable at the coming hundredth meeting of the General Assembly.

THE first of several contests for the repeal of the Scott Act has resulted in victory for the friends of Temperance. A vote on the question for repeal was recently taken in the County of Westmoreland, N. B., resulting in a larger majority than ever in favour of the maintenance of the Scott Act. It is a significant fact that, notwithstanding the imperfect enforcement of the law in several localities, not a single county where the act is in force has yet voted for its repeal. This is a pretty conclusive evidence that there is no weakening in the temperance sentiment. The next county to decide will be Halton, where, for the present, agitation is at its height. The friends of the Act are confident that the good people of Halton will not go back on their record.

AN immense amount of suppressed indignation, says the *British Weekly*, exists at the high handed manner in which the trial of the Clachnare and Aignish raiders has been conducted by Government at the High Court of Judiciary in Edinburgh. Specially is this the case in connection with the vindictive, uncalled-for severity of the sentences pronounced by Lord Craighill, the presiding judge. The feeling is sure yet to find expression for itself in public meetings, by memorials, deputations, etc. Doubtless it is admitted the poor people were wrong, ill advised, but that they deserved punishment to the extent of fifteen, twelve, nine and six months is absurd. When sentence of nine months' imprisonment was passed upon the two women, the sensation among the audience in the court room was great.

THE one hundred college and seminary students who had offered themselves for foreign missionary work, and who assembled last year for Bible study, have issued an earnest and forcible appeal to the Churches for funds, to enable them to perform their vows of dedication. Since the last year, the number of such students is said to have increased to about 1,700, exclusive of about 550 women. In her entire history the Christian Church has never witnessed such a spectacle as this, and our own branch of it can scarcely expect a blessing from its Head if it does not promptly do its part in sending forth to missionary fields this army of young men which the Lord has placed before it to test its faithfulness to His great command. The appeal can be obtained from W. P. Thomas, of Union Theological Seminary, New York, or from J. N. Forman, of Princeton Seminary.

A PRIVATE conference of the Glasgow Free Presbytery was held lately, to consider the subject of the Confession of Faith. Dr. Candlish introduced the question by making a statement to the effect that it was desirable to change the formula so as not to require that ministers and elders should be asked to declare their agreement to the whole doctrine of the Confession, but rather in the general substance of that doctrine. A good many ministers and elders took part in the conference—some agreeing fully with Dr. Candlish, a few differing from him, and the majority stating that it seemed to them unnecessary to press the matter forward throughout the Church for discussion at present. After very full consideration, Dr. Candlish intimated that he would not ask the Presbytery to take any practical step in the direction that he had indicated; but that he believed the matter to be of so much importance that it must very soon command the attention of the Church.

A BRITISH contemporary says The latest version of the death of the martyr of Khartoum was made public by Rev. H. Waller last week. After a sermon in commemoration of Gordon's death, he read a letter from a sergeant who was present when the tragic event took place, and who says that on the morning of the fatal day, Gordon said, "It is all finished; to-day Gordon will be killed." Then he went downstairs, and took a chair and sat down on the right of the palace door. Soon after, a rebel sheik galloped up with some Bagaree Arabs, and when the loyal sergeants by his side were on the point of firing at them, Gordon seized one of their rifles and said, "No need of rifles to-day; Gordon is to be killed." The sheik told the General he had orders to take him to the Mahdi alive, and on his refusing to go, he rushed up to Gordon and cut him over the left shoulder with his sword, "Gordon looking him straight in the face and offering no resistance." His head was then cut off and taken to the Mahdi, and his body buried close to the door of the palace. It is some consolation to learn that the hero's tomb is treated with respect.

DR. GREY, of the *Chicago Interior*, has been blown by the late blizzards to warmer latitudes. At Charleston he says: Here I came upon the solution of what

has been to me a mystery—the opposition of some of the coloured ministers to reunion. That reason is that they are unwilling to be brought into competition with white ministers in the Presbyteries. "Union on that basis would drive out every coloured minister." Negroes are not spoken of in the South as equals speak to equals. There is never a request. It is always a command. The idea of mixed churches is regarded as preposterous by both the white and the black Presbyterians. Neither would tolerate it. The negroes are discriminated against in every way possible. I noticed that there were no coloured street-car drivers. That is regarded as a white man's work, and "a negro would as soon expect to be President as to be a street-car driver." He is discriminated against in wages. As I have said, he is commanded, never requested. The negro ministers and elders will never surrender the equality, freedom and authority which they now enjoy by going into a mixed Presbytery. They are afraid that the discriminations which they suffer would not be laid down at the door of church or Presbytery—and that fear is based upon a certainty. There is no such thing as a mixed Church court or congregation of any sect.

THE *Presbyterian Messenger*, London, says: We have received a "wee bookie" from Prospect Street, Hull, which bears the title, "Our Method of Church Finance, with remarks on scriptural giving." In this Church we gather that the financial system is still in operation which was instituted, we believe, by their late lamented minister, the Rev. Dr. W. P. Mackay. All the money is put into boxes, and no one knows how much is contributed by any individual. This method carries out the principle of secret giving. "When thou doest alms, let not thy left hand know what thy right hand doeth." Church expenses and the Sustentation Fund are met by boxes fastened on the walls, the minister's support is provided for by money put into envelopes before being placed in the boxes, the evening collections, made by peripatetic boxes, are applied to extinguish debt and pay for the new school buildings; and extra collections are made for the Synodical Schemes. After explaining the system, and appealing to the highest motives for giving according to its arrangements, the little tract ends with pointing out that Christian giving ought to be cheerful, "God loveth a cheerful giver"; proportionate, "as the Lord hath prospered"; and stated, "on the first day of the week." Perhaps a useful hint might be gleaned by others from the success of our friends at Prospect Street.

CONCERNING the Rev. W. Balfour's proposal in Edinburgh Free Presbytery to appoint a censorship of clerical authors—a proposition which was emphatically negatived—the *Christian Leader* says: Mr. Balfour of Holyrood has a great interest in the clerical literature of the Free Church, and would like to have a hand in making it the purest of its kind. We are not aware that he is specially qualified for saying what is good or bad, perhaps he is conscious of his own deficiency, and therefore desires the help of his brethren when he proposes that they shall instruct a committee to supervise all clerical publications and report on the same. This is not kind to them, and it is more than kind to those who publish what they ought not. The latter will obtain notoriety; the former will be burdened with an intolerable task. For ourselves we would rather take to a plank bed and a cold cell than be compelled to read everything that proceeds from the clerical press. Like the apostle, we should be pressed beyond measure. Nevertheless we are sorry for Mr. Balfour; he has only been able to discharge his conscience when, with this done, he might have died happy. Still it is a queer notion of a happy death to find satisfaction in the intolerable burden imposed on successive generations of committees of saying what are the worst books that voluminous clergymen write. We had rather these books should die a natural death, and Mr. Balfour live to see how needless his desire is.