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## Notes of the Week.

THE Scottish Colleges of Physicians and Surgeons have decided to throw open to women their examinations and "triple qualification" in medicine, surgery and midwifery. The Irish College of Physicians opened its examinations and diplomas to women immediately after the passage of the Russell-Gurney Act in 1876, and the Irish College of Surgeons also opened its doors last year. The University of London, the Royal University of Ireland, and the Victoria University have also opened all their examinations and degrees to women.

REPORTS came last week that serious misunderstandings between the British and Russian members of the Afghan Boundary Commission had occurred. Owing to these the work of fixing the boundary had come to a standstill until the respective Governments had considered the representations made to them by their representatives. It is stated that the Russian officers had conducted their operations in a high-handed manner throughout, and that emissaries were constantly engaged in intrigues with prominent men in Afghan villages in order to secure by corrupt means their sympathies with Russia.

THIS is an analysis of the vote cast in the British House of Commons on Dr. Cameron's resolution favouring the disestablishment of the Scottish Church: The minority of 127, including tellers, in favour of Dr. Cameron's motion for disestablishment of the Scottish Church was composed of twenty-five Scotch Liberals, 101 English and Welsh Liberals and one Nationalist. The majority of 239, also including tellers, opposing it was made up of ten Scotch Conservatives, 206 English, Welsh and Irish Conservatives, seven Scotch Liberals, fifteen English and Welsh Liberals, and one Independent.

THE Prime Minister of Hungary is a Presbyterian. Hitherto Presbyterians have found but little recognition in high places in Hungary. Under the direction of the Prime Minister, a bill has been passed by the Hungarian Parliament, giving the Presbyterian Church representation in the Upper House. This representation is to consist of five ministers and five elders, to be elected by the congregations, and it is expected that such representation will be a sort of counterpoise to the prelates of the Roman Catholic and Greek Churches, who have seats in that House. This must be regarded as a triumph of liberal sentiment in Hungary. It augurs well for the future of Eastern and South-Eastern Europe.

THE South Western Railway strike has occasioned increasing bitterness between the contending parties. Had there been the slightest inclination on the part of the railway management to meet representatives of the employes, there is no doubt that a rational adjustment of differences would easily have been reached. The indiscriminate shooting and the retaliatory incendiarism at East St. Louis have not tended to allay irritation of feeling. It is not a reassuring condition of things that in a free, enlightened and Christian country the wanton destruction of property and life can occur, simply because representatives of capital and labour choose to be unreasonably obstinate, when either by friendly conference or by impartial arbitration harmonious co-operation could be secured.

THE opposition to Mr. Gladstone's Home Rule Bill is very intense. What gives it strength is the fact that leading politicians who, during their political career have been his allies, have become antagonistic. Lord Hartington, a man who has a most sincere affection for the great Liberal leader, has, not without much personal regret, assumed a hostile attitude to Mr. Gladstone's proposal. By far the ablest speech in opposition during the debate was delivered by Lord Hartington. The enthusiastic meeting held in her Majesty's Theatre, had it been three times larger than it is, would have been densely packed to listen to the speakers. It is conceded that some kind of Home Rule is necessary for Ireland, and the strength of opposition to Mr. Gladstone's Scheme indicates clearly that the British people will not consent to dismemberment of the Empire.

WHEN the Riel agitation was at its height in the Province of Quebec excited people took to burning effigies of obnoxious Ministers. Effigy burning is a silly and ridiculous means of propagating political opinions, yet it has broken out at the other extremity of the Dominion, in British Columbia. The Legislature of British Columbia just before adjourning passed a Bill prohibiting all companies chartered under Act of the Local Parliament from employing Chinese on their works. Among the companies affected is the Canadian Pacific Railway, which proposed to build a branch line to New Westminster. As soon as the Company was apprised of the Anti-Chinese Bill, it refused to build the line. Subsequently the people rose in their wrath, and hanged members of the Legislature in effigy, and afterward cremated the effigies—not the members. This is a burning shame.

THOUGH the *Scottish Reformer* frequently and strongly dissents from the ecclesiastical opinions vigorously expressed by Dr. Herbert Story, of Roseneath, it is not blind to his just claims to succeed Principal Tulloch in the Clerkship of the General Assembly. It says: There is next to a universal desire within the Church that Dr. Story should be appointed to the vacant clerkship, but his promotion is challenged. As he said in Glasgow the other night, "There being several Richmonds in the field and one Caesar, it was a very hazardous adventure upon which he had embarked." As for the Richmonds, some of them may have their friends; and as for the great Caesar, Trant hath need of him, and the Assembly will willingly leave him free for the pursuit of theological study, and the illumination of St. John for the benefit of a dense and perverse generation. Dr. Story, if he cares for the Clerkship, ought to get it, not as a reward, but because of all men available, he is the most competent for the discharge of the duties.

SCOTLAND, says the *Christian Leader*, has lost one of her most notable men of the present generation by the death on Sabbath last of Dr. Thomas M'Lauchlan in his seventieth year. The pastor of Free St. Columba Church, Edinburgh, for nearly thirty-seven years, he was one of the Disruption ministers, having been settled as colleague and successor to his father in the parish of Moy, Inverness-shire, as early as 1838. He represented the finest type of the Highlander, and for the Highland people did more than any other man of his generation. In mind, as in body, a giant among men, his gifts were remarkably diversified. A preacher of commanding power, he was also a wise man of affairs, skilful as an organizer of schemes that were generally crowned with success. His contributions to Celtic literature placed him in the front rank of scholars. It was he who transcribed and translated the "Book of the Dean of Lismore," and his history of the early Scottish Church from the first to the twelfth centuries is recognized as a masterpiece.

DURING the discussion of Dr. Cameron's motion for the disestablishment of the Church of Scotland, on being appealed to, Mr. Gladstone at once responded. His speech was a brief one, but it made his position sufficiently clear. He did not mean to vote either for

the motion or the amendment. He spoke generously of all the Presbyterian Churches of Scotland, and raised some protest from the Opposition side by his declarations as to the injustice which drove the Free Church out of the Establishment at the Disruption. Similar protests were made against his repudiation of the doctrine that he pledged the Government in Mid-Lothian to vote against Dr. Cameron's motion. He repeated with emphasis that on that occasion he spoke only as a private member and not as the chief of a Government. For himself he intended to adhere to his pledge, but he did not seek to bind others. If he voted for the motion, he would regard it as an engagement to set about disestablishing the Church of Scotland. He did not lay down rules for others, but the rule he had always laid down for himself was not to vote for abstract resolutions if he was not prepared to act upon them, and he did not mean to depart from that attitude, but would prefer to let the question ripen till the people of Scotland declared themselves more decidedly than they had yet done.

DR. TALMAGE, as most of our readers have doubtless observed, preached an excellent discourse on the newspaper press, taking a comprehensive view and making a just estimate of the importance of this great and powerful institution of modern civilization. He fully appreciates the difficulties and temptations incident to journalism, and no doubt says many things that the average reader did not think of before. As might have been expected, the discourse has called forth not a little criticism. The following from a New York daily is by no means a bad specimen: Even if all that was true, however, it would be no excuse for bad work and bad morals on the part of newspaper writers. A man ought to conduct himself as well as he knows how, and to do his duty as well as he can, whether he gets sympathy or not. He alone is responsible for what he does. Experience of the weaknesses of human nature, instead of driving him from religion, should rather make more attractive to him the beauty of religion, and strengthen his conviction of its necessity. It is no justification of his pandering to a vicious taste that the appetite of the public is diseased. Nor is poor pay a sufficient apology for poor work. . . . Oh, no, Brother Talmage, newspaper writers are not in a bad way for lack of sympathy, and instead of being excused for their shortcomings they should be held up sharply to their duty by the public.

RECENT events have not impressed the Rev. Mr. Longley, of the Dominion Methodist Church, Ottawa, with the necessity of abandoning plainness of speech. In a recent sermon on "The Signs of the Times," he dealt with the family, domestic and social side of life. One of the most striking and saddest features of family life was that too many children die. There were in Ottawa, he said, as in other centres, institutions claiming to be benevolent, receiving assistance from the public purse, but which should be swept from the face of the earth, where fallen women resorted to hide their shame from the earth, and after a brief period of absence once more took their places in respectable society, their crime, thus hidden, being stripped of some of its consequences, and the path of evil being to them made more easy through having the thorns plucked from it. He thought public opinion should be aroused to demand the abolition of these houses of refuge. The helpless little ones left there without their natural nurses were simply swept out of life. Even in Christian homes, he said, the children were too much neglected by their parents. He referred to the great inroads made upon home life by business, by religious meetings, by pleasure seeking, and deplored that such should be the case. These diversions from the home life were, he said, excellent in themselves, but certainly evils just at the point where they crossed the line of home life. He especially condemned roller rinks, which, he said, the testimony of physicians proved to be injurious, and which, with the attendant racing and betting, were morally hurtful.