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NOTES OF THE WEEK.

DISTRESSING news comes again from Africa. A message from Zanzibar reached London on the 10th ult., reporting that Captain Carter and Mr. Cadenhead, of the Royal Belgian Exploration Expedition, have been murdered by a chief named Wrambo.

THIRTY French Jesuits have settled at Pastrana, near Madrid, 150 at Barcelona, 80 at Salamanca, 50 at Ciudad Rodrigo, 40 at Vittoria, 100 at Burgos, and 40 at Saragossa. Municipal buildings or private mansions have in most cases been placed at their disposal. At Lisbon some French Jesuits have also arrived, commissioned to purchase and fit up buildings for schools like those about to be closed in France.

THE French Government continues its work of secular purification by the separation of clerical influence and interests from State affairs. General Farre, the Minister for War, has issued an order enforcing the immediate execution of the law suppressing military chaplains. It is further intimated that the Council of State, in a series of judgments delivered simultaneously, has dismissed all the actions which were brought by some zealous priests against mayors for interfering according to law with the Corpus Christi processions.

ALTOGETHER 4,800 works were published in India during 1879, but a good many of these were republications and translations. Under the head of biography were 36 works; drama, 119, and fiction, 199. To poetry, 717 volumes were credited, nearly the whole of them from native hands. India would seem to possess very few tourists, for there were only nine volumes of travels and voyages. Only two works on politics figure in the list. Only three out of 199 novels were due to European authorship. Bengal was responsible for no less than 71 native romances, Bombay for 43, Madras for 21, and the Punjab for 8. The Punjab, in spite of its industrial activity, had leisure for the production of 815 works, including 183 poems and 245 books on religion.

AN Australian Methodist periodical says: "Another fact we notice is that these Methodist churches are Presbyterian in their organization, and really ought to be represented in the Pan-Presbyterian Synod or Assembly. We are in full accord and sympathy with, and our services are very much like the extempore devotion and reverential worship of the Presbyterian churches. Our Conferences are General Assemblies under another name, and our District meetings and Circuit and Trustee and Leaders' meetings are almost literal transcripts of Synod, Presbytery, and Kirk Session. Certainly man proposes, but God disposes. John Wesley began his great work as a reformer of the Episcopal Church, but when that Church drove him out he fixed and crystallized the glorious result of his evangelical labours by organizing and legalizing a revived English Presbyterian Church, and called it Methodism."

THE Belfast "Witness" has the following very suggestive remarks in a late issue: "We are proud to say that in Presbyterian Ulster, though it has borne a full share in the losses and misfortunes of recent years, the farmers have in the main faced their difficulties like men. Many of them must have been put to great straits to fulfil all their obligations, but from few districts have we had appeals for either charity or even sympathy. We hope this fact will be remembered both by landlords and legislators, and that in whatever changes take place, those who have suffered rather than shouted will not be forgotten. There must be changes in the land arrangements, whether from legislation or the social necessities of the case. We hope, in whatever takes place, the farmers of Ulster, who have made the province what it is, will receive their due meed of recognition, and will have their rights and interests fully considered and guarded either in any commission that may be appointed, or in any law that may be enacted."

THERE has been considerable excitement in Switzerland over the *plebiscite* in the Canton of Geneva as to whether the Church should be separated from the State. The result has been a great victory for those who are in favour of Establishment. Out of 13,000 votes, only 4,000 were given for the separation. This result is partly due to the attachment of the people of Geneva to their National Protestant Church, so closely identified with the ancient glories of the Republic, and partly to a feeling that the suppression of the "Budget of Worship" would be regarded as a Roman Catholic victory. A writer on the spot says: "The magnitude of the majority against Disestablishment caused general surprise; for, though the coalition of a considerable section of the Moderate Liberal party with the ultra-Radicals and ultra-Protestants had rendered the result a foregone conclusion, the victors themselves did not count on so decided a victory. The vote was due, in fact, to a fortuitous combination of incongruous elements, and the religious difficulty in this canton is as far from being settled as ever."

A MEETING has been held in London in behalf of the Reformed churches in Spain, Portugal, and Mexico, under the presidency of the Bishop of Meath. The Bishop of the valley of Mexico made a statement of the condition of those churches, in which he said: "If we were to attempt to draw a picture of what might be seen in Spain and Mexico, he would ask them at once to dismiss from their minds any ideas they might have of what Spain was in the days of the Inquisition. He himself had been welcomed in that land by large congregations, some of them meeting in Roman Catholic buildings, welcomed also by former Roman Catholic priests, one of whom was on the platform to-day. The Bible was circulated freely, and there was a strange desire on the part of many to have their children educated in Church schools. At Seville they had organized an Episcopal church. Rome has never had a bishop for Madrid, but the little Spanish church stepped in and named one for that capital. . . . In Mexico they had a splendid cathedral building and a large stone parish church, fifty congregations, church schools where five hundred children were being taught, and twenty-two students were being trained as missionaries." Bishop-elect Juan D. Cabora, of the Spanish Episcopal Church, gave an account of the work of the Synod, saying that it was drawing up a confession of faith and would soon have a catechism. His own church at Madrid had last year given \$940.

IN an able speech lately delivered, in aid of the Princess Mary's Village Homes for Little Girls, Mr. W. H. Smith, Member of Parliament, dwelt upon a subject of vast importance, though little understood—that is, the proper training of such waifs and strays as those for which charities provide. He said: "I once went into a school where there were 300 or 400 children, and I found an admirable system of hot water distributed over the whole building, and machinery employed for carrying things from one part of the building to another, which was a great economy of labour. I was told that the results were most satisfactory, excepting where the poor child left the school at thirteen or fourteen years of age and obtained a situation. The child came back frequently with tears in its eyes to tell the matron that she was called upon to do household and other work which she had never contemplated as necessary in the ordinary duties of life. She had never received the training which would fit her to do the work in a small family." Now, this is precisely the fault which is to be too often found with benevolent establishments. The children are well cared for, fed, clothed, taught to read and write, and then, unhappily, turned out into the world helpless, for the lack of that very class of information which they most require. Nor are they alone the sufferers. The community is also troubled; for, in place of having good domestic servants provided for it, who would do satisfactory work for generous pay, it is unable to procure domestics who are trained, or who have any knowledge of the duties they are desired to perform.

THE Commissions of the Scottish Assemblies were summoned to meet on the 10th ult. In the Established Assembly Hall there was not a quorum. In the Free Assembly Hall there was a full House, the large attendance being due to the interest attached to the case of Professor Robertson Smith. Before this case was reached the ordinary business was overtaken. Appropriate references were made to the loss the Church has sustained by the death of Lord Kintore and Dr. Bruce. Dr. Wilson briefly referred to the position of the Sustentation Fund, and mentioned that the Presbyteries were being visited by deputations, with the object of reviving an interest in this great scheme of the Church. A resolution having reference to the S.P.C.K., was adopted, and satisfaction expressed that the Government proposed appointing a Royal Commission to deal with educational endowments. At the same time the Commission resolved to ask that the members of the Royal Commission should be of a more representative character, and that before the appointment the people of Scotland should be afforded an opportunity for expressing their views in regard to the powers to be entrusted to it. The debate on Professor Robertson Smith's case occupied several hours. Dr. Wilson proposed the appointment of a committee to examine Professor Smith's writings, and to consider their bearing, and to report to a special meeting of Commission in October. Mr. Charles Cowan submitted a motion to the effect that no action be taken until the case is brought before the Assembly next year. Professor McGregor moved that the Commission should, seeing that such matters as have emerged since the last Assembly are ordinarily dealt with by the Presbytery or the College Committee, take no action. Mr. Benjamin Bell submitted a motion similar in its object to that of Professor McGregor. On two of the motions a division was taken. Dr. Wilson's and Professor McGregor's the result being for Dr. Wilson's motion, 210; for Professor McGregor's, 139; majority for Dr. Wilson's, 71.

LETTERS from the missions of the American Board in Western Turkey show how Moslems are becoming interested in Christianity. In one village Mr. Parsons (since murdered) found a Turkish official who had obtained a New Testament years ago and now desired another. He had given the first one away to an interested Moslem. He said he had seen God. When asked how, he replied in the gospels. In another Turkish village the whole male population came together after evening service in the mosque to hear the Sermon on the Mount read. One Sunday Mr. Parsons and his servant were guests of a Moslem Kurd, who had become a Protestant and is doing valiant service for Christianity among his fellow Moslems. In Central Turkey the revival at Marash has continued. Sunrise meetings for converts have been held, and sometimes as many as twenty-five were present. The general meeting on Saturday evening was attended on one occasion by 400, and it continued two hours and a half. The people could not be dismissed sooner. "The stream of prayer, exhortation, confession, and praise flowed on without pause, a mighty, resistless river of divine influence." Fifteen asked for prayers. The church, which will hold a thousand, has been full since that event several times. So far, not less than 300 persons, it is believed, have been converted. These conversions appear to be very thorough. The people, though poor, raised in a very short time \$2,250 for a girls' seminary. The people are generally much more willing to help in the education of boys than of girls, and this is the only instance where so large a sum has been given for a girls' school. In the Eastern Turkey Mission, likewise, there is much to encourage. There are now thirty-three churches, with 1,806 members, of whom 119 were received the past year on confession of faith. The attendance on public worship has increased from 7,898 to 8,470, and the Protestant community from 11,174 to 11,749. The scholars have increased from 4,227 to 5,194, or about 23 per cent., and the contributions have risen from \$5,125 to \$7,593.