

THE CANADA PRESBYTERIAN.

VOL 14.

TORONTO, WEDNESDAY, JULY 8th, 1885.

No. 28.

"In every respect a credit to the Presbyterian Church in Canada."—*Harris Gazette.*

THE CANADA PRESBYTERIAN,
PUBLISHED EVERY WEDNESDAY BY THE
Presbyterian Printing and Publishing Co.

"Without doubt the best religious publication in Canada, and a well come visitor to thousands of families."—*Stratford Beacon.*

THE PRESBYTERIAN is recommended by the General Assembly as "worthy the hearty support" of the ministers and members.

An Agent wanted in every congregation in the Dominion. Liberal commissions to suitable persons. Specimen copies mailed free on application. Apply at once to

C. BLACKETT ROBINSON, Toronto.

Notes of the Week.

A CLEAR case of how easily the beer and light wine theory of temperance can be practically upset is thus referred to by the *Montreal Witness*: If the sages of the Senate wish to know why people who have any practical knowledge of human nature do not wish beer and wine taken out of the Scott Act, they would find fifteen hundred reasons in the number of people who came home last Sunday from St. Helen's Island drunk. On that island nothing is allowed to be sold but what is called weiss beer. That is excepted because its makers have the impudence to say, and the authorities the imbecility to believe or to pretend to believe, that it is a temperance drink. The Scott Act forbids all alcoholic drinks whatsoever, and till that is enforced the licensed drunkard makers will find an easy way of legally accomplishing their mission. What a pandemonium St. Helen's Island is getting to be on Sundays under its present management! On that day it seems to be given over to villainess, and the one cause of the whole mischief is strong drink.

THE acquittal of the highly-excitabile lady who fired a shot at the New York dynamite braggart may be accordant with poetic justice; but it affords one more illustration of how easily juries are swayed by sentimental considerations. Crack-brained enthusiasts may be excused if they conclude from this and similar decisions in the United States courts of justice that under cover of a political mission and a suspicion of insanity they may fire at or stab any one against whom they have a grudge, gain notoriety and escape punishment for their crimes provided their lawyer obtains a jury amenable to sentiment. It is true that the heroine of the O'Donovan-Rossa comedy has spent some time in prison previous to the trial and that the harm inflicted on her victim was not serious, but at the same time strict justice and a due regard for human life did not require her unconditional discharge. The feeling of regret is certainly not deep because Yselt Dudley was acquitted. Even the dynamiters will consider themselves compensated by the gratuitous advertising the incident has yielded them. To maintain respect for justice, however, its administration should be consistent and impartial.

IN Carlyle's History of the French Revolution there is a graphic little picture of the sinking of the *Vengeur*. The crew fought with gallant determination, but the vessel, with the tricolour at the mast-head, went to the bottom. After going down like dauntless heroes, who would die rather than yield, the crew, we are informed, safely escaped in English boats. In later editions of the work the Chelsea sage explained that subsequent research had convinced him that the crew of the *Vengeur* had not perished as was dramatically represented, so he corrected his picture by the addition of the explanatory sentence. It was represented the other week that Dr. Sunderland, of Washington, President Cleveland's minister, had refused to preach because Fred Douglass, the distinguished champion of the coloured people, had gone to his church. Vigorous and telling were the comments on Dr. Sunderland's illiberality. They were sound and just, on the supposition that the incident on which they were based had occurred, but it turns out, on the word of Fred Douglass himself, that the report is absolutely base-

less. Righteous indignation is all very well, but it should be directed against mendacious fabrications, not founded upon them.

ON the subject of presentations to ministers a correspondent of the *Christian Leader* writes: I cannot overlook the fact that ministers, particularly those with small stipends, may, through circumstances over which they have no control, be reduced to such an impecunious condition as to necessitate supplementary aid in some shape. With the greater number of presentations, however, I have little sympathy, because the pastors who get them are in many cases neither the most needful nor the most deserving. In my experience as a newspaper reporter some curious incidents connected with presentations have come to my knowledge. Some years ago I happened to be present at a church soiree where a presentation was made to the minister. A purse supposed to contain twenty-eight sovereigns was handed to the rev. gentleman, for which he made a suitable reply. Afterwards, however, it was found that the purse contained only a few coppers and a receipt for £28, the golden coins having been abstracted by a shop-keeper connected with the congregation who took an active part in getting up the presentation, and with whom the minister had been running an account. This stroke of sharp practice proved most disastrous to the church. It had the effect indeed of breaking up the congregation.

OF late several dignitaries of the Roman Catholic Church have spoken out strongly in favour of the better observance of the Christian Sabbath. The council at Baltimore gave important testimony concerning the right of the people to enjoy the rest and religious privileges of the sacred day. It is to be regretted that in connection with recent services there has been at least a practical deviation from the sound position recently assumed by leading prelates of the Romish Church. Whether the Sabbath is the day best fitted for the laying of the corner-stone of a new church is a matter with which we have no concern, they have to decide that for themselves. As concerns themselves Protestants have a decided opinion on this matter and their practice corresponds with it. Parading the streets with bands of music certainly disturbs the quiet of the Day of Rest and such was the case on a recent Sabbath in this city in connection with laying the foundation stone of a new church. The same occurred on a larger scale at the opening services of the new Cathedral in London. Special trains were run on most of the railways leading into the city, and a large procession with bands of music paraded the streets. By Protestants generally this is considered inconsistent with the sacredness of the Sabbath day.

DESPITE recent aberrations, New York judges have in several instances given decisions indicating that the reign of laxity is coming to a close. The audacious and designing schemer need no longer count on the influence of friends and money and a dexterous use of legal technicality to save him from the just punishment due to dishonesty. The conclusion of the trial of James D. Fish, who, in complicity with Ferdinand Ward, wrecked the bank of which he was president, has given much satisfaction to honest men. His lawyers endeavoured to get the conviction set aside or at least modified; but the judge declared that so far as the question of guilt or innocence is concerned, there is no distinction between a loan in bad faith for the purpose of defrauding the bank, and an application of money with like intent in a form other than that of a loan. A loan of the money of a bank by the president of the bank in bad faith, is no loan in the sense of the law; it is simply a fraud. The extreme penalty is ten years in the State Prison, and this was the sentence imposed by Judge Benedict. In giving sentence, the latter said to Fish: "A more shameful or more lawless abuse of the powers of a president of a national bank can scarcely be mentioned. It is proper, therefore, in order that a fitting punishment may be meted out to you, and in order that others may be deterred from committing similar offences, that the ex-

treme penalty of the law shall be pronounced on you. A merciful consideration of your age forbids a cumulative sentence." Mr. Fish is now sixty-four years old, and if he receives the usual allowance for good behaviour, his term of imprisonment will be six years and eight months. This righteous verdict and sentence helps to clear the air very much.

THE Rev. Principal King, of Manitoba College, Winnipeg, occupied his former pulpit in St. James Square on Sabbath week. On reading an intimation which had been put into his hands, calling, on the part of the Women's Foreign Missionary Association, for supplies of clothing for the Mis-ta-was-sis Indians, Dr. King said it was gratifying to know that, partly as a result of the recent troubles, a much greater interest was being felt in the spiritual welfare of the Indians of the North West, and that steps were being taken to have the work of the Presbyterian Church among them more vigorously prosecuted. The Government also might be expected to discharge its treaty obligations more faithfully than it has been doing in the way of providing schools for the bands of treaty Indians. It was a matter of great thankfulness that so far as known no Indians who had come under the influence of the Protestant Churches have taken part in the rebellion. And when he said Protestant, he must not be understood as implying that the Indians under Roman Catholic influence had acted otherwise, for his acquaintance with the facts did not warrant him in making any statement regarding the part taken by the bands among whom Roman Catholic missionaries were at work. He might say, however, that he was in possession of no evidence by which that Church could be held responsible for the troubles which had brought so many homes both in the East and in the North-West irreparable loss, and with his present light he doubted whether any such evidence could be produced. It was undeniable that the Roman Catholic priesthood had suffered in connection with the troubles to a degree beyond the ministry of any other Church. It was our duty to do all the good we can, but mutual recrimination would do no good.

AT the annual reunion of the London Presbytery of the English Presbyterian Church held in the lower room of Exeter Hall, Dr. Oswald Dykes discussed the relation of the Church to the masses about to be entrusted with political power by the passing of the Franchise Bill. There were, he said, those who preserved their self-respect and who scorned to accept either private or public charity. And there were those who, devoid of shame, would take help from any source. That distinction was a broad and real one. The one was a disgrace to our civilization; the other maintained the dignity and honour of our country, and included the great bulk of the industrial classes of England. The work of our Church had been, he thought, too exclusively directed to the inferior class, and he was not sure that the right machinery was at work to reach the self-respecting artisan. He could not be bribed or missioned into accepting Christianity. He was of opinion that a very small percentage of them yielded any homage to the Church of Christ; some placed it as low as two, but it did not exceed more than ten per cent. It was a most serious question, but it must be faced. Their power in the State made it of the utmost importance that they should think aright regarding Christianity. Dr. Dykes did not think mission halls would do the work. It was the Church itself that should go and present the truth, meeting them in a frank, generous way, showing them the reasonableness of the Gospel of Christ. The man who could undertake the work was not to be found every day; but it was well worth waiting for him, and he would be worthy of ample support when found. To have a real working man's church would be a moral backbone to these people. They were now remarkable for their workmanship, their intellect and their character. "I want to get at them, and we ought to get at them," said Dr. Dykes, and much responsive feeling; "we want to go to them as messengers from Him who is their Lord and ours."