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THE CANADA PRESBYTERIAN,

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Notes of the Week.

IN France since 1874 over 23,000 school savings banks have been opened, and children have deposited nearly half a million sterling. Birmingham followed with two school penny banks in 1876, and £217 in deposits; last year it had eighty-six such banks, and £3,000 were deposited. Liverpool and other towns are following.

THE exposure of spiritualist humbugs continues. At a seance in Manchester, N. H., recently, a citizen of that place laid hands upon a "spirit" and was promptly clubbed by another "spirit," who proved to be the husband of the captured ghost. In the mêlée which followed the two mediums fared roughly. They left town next morning by an early train.

THE receipts of the Boards of the American Presbyterian Church reported in March were: Home Missions, \$131,974.53; Education, \$14,205.29; Foreign Missions, \$107,014.81; Publication, \$6,163.71; Church Erection, \$21,068.35—to the Manse Fund, \$25,200; Relief, \$27,020.74; Freedmen, \$46,563.27; Colleges and Academies, \$18,166.71; Committee on Temperance, \$561.96.

LAWLESS attempts to redress grievances, real or imaginary, are both foolish and injurious. The cowardly attacks on Chinese labourers in California have provoked bitter feelings in China. Missionaries there are painfully aware that an infuriated populace may without nice discrimination resort to retaliation and dreadful results may ensue. It is a sad commentary on the condition of a Christian country that sends missionaries to the heathen, and at the same time permits murderous assaults on Chinese immigrants.

THE American Congress of Churches is this year to be held in Cleveland, Ohio, on the 25th inst. and two following days. A definite announcement of arrangements has been delayed on account of incomplete negotiations with railway companies regarding return fares. Over certain lines rates of travel to Cleveland and return have been arranged for at one fare and a third. Full fare will be paid going, and definite announcements during the Conference will be made as to terms secured for return.

THE *Interior* says that the only way to save the masses is to build chapels in the destitute places and man them with pastors—"preachers who will not kindle shavings-fires of religious enthusiasms and then go off and leave the dead ashes; but men who will work diligently in the field, and utilize all the new soldiers they are enlisting, and organize them into churches." This is so true, so rational, too, that no sober person will contradict it; and yet there is a tendency in the direction of the churches following the people off to the suburbs and leaving the masses churchless and chapelless.

THE Rev. H. D. Powis, a worthy and esteemed Congregational minister, has retired from the pastorate of Zion Church, Toronto, after labouring for eight years. There was a large attendance of the members of the congregation and others at a farewell social held in Zion Church last week. An address, expressive of the appreciation in which Mr. and Mrs.

Powis were held by the congregation and others, was read and appropriately responded to by Mr. Powis. A number of ministers of other communions were present. Mr. Powis leaves for England, bearing with him the esteem and respect of all who know him.

THE *Witness* says. The Government have determined to institute an investigation into the recent revolt of the convicts of St. Vincent de Paul Penitentiary. The escape of Vig will give them new matter for serious inquiry, and will suggest haste lest all the internal evidence disappear. The investigation should, like that lately held in Toronto in connection with the Central Prison, be with open doors. The public have a right to know the causes which resulted in a revolt which would have proved a very serious danger to peaceful citizens had it succeeded. If this is done, the farce which does duty for our inquest will have had no bad result.

AT the meeting held in Toronto last week in favour of the Temperance movement and at the Synod meeting in Galt, it was clearly expressed that Prohibition was the only means by which the evils of intemperance can be restrained. The Scott Act is accepted as the best possible measure at present, but is not regarded as a finality. It is generally agreed that in no county in Ontario has the measure had a fair trial. Now that one of the opposing causes, conflicting jurisdiction, has been removed, and the Provincial Government more free to deal with infractions of the law, the friends of the Act may a year hence see many of their anticipations realized. The Toronto Commissioners have courageously refused licenses for the sale of intoxicants on the Island.

THE great Colonial Exhibition in London has been opened with brilliant ceremonies and under most favourable auspices. Her Majesty the Queen graced the occasion by her presence, and the Poet Laureate furnished the opening ode, a highly meritorious production. The subject of the poem is by no means devoid of inspiration, but in the light of Baron Tennyson's poetic achievements it is another illustration of the fact that poetry cannot satisfactorily be made to order. The presence of many Canadians at the opening is chronicled. All reports thus far received agree in speaking of the Canadian exhibit in the highest terms. Visitors to the Exhibition will be induced to take a more lively interest in the condition and prospects of the Dominion of Canada.

THE Synods of the Irish Presbyterian Church have been in session, and the principal subjects on which interest has chiefly centred are the Home Rule proposals and the organ question. On the former there is almost unanimity of opinion that Mr. Gladstone's measure should be rejected. The Presbyterians of Ulster are firmly convinced that Home Rule means Rome Rule. There is a strong conviction that their rights will be disregarded. Whether this belief is well founded remains to be seen. Regarding instrumental music a tendency is apparent of a more pacific and conciliatory disposition to seek for a practical solution of a question that for many years has proved a disturbing element in the Church. When wise counsels and a generous disposition prevail extreme views give way to harmonious action.

LAST week witnessed terrible events in the streets of Chicago and Milwaukee. A wild and desperate atheistic socialism attempted to reproduce in a free country the fearful scenes of the Parisian commune. The result has injured, in the estimation of many, the constitutional movement for improving the condition of the toiling masses. These murderous outbreaks have brought desolation into many homes, and maimed for life the guardians of the peace. But for the vigilance and courage of the authorities Chicago might have been laid in ashes a second time. Honest workmen deplore as heartily as any class in the community the awful havoc these inhuman anarchists have wrought. There is a settled determination to bring to

justice the ringleaders and all who have guiltily participated in this purposeless and brutal crime against society, which will everywhere meet with cordial approbation.

COMMENTING on the diminished revenue from intoxicating drinks, alluded to by Sir William Vernon Harcourt in the British House of Commons, the *Christian Leader* says. Last year showed the greatest falling away yet recorded in the revenue from wines and spirits. So it was only natural that the Chancellor of the Exchequer should have something to say on the subject in his Budget speech. What is the explanation? Are the people becoming of more temperate habits? do they buy less drink because they have less money to spend in drink? or are the excise and customs returns deceptive with regard to the actual amount of alcohol consumed? Sir William Harcourt inclines to the belief that there has been a genuine tendency to voluntary abstention or moderation. We do not see how any sensible man could arrive at any other conclusion. The widespread social change in the matter of drink during the past decade must be obvious to every one. In many thousands of homes it amounts to little short of a revolution, and a blessed one it is, too, not only securing good in the present, but holding out the prospect of a brighter day still in the future.

IN an article on "Troublesome Foreigners," the *Philadelphia Presbyterian* says: The question of restricting emigration is not one of local importance, but universal. The Chinese are no more to be dreaded than the turbulent Irish, and can as safely be trusted with citizenship. The Chinaman is no more to be dreaded than a large class of Germans or Poles or Hungarians. These hostiles will force the issue of their exclusion or their forceful subjugation here. It is the question of existence as a country distinctly American that we must confront. Will we keep our country in a condition to tolerate everything but proscription, and especially persecution for opinion's sake? These hostiles are here because the ruling principle in this country has been to tolerate all men who themselves, in the struggle for existence, tolerate those who are in the conflict for life. Imported diabolism will not be tolerated here. This country will not be forced into and continued in the agonies of financial distress to please that class who have found an asylum from oppression only to become the propagandists of an oppression saturated with the politics and policies of the Inquisition.

BETWEEN the opinions of intelligent men on the relations of capital and labour and the pernicious teachings of anarchic demagogues there is a wide gulf. Mr. Arthur, Chief of the Brotherhood of Locomotive Engineers, in a recent address, says: No man has any right to say to another, "thou shalt" or "thou shalt not"; and in the violation of this principle is where the trouble lies among the workingmen to-day. We have no business to say that an employer shall employ or shall not employ this man. A man has a right to belong to any organization, provided it is not contrary to the law. We say no man has the right to say to another man that he must not belong to an organization. And, too, we have no right to go to the companies and say, "You must not employ that man." We oppose this way of doing things, on principle. Unless a man is a rascal, you have no right as superintendent or master mechanic to prevent him from getting employment elsewhere, because he does not suit you; for he might suit somebody else. The great trouble is there has been too great a chasm between capital and labour, and we should strive to bring them closer together. There should be no antagonism. There is no occasion for it, and though I want every labouring man to hold up his head and look his employer squarely in the face, I want him to remember that capital, as well as labour, has rights which we must respect. We cannot do without either. Both are essential to the prosperity of the country. There should be no clashing between them; there need be none.