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NOTES OF THE WEEK.

THE New York "Observer" of the 19th inst. says: "Rev. R. H. Hoskin, of the Presbyterian Church in Canada, has been in this city for the last few days, being very cordially received by his ministerial friends and others, to whom he comes with warm commendations from the North."

AN American exchange says. "The business of burning churches has fairly begun. We have recorded several instances. The moral of it all is: Examine the furnaces and flues, and see that the sexton does his duty and looks after the fires. An ounce of prevention is worth a dozen churches after they are burned."

IT is not well to measure ourselves with ourselves only. A far-fetched comparison is sometimes wholesome. Is it quite satisfactory to all concerned that an old Scotch town should get ahead of our spick and span new Canadian cities in the matter of liberality at church bazaars? An enterprise of that kind, conducted in connection with the Free Gaelic Church, Greenock, Scotland, on the three days immediately before Christmas, yielded the sum of \$7,000.

THERE appears to be a movement in the direction of further union among the Methodists. The amalgamation of the Wesleyans and New Connexion Methodists, under the name of Canada Methodists, having been accomplished and found to work beneficially, it is now proposed that a union take place between them and the Primitive and Episcopal bodies. The agitation, however, being as yet only in the anonymous letter stage, it may possibly lead to nothing.

THE daily press of this city justly condemns the conduct of the Chief of Police in refusing to furnish the information possessed by his department for the prosecution of keepers of disreputable houses. It is most disgraceful that such places are permitted to flourish here in scores under such auspices, whilst in other cities of the Province the officials are always on the alert to frustrate every attempt at their establishment, and to stamp out the beginnings of the evil as they would the outbreak of a plague. Cannot the Chief of Police, in this matter, be compelled to "move on?"

At the annual meeting of the Ontario Branch of the Dominion Alliance, recently held in this city, there was considerable discussion regarding the working of the Scott Act in the county of Halton. The chief difficulty appeared to be the hostility of the Inspector, and the remedy proposed was the appointment of a Specially Magistrate for the county. A delegation was appointed to wait on the Government for the purpose of advocating the introduction of temperance text books into the public schools, the prohibition of the sale of liquors to minors, and the amendment of the Crooks Act by the abolition of grocery liquor licenses.

THE commendable effort to neutralize the temptations of the bar-room by the temperance coffee-house is meeting, wherever it is tried, with the most encouraging success. Of the house opened in Hamilton the other week, as already noticed in this paper, the popularity is daily and deservedly increasing. In many respects it is a model of what such establishments should be. The place is very tidy; the viands, served in an unexceptional manner, are of excellent quality and well cooked. Upstairs a spacious apartment is furnished with newspapers, periodicals, writing materials, etc. Materials for a quiet game of chess or draughts are provided for those whose leisure permits such an indulgence. It is peculiarly gratifying to observe that the coffee house is so largely patronised by the classes for whose benefit it is specially designed. The encouraging has been the success attendant on their first venture, that the company are arranging for

the speedy opening of four similar establishments in different parts of the city. Those contemplating a like enterprise in Toronto may be assured that in seeking to promote practical temperance and real comfort, they will meet with the most hearty appreciation. The sooner it is started the better.

AT the ordinary meeting of the Free Church Presbytery of Edinburgh, Scotland, on the 28th ult., Mr. McEwan called attention to a newspaper paragraph which had appeared with reference to the statement by Dr. Walter Smith, on the occasion of the ordination of office-bearers in the Free High Church, that their adherence to the subordinate standards was in so far as these agreed with Holy Scripture. Mr. McEwan maintained that such a statement involved this, among other issues, that the ordination of the office-bearers was vitiated, and that the Presbytery would be bound to declare it null and void. Dr. Smith explained the circumstances under which the statement was made, and said that he had no difficulty in making it, on the ground that it was merely an avowal of the doctrine of the Confession of Faith itself, that the supreme authority, in determining all matters of doctrine, was the Holy Ghost speaking in the Scripture. After some discussion, in the course of which the proceeding of Dr. Smith was generally condemned, it was agreed, on the motion of Sir Henry Moncreiff, to appoint a committee to confer with the minister and office-bearers of the Free High Church on the subject, the committee being instructed to report the result to the next ordinary meeting of Presbytery.

A DUMFRIES paper records the death, at the age of ninety-two, of a venerable matron, Mrs. Ewart, a resident in Maxwelltown, who, by the singular part she acted in a Non-Intrusion meeting held in that burgh during the pre-Disruption controversy, had acquired something of the reputation of a modern Jenny Geddes. The meeting was held in the parish church in January, 1840, and was addressed by Dr. Guthrie, Dr. Elder, and Dr. Begg, three divines who had not then acquired the degrees or their fame; but confusion was introduced by the proceedings of a party of Chartists, and the clergyman and a considerable part of the audience having left, Mr. Andrew Wardrop, a noted local character of the time, and a blacksmith by trade, was voted into the chair. He was ascending the stair to the precentor's desk, when Mrs. Ewart collared him and pulled him to the bottom, where he was glad to make a lodgment in a seat in the area, the irate dame accompanying her act with the emphatic exclamation, "Come doon, ye blackguard; come doon, ye blackguard." Her conduct was greatly applauded at the time; and she received as a token of the admiration elicited by it a presentation of a handsome dress and a Bible.

THE following statistics of Presbyterianism in England and Scotland for the past year have been compiled from authentic sources. Established Church of Scotland: 16 synods, 14 presbyteries, 1,560 churches and preaching stations, 1,660 ministers and licentiates; total number of communicants, 520,000; number of Sabbath schools, 1,952; teachers and officers, 17,430; scholars, 187,418. Revised for Home and Foreign Missionary purposes, £377,760. Free Church of Scotland: 16 Synods, 73 Presbyteries, 1,006 congregations, 1,634 ministers, 230,000 communicants. Foreign Missionary income, £75,000; raised for all Church purposes, including missions, £590,000. The United Presbyterian Church: 30 Presbyteries, 549 congregations in Scotland and Ireland, and 587 ministers, with a Church membership of 172,982. Foreign Missionary income, £32,536. Total Church income, £383,000. The Presbyterian Church of England: 10 Presbyteries, 272 congregations, and 7 stations, with 55,286 communicants; 18 Foreign Missionaries, with 5 Medical Missionaries, 65 Chinese Evangelists, 36 native Chinese students. Sabbath school teachers, 6,825; scholars, 61,125. Foreign Missionary income, £12,000. Total for all Church purposes, £205,930. There are also 20

Churches in England, formed into 4 Presbyteries, in connection with the Established Church of Scotland.

THE Scottish "Free Church Monthly" says. "Tried by the test of the number of candidates for the ministry, our Church is in an exceedingly hopeful condition. About forty regular students have entered the first year's class in the New College alone. The total number in attendance exceeds 120, including the usual contingent of students from Ireland, America, Bohemia, Hungary, and other foreign countries. An excellent spirit prevails in the New College. The evidences of spiritual fervour are as conspicuous as the signs of vigorous intellectual life. The new Professor, Dr. Laidlaw, has already gained great influence as a teacher, and has taken hold of the minds and hearts of his students. Sermons for students have been delivered since the beginning of the session on Sabbath afternoons in the Tron Church. The attendance both of undergraduate and of theological students has been sufficiently large to prove that there was a call for such services. The preachers have been the professors themselves, and ministers specially qualified to impress and influence young men.—The Free Church College at Glasgow has begun the new session with twenty-one students of the first year, twenty seven of the second, twenty-one of the third, and twelve of the fourth—making in all eighty one regular students, besides fifteen others. Many of those who have entered for the first time have taken a distinguished place during their University course.—At Aberdeen the number of students in attendance this session is twenty-three, of whom two are private. There are six regular students of the first year."

THE "Methodist" gives the points of what the Rev. Washington Gladden has written in the "Century" for January, concerning the divorce disease which is afflicting in greater or less measure the whole Christian world: "In Catholic countries legal separations, in Protestant countries legal divorces, are multiplying. In the United States the increase in divorces is very rapid. A divorce to each ten marriages is granted in some New England sections, and in the Western Reserve of Ohio. The laws of many States make divorce easy. South Carolina grants no divorces; New York only for adultery; the rest for the asking. What is the cure? The 'Methodist' pointed out three years ago that the various agitations for rights have much to do with the matter. Mr. Gladden finds the same cause—the family is attacked and threatened with ruin by individualism. The divorce disease rages most violently where reforms of society are most advocated. In the chase after the perfect, we are forgetting that there are duties as well as rights, and that precious values lie in the social order that we are convulsing with our agitations. What remedy? Mr. Gladden would, (1) put a check on rash marriages; publish the bans in the newspapers, give the law and the clergyman some work, in which to ascertain necessary facts; let there be licenses for marriage based on sworn statement; stop hasty marrying. (2) Revive the study of the family as a human and divine institution, and measure reforms by their bearings upon the well-being of our family life. (3) Reduce the legal causes for which divorce may be asked to two or three well-defined ones, and compel the judges to do this business themselves instead of farming it out to attorneys without practice. (4) Get a uniform system of law on this subject. To the plan of a national divorce law there will be objections; the objections are not valid, but respect the fact of their existence, for such a law is not necessary. Let there be concert among the people of the States to bring about a common law of divorce. Let each State appoint two or three commissioners as members of a general commission to consider the whole subject, and report a common statute to be adopted in all the States. Christian people can compel the Legislatures now in session to organize this commission; two years from now the new statute might become the law of all the States."