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## NOTES OF THE WEEK.

THE recent attempt on the life of the Queen has created but little alarm. No political significance appears to attach to it, and the predominant feeling is one of thankfulness for Her Majesty's escape.

ON the strength of the recent decision of the Privy Council in the matter of the Temporalities Fund of the late Presbyterian Church of Canada in connection with the Church of Scotland, the Anti-unionists of Galt have taken forcible possession of St. Andrew's Church there.

AMONG the petitions recently presented in the Dominion Parliament, was one from Queen's College, Kingston, for authority to occupy the same position with regard to the Presbyterian Church in Canada, as they did in connection with the Presbyterian Church of Canada in connection with the Church of Scotland.

AT the Sabbath Conference to be held at Pittsburgh, Pa., on the 28th, 29th, and 30th of this month, Rev. W. T. McMullen, Convener of the Committee on Sabbath Observance of the Presbyterian Church in Canada, will read a paper on the Condition of Sabbath Observance in Canada, and the kind of co-operation needed between the two countries.

FROM the top of the tower of St. Lambert's Church, at Muoster, in Westphalia, has just been taken down the iron cages in which were suspended, 345 years ago, the corpses of Johannes von Leyden, Kuipperdolling, and Krecthing, the rebellious Anabaptist leaders. One of the workmen who helped to remove them is descended from Krecthing, and bears that name.

IN 1881 there were only 123 towns and cities in Massachusetts in which licenses for the sale of intoxicating liquors were granted, including those which voted in December. This leaves 222 towns and cities in which no licenses were granted. Some of these towns did not indeed vote on the question directly by yea and nay, their town meetings having been held before the act of the Legislature authorizing such a vote; but they elected selectmen who refused to grant licenses. These 222 towns in which no licenses were granted have a population of 961,448, and the 123 towns and cities granting licenses had a population of 822,038. This gives a majority in the State of 139,010 in towns which granted no licenses. Such is the progress towards prohibition in Massachusetts.

SUNDAY labour is classed by a keen-sighted Glasgow evangelist, along with Popery and drinking, as one of the three greatest evils with which the missionary has to contend in the north-east wing of that city. To such an appalling extent does this labour prevail, that the question often rises to the lips of the Christian onlooker, Can this be Scotland at all? The men in general do not like it. One man was telling the missionary that he had laboured fourteen years on Sabbath, when his wife interjected, "And what richer are you now?" "None," was the instant response. The missionary was telling this in another house, when the wife, looking towards her husband, said, "It's the same with him. He has wrought on Sabbath for eleven years, and he is as poor as when he began."

MR. MOODY caused some amusement in the ministers' meeting in Glasgow the other day. The matter under debate was the order in which the special services should be held in the fifteen districts into which the city had been divided. The conference threatened to degenerate into a discussion on the relative importance of the different quarters of the city; one brother pleading for the "great east," while another, with good-humoured warmth, sought to remove the expression that the south side was a suburb. At one point the arrangements of the committee, which Mr.

Moody generally approved, were in danger of being departed from, when he smilingly remarked that he had "enough to do with the devil, the wor'", and the flesh, without having to fight with good men!" The suggestion which he had made was at once agreed to.

TWO American divines review Mr. Robertson Smith, the one in the current number of the "Bibliotheca Sacra," the other in the "Presbyterian Review." The ablest of the two articles is that in the latter periodical, which is from the pen of Prof. W. H. Green. He undertakes, with an unostentatious but none the less effective learning, and a lynx-eyed sharpness of research, to sift the critical value of Mr. Smith's positions. The tone of the critique is calm and free from asperities; but Prof. Green's closing sentence is pretty severe. It runs thus: "May we not say of this latest critical attempt that it has not achieved success? It has enveloped Mont Blanc in a cloud of mist, and proclaimed that its giant cliffs had for ever disappeared. But lo, the mist blows away, and the everlasting hills are in place!"

A COUPLE of American divines are at war just now about the Pharisees and Sadducees. Dr. Van Dyke, on the one hand, declares that the Sadducee is "always a more agreeable, and generally a nobler, man than the Pharisee." Dr. T. W. Chambers, on the other hand, asserts that most of our Lord's converts came from the Pharisees, there being no record of the conversion of a Sadducee, and concludes that the Pharisees were the better followers by far. "The Pharisee," says Dr. Chambers, "bigoted and formal, at least professed to hold fast by the faith and practice of the best part of the Jewish Church, and so far his influence availed for good; the Sadducee, on the contrary, by his denial of important truth, robbed religion of its most solemn sanctions and struck away the underpinning of morality." A New York editor, while admitting that Dr. Chambers' paper is scholarly and thoughtful, sides with Dr. Van Dyke, and declares that he would sooner dine with a Sadducee than lunch with a Pharisee, all other things being equal.

NOT in the foreign field alone is the missionary exposed to danger and hardship. Rev. E. Roberts, a home missionary in the Maritime Provinces, relates one of his recent experiences as follows: "I tried to go to P. E. Island according to appointment, but failed. I waited three days at Pictou for the *Northern Light*, got aboard, worked out to Pictou Island, where she became hopelessly fixed and jammed in ice two feet thick. She drifted about in a succession of terrific storms, and was once in imminent danger of having her bottom torn off by a reef with which she came in contact. For ten days I was on board in great danger and discomfort. The captain advised us to try and get ashore in the ice-boat. We did so at the risk of our lives, through vast snow-drifts, broken ice, slush knee deep, treacherous gaps between the ice masses, open water, thin ice, thick ice, no ice, for seven miles to Caribou shore. It was a terrible experience. From Caribou I got to Pictou through immense snow drifts." Mr. Roberts afterwards made his way home to Harvey, N.B., where he had to keep his bed for a week.

THE following, from the "Christian Intelligencer," is commended to the consideration of those who are afflicted with the desire to have a re-statement of Christian doctrine and who are pestering others with the subject: "The Rev. John Hunter, of York, England, is delivering a course of sermons, the aim being, as he puts it, 'to re-state and affirm in the light of modern religious and scientific knowledge, the radical, essential, vital truth of the evangelical doctrines.' As has been the habit of such critics for a few years, Mr. Hunter does not 're-state,' but contents himself with asserting that the creeds, confessions and standards have become antiquated, and that the Church ought to remodel them. The same sort of assertion came from Maine recently, and even from Scotland,

and we gave an opinion on it. Now, will not these brethren be so kind as to cease from vague, indefinite assertions, and actually enter upon the work of re-statement? Will they not set in order a modernized creed, and tell the Church and the world just what they mean and just what they believe, and what they wish the Church to adopt? Is it not about time that assertion of the most general character should give place to specific statement? We respectfully ask for the improved theology adapted to the times, the system demanded by modern Biblical criticism and in harmony with modern science."

THERE is no good reason why the Sabbath school and the family should be antagonistic to each other. In the religious instruction and training of youth there is work enough for both; it is when they act in concert that each of them is at its best; and their united action gives results that could not be achieved by either alone. In any case the existence of the Sabbath school, or of the Church itself, does not in the smallest degree diminish the responsibility of parents. On account of certain tendencies in the opposite direction to be observed in the present day, prominence has been given to these views in our columns from time to time; the pulpit of our Church has also advocated them, as well as the Presbyterian pulpit and press of the United States; and we now find them supported by the organ of another denomination. The "Methodist" says: "We have, in recent years, read often with growing amazement that Sunday schools are depended upon by the Church to give her children religious instruction. It is a most astonishing theory, for it implies a communistic order of ideas—that children are not in the custody of particular persons called parents, but of a body of persons called a Church. If the Church has in this communistic fashion forgotten all about parents, and undertakes to do without their service of childhood, it is not very surprising that the Sunday school is "regarded as falling short of its duty." One good mother is worth several millions of Sunday schools; and no possible Sunday school can ever do the mother's work. If any are troubled on this subject, they will do well to labour for a restoration of parental obligations rather than for a Sunday school, which shall do away with any moral and religious uses for parents."

DR. KENNEDY, of Dingwall, has issued a printed address to the Free Churchmen of the Highlands, in which he condemns the Disestablishment movement, and calls upon them to resist the agitation. It is their duty, he states, to assert the right and duty of the civil magistrate to maintain and support an establishment of religion; and any action contrary to this "must be unfaithful and unconstitutional, and therefore both unwise and sinful." The Doctor furthermore demands that the Claim of Right shall be presented, and that the Free Church shall procure the endowments. He counsels the Highlanders to ask this for themselves, and exhorts them to keep firm hold of their principles till they get what he thinks is their own. The "Scotsman" says:—"There is something more than a rumour that this advice, in its application to the Highlands, is not altogether distasteful to some of the leaders of the Established Church. One or two Professors are said to view it with favour, and to be preparing to advocate it." Dr. Kennedy writes with much bitterness against Principal Rainy and the others who, in his opinion, "are now going to cast the Free Church banner away, and, for something less substantial and quite as earthly as a mess of pottage, to sell to infidelity the birthright of the Scottish people." One other suggestion of Dr. Kennedy's is that the funds of the Church might be made available for all in Scotland who adhere to the Confession of Faith. "Why not," he asks, "suggest the election, by all the Presbyterian Churches, of trustees, into whose hands the stipends would be put as they were set free by the deaths of the present ministers of the National Church; to be used in supplementing the incomes of ministers requiring aid in all the Presbyterian Churches in the country?"