

THE CANADA PRESBYTERIAN.

VOL. 17.

TORONTO, WEDNESDAY, JULY 25th, 1888.

No. 31.

Notes of the Week.

DR. PARKER, in a recent evening discourse at the City Temple said the readers of essays in the pulpit were pursuing a forlorn hope. They had powerful competitors in that field who would surely leave them behind; but when the preacher delivered his message with freedom, when he poured out the thunders of the law or the sweet evangel, he had no equal and would prevail. The same evening Dr. Parker invited contributions from strangers to his church repairs fund. Thousands from all quarters, he said, visited the Temple in the course of the year. The ground on Sunday for them, he knew, was Mr. Spurgeon in the morning, St. Paul's in the afternoon, and the Temple in the evening, and some one else the following evening. The allusion in the last clause was to Mr. Henry Irving.

ABSURDITIES die hard. The duel in France has survived most mediæval superstitions, yet Frenchmen who affect to sneer at superstition seem very loath to part with the so-called code of honour. For the most part encounters with weapons in the Bois de Boulogne are very ridiculous affairs, though occasionally a fierce contestant slays his antagonist; but no matter who falls or survives, the truth or falsity of the cause for which they fought is in no wise affected by the event. General Boulanger called Premier Floquet a liar. They fought with swords; the irate General got the worst of it; ergo, Floquet is no liar! Bishop Freppel thereafter announced a motion in the Chamber of Deputies to abolish duelling, but it met with little favour from that great deliberative body. How long is duelling to survive in France?

FROM the treatment meted out to the Salvation Army in Quebec it is apparent that the people down there are a century behind in the matter of toleration. It is indeed a lesson that is but slowly learned, but the common people of Quebec have a long way to travel before they overtake the average degree of toleration reached in progressive Christian communities. The members of the Salvation Army went, accompanied by their band, to hold an open-air meeting in St. Feye parish, in the immediate neighbourhood of the ancient capital. They were set upon by residents along the road, and volley after volley of stones were showered upon them, several being severely injured. It is said that revolvers were then drawn by the Army in defence, a proceeding in the circumstances easily understood, but not admitting of justification. If the Army is to become militant in the literal sense its best days are over. It is a sad commentary on Canadian liberty that a peaceable and "inoffensive" body like the Salvation Army can pursue their work only at the peril of their lives. Whatever else may be taught the people of Quebec by their priests, it looks as if the lesson of charity was omitted.

THOSE who responded for the American Churches to the Argyll Lodge reception to the members of the Presbyterian Council were Rev. Dr. Welch and Dr. Burns, of Halifax. Dr. Welch acknowledged the kindness of the reception accorded to the delegates from the United States. He believed the trend of thought was in the direction of fraternity. They needed to come closer together, and he, as representing America, locked hand with hand and heart with heart with the English Presbyterians. He believed he was selected to speak, because on his father's side he traced back his lineage to John Knox, and on his mother's side to a distinguished family of Dutch Reformers. For the Presbyterians of Canada, Rev. Dr. Burns, of Halifax, was a very capable spokesman. They had now in the Dominion, he said, 800 congregations, which stretched from the Atlantic to the Pacific coast. In Canada, the three Presbyterian bodies had solved the question of unity, and in coming over in the steamer with the Bishops of Saskatchewan and Oregon, they agreed on their return to convene a

meeting to discuss the possibility of a union of Anglicans and Presbyterians. They would see what would come out of this.

THE *British Weekly* says: Mr. Hughes made a good practical suggestion in his sermon on gambling. Since the law makes betting houses and lotteries illegal, Mr. Hughes proposed that the publication of betting news in a paper should also be made illegal. He would heavily fine and afterward imprison editors, managers and printers who pander to the gambling mania. It is time that respectable newspapers cleared themselves from the charge, under which many of them now lie, of making money out of a degrading and irrational pursuit. The Wood trial has shown once more the low trickiness that is constantly associated with horse-racing, and the immoral cynicism which it breeds in all who have to do with it. We have had fresh illustration of the fact that on the turf common honesty and straightforwardness have no place, that plausible cunning is rewarded with immense sums of money by persons who call themselves gentlemen. Once more we have had occasion to wonder how any man of character or position can have anything whatever to do with jockeys and jockeydom. It is becoming intolerable that in almost every newspaper, from the highest to the lowest, races and betting and the whole turf scandal should be a main topic, thrust into families and upon the notice of young people.

THIS is how a correspondent of the *Christian World* sums up the Mildmay Conference: Since the close of the Conference, I have asked myself again and again, what was the general impression produced upon my mind by what I saw and heard, and I must honestly confess that the question is not easily answered. On the one hand, there is much in these Conferences to interest, to edify, and to stimulate; they are, moreover, to be credited with the origination and zealous persecution of some of the noblest enterprises for the relief of human suffering and the evangelization of the world that our time has seen: yet I cannot but feel that their tendency is towards the encouragement of a type of piety which is lacking in the robuster elements of that exemplified and inculcated by the apostles, of a narrow dogmatism which refuses free play to intelligent inquiry and scientific criticism, and to a dissatisfaction with the organization and methods of ordinary Church life and work. The leaders of the movement would probably repudiate any tendency to Plymouthism, but none the less it seems to be in the air of Mildmay, and I very much question, whether it is possible for those who give themselves up to Mildmay influences to escape the infection. I have conversed with many whose experiences have been similar to mine, and I find that this is their impression too.

A CORRESPONDENT sends a brief account of the Pan-Presbyterian Reception at Argyll Lodge to the *British Weekly* in which he says: I mention without comment the fateful fact that exactly 666 were present. The Duke of Argyll was detained at the House of Lords, but Lord Balfour of Burleigh represented him well. There was also a lengthy diet of speech-making in a large tent. Drs. Donald Fraser and McLeod were felicitous in their addresses of welcome, and the responses were mostly eloquent. Among the speakers were M. Bersier, who has the orator's head and might be the brother of the late Henry Ward Beecher, Phillips Brooks and Robert Collyer. His speech was simple and in good taste. Other replies were more elaborate, especially that of Dr. Burns, of Halifax, who caused something like consternation by his stentorian voice. It penetrated to the refreshment rooms and pierced the consciences of those who were neglecting business. Some who hurried back arrived breathless, to hear Dr. Burns conclude, in a voice of thunder, which shook the tent, what seemed to have been a political quotation of very considerable length. The Moderator of the Church of Scotland, Dr. Gray, made a genial and

gentlemanly speech, in which he warmly eulogised the Duke of Argyll's services to Presbyterianism. The Moderator of the Irish Assembly concluded with a speech which traced all good to Ireland. I should not forget to say that the Rev. R. M. Thornton managed the whole most admirably, with the result that every one felt that the pleasure of the afternoon had been very little marred even by the rain.

THE Moderator of the Church of Scotland General Assembly, Dr. W. H. Gray, of Liberton, recently received a complimentary dinner at the Waterloo hotel, Edinburgh, attended by about eighty of his parishioners and other friends, presided over by Colonel Wauchope, of Niddrie Marischal, who avowed his conviction that their guest was the sort of man to bring about union between the Churches in Scotland. Dr. Gray said he preached his first sermon on 28th June, 1846, and though he was but three score and three, he has been a minister almost forty-two years. He spoke hopefully of the future of the Church of Scotland, expressing his belief that its last years had been among its best. Dr. Scott, at the dinner to the Moderator, said that within the last twenty years the national sentiment had been growing very strong in Scotland, and it was sure to develop itself in support of the oldest national institution, the mother of every institution which could call itself at all national. The Church was to-day stronger and healthier in every essential element than she had ever been in any previous period of her history. There was one thing in which it was not strong, and in which he hoped it never would be strong. It was politically weak and he sincerely trusted it never would be tempted to go in for political influence. It belonged to no political party; and for the paltry £12,000 a year which was all that could be proved that she got out of the national funds, she was accumulating as national property at least two and a half millions for the sake of the poor of the country at large. When the time of trouble came the Church would appeal, not to any political party, but to the people; and he was all the more hopeful since the franchise had been extended.

THE hymn book of the Anglican Ritualists is the subject of a searching criticism by Rev. Sir George W. Cox, in the *July Contemporary Review*. While admitting that some of the hymns in the collection are undoubtedly beautiful, he holds that the great bulk of the matter which makes up the volume cannot fail to leave a very painful impression on the mind of the reader. "the great majority are feeble and dull, while much of the matter is mere doggerel, which has crossed the borders of nonsense. If it was a hard matter to endure the doggerel which in 'Tate and Brady' was the result of hammering the old Hebrew Psalms into English rhyme, it is no less hard to tolerate doggerel, which is the result of a resolution to express and to enforce certain doctrinal or theological views, and to uphold the ecclesiastical system commonly known as that of Sacerdotalists." The critic censures the compilers of the book for their audacious tinkering of certain hymns, including even Toplady's "Rock of Ages"; and he declares that "there is something both astute and unscrupulous in the method which has been adopted for indoctrinating the laity of the Church, or rather those among them who are ready to abandon their right and duty of thought and judgment." He shows that the theology of the hymns is not that of the Articles or formularies of the Church; that each edition of the book has displaced the milder utterances of previous editions by more pronounced semi-Romanist doctrine; and that many of the clergy who use the book disapprove seriously of much which it contains, while many of the laity are even repelled and disgusted by language which is out of place beyond the borders of the Latin Church. This subject demands the instant attention of the Protestant clergy and laity of the Anglican communion. No device of the Ritualists has wrought more disastrously than their hymnal, so cunningly contrived and pushed by insidious arts into almost universal use.