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## Notes of the Week.

THE over-production of technically educated men and women, and the existence of "learned proletariat" is by no means confined to Germany. The *Journal des Economistes* has recently produced official statistics for 1889, showing a remarkably overcrowded condition in the ranks of elementary teachers. In the Seine prefecture the applications averaged forty-seven males for every vacancy, and one hundred and nineteen females. The pressure is strongest for positions in the drawing, singing and gymnastic departments.

MR. C. E. MACDONALD, of New South Wales, denounces church bazaars in the *Sydney Presbyterian*. The shooting gallery, lotteries, raffles, and other doubtful expedients associated with these are offensive, in his view, to all whose efforts are concentrated in conserving the dignity of the Church and the cardinal truths of the Bible. He does not wonder that the young have their standard of integrity poisoned and paralyzed, that the good accomplished in the Sabbath school is often destroyed by the bazaar, and that the Church staggers under the influence of such demoralizing agencies.

THE English Presbyteries are just now considering a remit sent down by the Synod on Ministerial Efficiency. The recommendations had been drafted by a committee, and the principal discussion gathers round the one which reads: If a Presbytery shall find at any time, either from visitation or otherwise, that the condition of a congregation is unsatisfactory, immediate attention shall be given to ascertain the cause; and if the cause be the imprudence, inefficiency, or unsuitability of the minister, the Presbytery may exercise the power of dissolving the pastoral tie and declaring the charge vacant, subject, of course, to complaint, and appeal to the Synod.

THE *Free Church Monthly* says of the Salvation Army: We would fain bless it altogether, but there are some things in it of which we are doubtful and others which seem to be decidedly wrong. One sees, however, how the friction of evangelical effort is reduced to a minimum by the acceptance of such an autocracy. Do not our own office-bearers and working members know well how much time and opportunity are wasted by reason of the freedom of view and action which necessarily exists in the Church? Yet could we welcome the proposal to put our Church under martial law, with one whom we need not name as primate and more?

THE Catholic Congress at Saragosa, Spain, has been very largely attended by prelates, priests, and a great number of Catholic laymen belonging to the Carlist and Conservative parties, including professors from the universities and eminent writers and journalists. Among the questions considered by the Congress are the re-establishment of the temporal power of the Popes, the condition of the Papacy at Rome, the necessity of the interference of the Church in public education, the necessity of curtailing the liberty of the press, and the exemption of scholars in seminaries from military service. Papers were read by Catholic divines and laymen on social questions.

AS confirming one of the things Dr. Pentecost did say, the fact is mentioned in the *Glasgow Daily Mail* that the provost of a certain Scottish burgh used to send the communion tokens, which it was his duty as elder to distribute, by the hands of one of the burgh police, until an old lady protested against the scandal caused amongst her neighbours by these periodical visits of the officer of justice. From a case of a kindred nature is reported. There a certain licensed grocer, a Free Church elder, was in the habit of sending the communion cards by the hands of one of his shopboys. A new minister visiting an old lady who was indisposed, on learning that she had not been visited by any representative of the Church for a long time, enquired who was her elder. To which she humorously replied: "Oh, my elder is Mr. ———, the grocer's message boy."

THE Church of England, as shown by incomplete returns of the revenue report by order of Parliament, is the wealthiest Church in Christendom. The income of the ecclesiastical commissioners is about \$5,750,000, nearly one-fourth of which is derived from tithes. The Welsh tithes yield about \$20,000. The gross annual values of benefices for twenty-one counties is \$10,000,000, which is distributed between 6,600 clergymen, giving them an average of a little over \$1,500 a year. There are parsonages, however, and other items to be added, which bring up the annual average to about \$2,000 a year from endowments alone. Of the \$10,000,000, three-fourths are derived from tithes.

IN Madagascar there are at present 900 congregations, with 130,000 members and 161,000 adherents. These are superintended by twenty-seven missionaries, who are assisted by 827 native pastors and 1,419 local preachers. The 300 Sabbath schools are attended by 10,000 children; and the 860 day-schools by 28,478 boys and 30,419 girls. During the past year the natives have paid upwards of \$3,665 in school fees and contributed upwards of \$18,335 for the maintenance and extension of gospel ordinances. In addition to the ordinary means of grace, much is being done to promote the well-being of the people, spiritually, morally and socially, by means of Bible-reading clubs and temperance, white-cross, and anti-tobacco societies.

THE *Sydney Presbyterian* says: Professor Drummond arrived in Cooktown on August 8th, and left by the *Bulimba* the following Tuesday to visit Thursday Island before proceeding to Japan. On Sabbath evening the Professor preached in the Presbyterian church to a "packed" congregation, largely composed of young men. His subject was "What is it to be a Christian?" His discourse was a striking masterpiece of calm, subdued eloquence and advanced thought, characterized by a sending-home simplicity. Everybody is discussing the sermon and the man. Many young men, together with many Christians whose conversion belongs to the long-ago and other country times, are thanking God for the Professor's visit. Professor Drummond in company with the Earl and Countess of Aberdeen reached Ontario from the West last week. They are now on the return voyage to Britain.

THE Rev. John McNeill is reported by a London interviewer as complaining of the seat rents in Regent Square. Its office-bearers are not prepared, he says, to proceed with the building of a tabernacle for North London, though his congregation as a whole would support him very heartily, and Scotland, he knows, would come to his help. "I don't want to leave Presbyterianism if I can help it," he says, "but it is absurd for some of those who have criticized my possible change of church to talk about the leaving of 'our grand Presbyterianism,' when it is refusing to be grand or to be worthy to be stayed in." If he goes it will be because he is driven in order to get at the work which God has for him to do. Mr. McNeill describes Regent Square Church as being to the people resident in the neighbourhood nothing but "a big Scotch church, a mere Chinese joss house to them."

TWO attempts have been made in recent years by the Roman Catholics of Central Europe to establish what they are pleased to call free universities—not free for independent research, but free from the control of the state and subject only to the ecclesiastical authorities. For five years the Austrian Catholics have been at work trying to secure the funds necessary to open such a school; but not one-tenth of the necessary sum has been got and the project will evidently have to be dropped. The Swiss Catholics, however, have been more successful, and next month they open a university at Freiburg. Three men have accepted professorships, including Dr. Jostes, the well-known defender of the Romish Church of the Middle Ages as the promoter of Bible translations against the claims made for the Waldensians in this matter. No fewer than thirty professorships are to be established; and a novel feature of this new university is that the language

of the lecture is to be strictly conformed to the subject treated. A lecture on Spanish literature, for example, is to be delivered in Spanish.

THE union of Presbyterian Churches in Scotland is a consummation likely to be reached, but not immediately. The question of disestablishment will be settled first. Meanwhile a growing spirit of cordiality is growing between the Free and United Presbyterian Churches. A contemporary says: The recent universal and happy exchange of pulpits on the south side of Glasgow was only the beginning of a good work that demonstrates the unity of the Free and United Presbyterian Churches. Towards the close of the year a conference on aggressive work is to be held, and in the first week of 1891 there will be united prayer meetings. Quarterly meetings in each of the ten districts form another feature of the goodly programme. Another indication though in a different light is the following: Mr. Stewart, the Free Church minister at Inverary, lately married a daughter of Mr. Meikle, his United Presbyterian neighbour; and it is expected that the two congregations will shortly be united, with Mr. Stewart as pastor. It would be well were many similar matrimonial events to take place in the smaller towns and villages of Scotland.

THERE will be a Union Undenominational Assembly of Christians at work in the United States and Canada at Hartford, Conn., November 6-12, 1890. It is convened under the auspices of the Committee for Christian Workers in the United States and Canada, and is the fifth of such meetings which have been held. The subjects which are to be considered will relate to matters connected with aggressive Christian and benevolent work—more especially to plans and methods of work for reaching the classes not reached by the ordinary ministrations of the Gospel. A large number of earnest and well-known Christian workers, pastors, evangelists and city missionaries from different parts of the United States and Canada will be present, and a varied programme covering many important phases of practical Christian work is being prepared. A general invitation is extended by the committee to all Christians who may be interested or engaged in practical Christian effort to attend as visiting delegates with the privilege of participating in the discussions and proceedings. Reduced railroad and entertainment rates have been provided for all who desire to avail themselves of this privilege. Full particulars, partial list of subjects, speakers, etc., may be obtained by addressing the Secretary, Rev. John C. Collins, New Haven, Conn.

THE great feature, says the *British Weekly*, both of the recent meetings of the English Church Congress and the Congregational Union was the earnest attention given to the social question. The Congregationalists seem to have almost resented the reminder of their chairman that there was a danger in this absorption. We must hold, however, that he was right. The work before the Church is the sanctification of the new social order by a restatement of the abiding truths of Christianity. Just in proportion as these are realized will the work be effectually done. In other words, the outcome of applied Christianity will depend on the vitality of the Christianity that is applied. Applied Christianity is no new thing. Christianity has always applied itself, has always in the end forced its own channels. It is true that its progress has been unduly retarded by Churches blind to the signs of the times. But now and ever the chief business of the Church is the fulfilment of God's thought and purpose concerning human life. That thought is not the education, the comfort, or even the moral culture of the people, though these are all in it. It is their redemption. And only as the goal is pursued will the intermediate stages be reached. A pallid and meagre Christianity will not touch the social problem; whenever it essays to do so its interference will be angrily resented. All the disputants are but too ready to see attempts to make ecclesiastical capital in every intervention of the Church. But there is a shining, self-evidencing Christianity which masters and shames suspicion, and that is rooted in sure and firm belief.