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Notes of the Week.

IN noticing the able inaugural lecture delivered in Knox College by Professor Thomson, the *Christian Leader* says: Both his inaugural and Dr. Laing's charge show that the leaders of the Presbyterian host in our oldest and greatest colony are not afraid of the searching fires of historic criticism, science and philosophy; they rather rejoice in them, and are prepared, with loving, reverent zeal, to do their part in proving all things and holding fast what is good.

MR. WELLSMAN, a London newspaper man, has printed for private circulation a little work on "Fleet Street." He remarks on the great development of the religious press: In 1846 religious papers were very few, very slow and very old-fashioned. Now a marvellous change has taken place. The circulation has increased to tens, even hundreds of thousands, and, contributed to by statesmen, preachers, orators and literary men, they are greatly thought of, I will hardly say sworn by (for perhaps religious people do not swear), but are believed in to an enormous extent.

DR. DOLLINGER seems himself to have recognized the fact that his career, like that of Old Catholicism, had been a failure, chiefly negative in character. In one of his letters to the Archbishop Steichele on the subject of the Vatican decrees, just published at Munich by the famous Old Catholic professor, Dr. Reusch, Dollinger makes the following singular and characteristic confession: "My whole spiritual life has, when sifted to bottom facts, consisted of a constant correction and rejection of ideas entertained and developed by me before." In another letter he remarks that the Jesuit Order is the soul of the Roman Church, that the Curia in order to preserve its life must yield to the Jesuits, and that "the Jesuits are the embodiment of superstition united with despotism."

THE death of Rev. Dr. Adam, of Glasgow, was announced by cable last week. A few days before he had met with a serious street accident. In running to catch a car he missed his footing and received a serious scalp wound from the shaft of a passing vehicle. At first it was thought that he would recover, as he was reported to be progressing favourably, but his injuries have resulted fatally. Dr. Adam was for several years pastor of the Free South Church, Aberdeen. He was afterwards given the charge of the Home Mission work of the Church. He occupied a prominent and influential place in the councils of the Free Church, and was highly respected. In the negotiations for union between the Free and United Presbyterian Churches Dr. Adam took a leading part. His memory will be affectionately cherished.

PROCEEDINGS in the English Divorce Court have resulted in shattering the reputation of Charles Stewart Parnell, leader of the Irish Nationalist Party. The scandalous revelations and his failure to face the accusations have discredited him utterly. It is strange that a man of his strong will and unflinching nerve should have given way to the weakness and wickedness of which he stands convicted. His lamentable fall confirms the old saying that no one can injure a man so badly as he can himself. It is remarkable that prominent Nationalists should urge his continuance in the leadership of the party, when sound opinion very properly insists that public men should at least be free from the stain of a degrading immorality. If Mr. Parnell determines to retain the leadership of his party he will find that his influence has gone.

THE *Christian Leader* says: An influential conference of the leading Sabbath Observance societies and committees, held in Edinburgh recently, resolved to promote a resolution in Parliament to discontinue the collection and delivery of letters in post offices throughout the country on the Lord's Day. Steps were also taken to introduce a

Bill to amend the licensing acts by substituting bona fide lodger for bona fide traveller; and a deputation was appointed to wait upon the Edinburgh authorities with a view to secure the discontinuance of Sabbath evening concerts. The Edinburgh ministers are to be requested to exchange pulpits and preach on the Sabbath question in the beginning of the year. It is satisfactory to note the resolution of the Town Council of Edinburgh not to run cars on Sabbath on the cable tramway.

NOWHERE, save in America, says the *Christian Leader*, does the Christian Church realize the importance of the newspaper press. This is conspicuously the case in Italy, where many of the Liberal secular journals are edited by Jews, and not one by a Protestant. The consequence is that Evangelicals are almost entirely debarred from expressing their ideas in the daily press. Only one paper in Rome, *La Tribuna*, condescends to take the slightest notice of communications from them; but the comments of its editor upon Protestants and their Churches are so extraordinary that the utility of his friendship is doubtful. One of the Waldensian pastors, Dr. Teofilo Gay, an accomplished man who speaks English with great fluency and correctness, is bent on the establishment of a daily newspaper edited by Protestants, believing that it would be of enormous advantage to the cause of evangelization. But the capital, alas, is wanting, and no one is likely to supply it.

IT is commonly thought that Thomas Cartwright, the Lady Margaret professor of divinity at Cambridge, was the first English Presbyterian. That he was the first to use and popularize the name Presbyterian, the first to agitate for Church reform on Presbyterian lines, and the first to lead a professedly Presbyterian party in the Church of England is true enough. But he was by no means the first native English Churchman to avow Presbyterian convictions or to proclaim that prelacy is as really opposed to Scripture as the papacy itself. There were not only contemporaries of Cartwright who anticipated him in the publication of Presbyterian sentiments, but there were those who did so of a previous generation. Among the most notable was Dr. William Turner, made Dean of Ely by Edward VI. in 1550. All along one of the most advanced in his views of Church reform, Turner came before his death to entertain views of a very pronounced Presbyterian order. He ultimately proclaimed that there ought to be "no mitred nor lordlye nor rochetted bishops, but such as should be chosen out of the rest of the clergy everie yere and not for ever"—that bishops, in short, should be Presbyterian Moderators.

AT a recent meeting of the Society for the Study of Inebriety, Mr. Ernest Hart read a paper on ether drinking, which appears to be greatly on the increase in Ireland. Mr. Hart states that more than two tons of ether are openly passed along the railways each year into the Cookstown district, while a still larger quantity is conveyed there secretly. In the small villages in that neighbourhood two traders annually sell over five hundred gallons each. "In Cookstown, Draperstown, Money more and other places, the atmosphere seemed loaded with the smell of ether, especially on fair days. In the third-class carriages of the Derry Central Railway the smell of ether on market days from the women coming from Maghera is disgusting." Although no definite statistics can be obtained, the doctors are pretty well agreed that the habit of ether drinking is on the increase. The immediate effects of the drug are similar to those produced by alcohol. Its effects, however, pass rapidly off, and a toper may get drunk several times a day. Quarrelsomeness is said to be a marked feature in ether intoxication. One marked result of indulgence in the drug is profound moral degeneration. The ether-drinker loses self-control, and the habit predisposes to crimes of violence by the pugnacity which it induces.

AT the opening of the session of the Free Church College, Glasgow, Professor Drummond

delivered the inaugural address. He devoted his address to the subject of missions, with special reference to the methods which ought to be employed with a view to the diffusion of Christianity throughout the world. There were two ways, he remarked, in which men who went to the mission field regarded the world. The first was that the world was lost and must be saved, the second was that the world was sunken and must be raised. Speaking from the latter standpoint, and illustrating his observations from his recent travels, he argued for a wider view being taken of the work of the missionary than had hitherto been the case. In the colonies he showed the problem was to deal with a civilized people undergoing abnormally rapid development. The South Sea Islands lay at the opposite end of the scale. The growth, so far from being active, was not begun. In China they had a case of arrested development, while Japan was in the unique position of a nation looking out for a religion. For each of these fields, he showed, different kinds of men were required, so that there was opportunity for the exercise of the greatest diversity of gifts. Speaking of China, he said that, while leaving the present machinery to do the good work it was doing among the poor, he would argue for a few rabbis to be picked from among our scholars, who would reconnoitre the whole situation, and shape their teaching so as to reach the intellect of the country. In Japan there were representatives from every Church in Christendom. There was no favouritism and no prejudice, and in respect of the form of religion to be chosen it would be a case of the survival of the fittest. If a Christian man of great size were to arise to-morrow, either among the Japanese themselves or among the European missionaries, he could almost give the country its religion. In Australia there was a large field. At this moment half-a-dozen Churches of the first rank required ministers, while bush ministers were wanted, not by the dozen, but by the score.

THE *Scots Magazine* for November, in an incisively written paper, draws attention to the fact that in the Church of Scotland promotion has practically come to an end, and that its ministers have nothing to look for but fixity for life in the incumbency to which they are ordained. There are, of course, exceptions, especially north of the Highland line. Edinburgh is an exception; and there are other sporadic exceptions. "In the Highlands only a parish minister has still before him the possibility of preferment. Gaelic congregations seem to maintain the decent ways of the past. They do not 'elect,' but 'call.' Reverence and seriousness seem to linger in the glens, even in Church affairs. We have changed all that in the Lowlands." The Gaelic livings filled up in 1885-89 show twenty-five filled up by translation, twenty-four by ordination; the English-speaking, only fifty by translation against 171 by ordination. "The Highlander 'calls' the minister whom he knows and trusts; the Lowlander demands a preaching match and something to vote about. And an obsequious Church takes care that he gets it; wherein, doubtless, she will in due time be filled with the fruits of her devices." The writer, after setting aside those ordained ministers who join the scramble with probationers for vacant charges, comes to the conclusion that for the great mass of the ordained who simply go on working their work and waiting for such advancement as may befall them, there are only some four occasions annually when one of them is called to a new sphere. It is five to one for each that he is never promoted. Nay, the chances of the average man are even less, for the rare calls to ordained ministers are given to exceptionally able or popular men, or to men pushed forward by ecclesiastical influence; so that the vast majority have no prospect whatever of any change of sphere. "The Church has given over her preferments to be the happy hunting-ground of lads newly licensed." Another curious fact emerges from the statistics—that such small possibilities of preferment as do exist for the clergy are limited to the first ten years of their ministry. It is unquestionably a most unwholesome state of matters, and is bound to operate prejudicially on the highest interests of the Church.