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Notes of the Week.

Writing in the *Times* on the controversy over the religious question in the London School Board, Rev. Dr. Parker says that the straightforward and consistent course for Nonconformists is to insist that literary education may be given by the State and that religious education must be given by the churches.

It is an interesting inquiry. From what occupations in life are the ranks of the ministry chiefly recruited? The Student's Handbook of McCormick Theological Seminary contains the names of two hundred students. In the list showing the father's occupation, 83 of them appear as farmers, 31 as ministers, 23 as merchants, while the rest are scattering, lawyers and physicians being 3 each. The average age of the students is about 26.

Non-partisan public service—office for ability, faithfulness, and skill—is so well established in Great Britain, that of the 125,000 men and the 16,000 women in the postal service, there is not one whose tenure of office can be affected by any political change. The postmaster-general belongs to the administration, and, of course, goes out with his party, but not one of his subordinates is affected in the least by the change. "What a happy thing" says an American Exchange "it would be if the same were true of this country."

The Young Men's Era Publishing Company are to issue about December first a "Book of Association Buildings." It will contain illustrations of all the more important Y. M. C. A. buildings, the date of dedication, cost of building, dimensions, cost of lot, and if the gift of one individual the name of the donor, population of the city in which situated at the time of dedication; and much other information which will be valuable to the members and office-bearers of all such associations. Indications point to the full edition being taken up before the date of publication.

The Rev. Dr. Parkhurst, of New York, to whose pertinacity and fearless determination no small share of the credit for the overthrow of the Tammany ring and rule in that city is due, when congratulated upon the great victory, is represented as saying; "It signifies, first, that the people are getting their eyes open and that their consciences are awake. In the second place, that although our American institutions were put to a severe test, the better element has prevailed and good municipal Government is assured. Good municipal Government means that the country will maintain itself. That is all there is of it."

We are glad to learn that the arrangements for issuing a memorial volume in connection with the Jubilee of Knox College are advancing satisfactorily, and that such a volume will be issued is now a settled fact. From the committee which has the work in hand, we have no doubt that the work will be pushed with all the speed consistent with good work, and that the volume when issued will be worthy of the church and of the occasion. If it is this, as it ought to be, no alumnus or graduate of Knox College will wish to be without it, both because of a just pride in his *Alma Mater*, its usefulness to him, and the satisfaction he may have in reading it.

It is pleasant to add to the able and loving vindication of Mr. Froude from many asperities by the Rev. L. H. Jordan published in our columns last week the following from the *Chicago Interior*; Froude's Life of Carlyle is one of the world's greatest biographies, ranking with Boswell's Johnson and Lockhart's Scott, and to my mind more interesting than either of the above. The rugged, stern outlines of

Carlyle's character stand clearly revealed in Froude's life of the Sage of Chelsea, and Carlyle's keen literary discrimination was as clearly shown in his choice of a biographer as in any of his own masterpieces. Carlyle is painted as he was, and, for this genuine literary portrait, literature will ever gratefully acknowledge its debt of gratitude to James Anthony Froude."

Our best historians, Motley, Froude and their peers, have noted that the great battles for good government have all been won by Calvinists. We should naturally have expected our liberal friends, says *The Interior*, who talk so much about "ethical relations" and "a practical creed," to take the lead in municipal reform, but they seem so far to have left the brunt of the fight to the "round heads" and "ironsides" of the Westminster Confession. Here is Dr. Parkhurst routing the tiger from his lair in New York, and our Rev. Brother Clark sending the gamblers flying across the Indiana line from Chicago; and, as the Star of Empire takes its way westward, we find the Mayor of Sioux City, the Hon. C. W. Fletcher, a Presbyterian elder, despite the protests of all political parties, closing every gambling den and house of ill-fame in this city of 40,000 people.

The Government of cities, so that it shall be honest, clean, wholesome, and make in every way for righteousness, is one of the difficult problems of the present day, and it threatens, if the tendency to crowd into the cities continues, to increase in difficulty. "The two great evils of to-day," said a statesman recently, are bad government of cities and cheating at elections." That these are two of the great evils will not be questioned by the students of our rapidly making history. The city problem is one of the chief for good citizenship to solve. The tendency of the time, as has been said, is the concentration of population in great city centres. This may well be feared and regretted, whether from the national, social, economical, political, sanitary, moral, or religious standpoint, but it cannot be helped. The efforts in behalf of good citizenship must adjust themselves to this tendency.

A scheme is on foot for the union of the Presbyterian Churches of Australia and Tasmania. There has been a Plan of Federation, under which the various Presbyterian churches of those far-off countries, have been working; but the new project means organic Union, intimate and permanent. It is proposed to effect this union on the basis of the Westminster Confession of Faith read in the light of a Declaratory Act, to be framed by the General Assembly of the United Church. The Assembly is to be the highest Court of Appeal in the church, and will exercise supreme control on all matters which concern the work and welfare of the church, in accordance with the Constitution of the Presbyterian Church. Synods are to take the place of the present existing Assemblies, and are to have the control of the Home and Foreign Missions which are now carried on by these Assemblies, reporting to the United Assembly of their work and its progress.

Our exchanges both Canadian and from the United States are filled with the results of the recent elections across the border and comments upon them. While their political meaning and aspect are differently viewed accord to the political leanings of each journal, there is a very unanimous opinion that the great and very general revulsion of feeling against Democratic rule is due largely to the failure of the party to implement its election pledges, to the disclosures of fearful corruption in New York city and the endorsement by the State Democrats of Senator Hill. While there is little or no sympathy with the Democratic party, there is also but little respect for the Republican. The *Montreal Witness* describes the situation thus: "The Republican

party, the divine instrument of this vengeance, merits its triumphs no more than did the heathen potentates of old who chastised Israel. Its judgment day awaits it. No worse thing could happen it than to be where it is to-day."

A contemporary, the *Kingston News*, publishes the demands of Canadian Secularists, who are organized as the "Canadian Secular Union," and have their headquarters in this city. They make very suggestive reading. They include the doing away of all chaplaincies provided for by the Legislature, and all public appropriations for educational and charitable institutions of a sectarian (that is simply of a Christian) character, the abolition of all religious services sustained by the Government, and especially the use of the Bible in the public schools in any way whatever, Thanksgiving Day, and all such days, all laws for the preservation of Sabbath quiet, rest and order; all laws for the enforcement of Christian morality as such; and they demand the legalization of purely civil marriage and some other things to match these modest claims. Their impudence is simply sublime. That of the three tailors of Tooley Street was modesty in comparison with them, and anything more utterly brutish and purely animal it would be difficult to concoct.

In reference to the demands of the Canadian Secularists the same contemporary adds that, "the fatal weakness of Christians as an opposing force is their lack of unity. The battalions that should be directing their united fire on the enemy are pouring broadsides of controversial invective into each other's ranks." It is very easy to say or write such things, and with a certain class they are very popular, and are very convenient to fling in the face of Christian people. But the question is, are they true? And we venture to say they are not. Christians do differ in opinion upon many points, important and unimportant, not more so than they do upon politics, philosophy, science and such matters, but the calm and honest statement of their difference, courteously expressed as for the most part it is, is very far from being a "broadside of controversial invective." Controversial sermons are now very rarely heard, and not in one case in a hundred do they come down to mere invective. A demonstration of the very opposite of what is asserted may at the present moment be seen two or three times a day in this city by any who attend Mr. Moody's meetings.

The *Scottish American* put the issue before the citizens in New York in the late election in this unmistakable fashion; "Whether there are more thieves than honest men among the citizens of New York, is the sole distinction this year between the two great opposing forces. It is not Republicans against Democrats. Politics has nothing whatever to do with it. The revelations made before the Lexow Committee have induced all upright citizens at this election to throw political and party considerations to the winds, and to array themselves under the banner of Honesty in the fight against Dishonesty and Corruption. Those who would shelter and protect a thief are no better than he, and Tammany Hall, it has been demonstrated, is the headquarters of the thieves in this city. The terms Tammany and Anti-Tammany really means this year, "For the Thieves" and "Against the Thieves." Thus we say that when the votes cast in this city on November sixth are footed up it will be known whether there are more thieves than honest men among the citizens of New York, for we can scarcely think it possible that any honest citizen will fail to register and vote on this occasion." The result of the election has triumphantly shown that there are more honest men than thieves in New York. The question now will be how to keep what has been gained.