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Notes of the Week.

THE Presbyterian Centenary Fund is rising toward the million-dollar figure. The churches are requested to give at least \$1.50 per communicant. The First Church of Trenton, N. J., has given at the rate of more than \$20 per member.

THE Endowment Fund of Rutgers College, New Brunswick, has been increased by \$70,000. It has been decided to name the new hall, which is to be erected, Hatch Hall. Several new professorships will be added. The attendance of students has increased twenty-five per cent.

NEARLY all the German universities have large endowments, and yet the State budget every year gives them large sums of money. The University of Leipzig, for instance, is more than 400 years old, and has large possessions of real estate in the city. The Saxon Government, however, gives it every year about \$400,000.

THE New York Assembly passed the High License Bill on Thursday of last week, by a vote of sixty-six to sixty-one. The bill was amended before its passage so as to fix liquor licenses at \$300 to \$1,000, and wine and beer licenses at \$100 to \$400. In the original bill, the minimum liquor license was \$500 and the maximum \$2,000.

DR. THAIN DAVIDSON does not share the pessimistic view of the young men of the period, expressed by Bishop Ryle, in his recently published little book in which he declared that "there are few young men anywhere who seem to have any religion." In his latest monthly sermon to young men Dr. Davidson said he could almost take the opposite ground and say that he knows no class more hopeful, more interesting. He himself meets with countless young men who are eagerly seeking after God.

AT the closing exercises at Knox College last week Principal Caven commended the case of the library to the favourable consideration of the wealthy friends of learning. For the encouragement of such, it may be stated that the new library building at Yale, which is being provided by Mr. S. B. Chittenden, is to be 106 feet in length, 106 feet in depth and about eighty feet in height. The exterior will be entirely of cut stone, and the building will be of iron and masonry throughout, and entirely fireproof. The floors will be of concrete covered with asphalt and tiles.

DR. HAMILTON MAGEE, in the March number of the *Christian Irishman*, a monthly periodical of rare excellence, both in its spirit and information, speaks a frank and fearless word that merits the earnest attention of Protestants in some other countries as well as Ireland. It is provoked by the fact that comparatively few Protestants really study the inner workings of Roman Catholicism, and are therefore unfitted to deal with the victims of that system. "Irish Protestantism," says Dr. Magee, "is too supercilious, unempathizing and self-complacent to possess the influence that should belong to it as a missionary force in Ireland." This view, he adds, has been forced upon him by "prolonged and sorrowful experience."

JOSEPH COOK'S lecture, last week, though delivered under slightly disadvantageous conditions, was such as might have been expected from this prince of American lecturers. His prelude on Municipal Government Reform, was suggestive and powerful. Though his ideas of the means by which the desired improvement may be attained were not exactly new. The protection of the voter by the secrecy of the ballot has been secured in Britain, Australia, and in our own Dominion. In United States cities, every ward boss can tell how his contingent votes.

Cook very properly wishes to substitute "vote as you pray," for "vote as you prey." The lecture on Phillips Gough and Beecher was brilliant and finely sustained. Mr. Cook is able to delight and instruct his audience, and draw out the sympathies of his hearers, to all that is true, lovely and of good report.

THE *British Weekly* says: The Chief Justice of Indore, a learned Hindu gentleman, was in this country a while ago, and heard Lady John Manners speak at Marylebone on behalf of a free library. He has now told his country men of Indore what he learned from the public appearance of the lady and her "graceful speech." It was made clear to him that order and modesty need lose nothing by the freedom of women, and he went home to plead strongly against the rule of caste and the deep-rooted Hindu belief that women are not made to know and do on their own responsibility. Emancipation must of course arrive slowly, and it is not likely that Hindu gentlemen will go too far. But it is good that "Brahmins, Rajpoots, Parsees, and Mohammedans" should be found uniting to condemn infant marriages and the ancient tyrannies which, as a recent article in the *Contemporary* has shown, are, more than may have been suspected, fatal to Christian influence.

OUR contemporary, the *British Weekly*, says: We are not greatly surprised to learn that Dr. Dykes' nomination to the vacant chair in the Presbyterian College has caused something like consternation amongst the large and attached flock at Regent Square. As on a former occasion, steps will be taken to conserve the interests of the congregation, and with this end in view a meeting was to be held at Regent Square Church on the 22nd ult. to consider the subject in all its bearings. The congregation express themselves as willing to sacrifice anything for their minister's welfare, and a great deal for the college, but they appear to be far from convinced that the interests of either would really be served if the contemplated appointment were made. Dr. Dykes' pulpit gifts are so unique that it is felt the loss, not only to the congregation but to the Church at large, would be irreplaceable if his career as a preacher was closed.

THE Toronto Presbyterian Council's proposal that the Pan-Presbyterian Alliance should hold its next meeting in Toronto has been well received. The *New York Evangelist* has endorsed it, and the *Halifax Presbyterian Witness* supports the proposal in these cordial terms: The Presbyterians of Toronto have resolved with enthusiastic unanimity to invite the General Council of 1892 to meet in that city. This year the Council meets in London; and it will be in order to receive and accept invitations for the next meeting. It seems highly probable that Toronto's invitation will be accepted. The Presbyterian world is now a wide one—very widely scattered. We have interests in nearly every British colony and in every State in the American Union. We have thousands of ministers and congregations on the continent of Europe; and not a few in far-off Asia. Toronto is a tolerably central spot for a gathering of the representatives of the Church; and Toronto will certainly give the Council a warm welcome.

SIR J. N. CUTHBERTSON, presiding at a crowded public thanksgiving service for the defeat of the Armada, held in Hope Street Free Gaelic Church, Glasgow, recently, said the deliverance ranked in wonder and magnitude with anything of the kind recorded in sacred history. There never was an occasion when the hand of the Lord was more visibly laid bare for the defence of this country and for the securing of our civil and ecclesiastical liberties. Their present action should have no reference to their dealings with their Roman Catholic fellow citizens, toward whom they had no ill feeling. At the same time they could not fail to remember that the priests and their Church are the official representatives of the

same power, the Pope of Rome, who has again and again sought to enslave this country. They could not, therefore, look upon them exactly as they did upon other clergymen, because they are first Papists and then Englishmen and Scotchmen—the servants of a foreign power whose behests they have to obey—not free agents like Protestant ministers. Portions of Scripture relating to parallel incidents were read, and appropriate prayers offered.

THE *British Weekly* says: There are not too many thorough-going Calvinists in these days, but the two Hodges of Princeton—Dr. Charles Hodge and his son, Dr. A. A. Hodge—certainly were of the number. The Rev. C. A. Salmond, of Rothesay, has printed an interesting memorial volume of these eminent men, under whom, for a time, he studied as a student. Perhaps Mr. Salmond has scarcely done justice to the elder Hodge as a great controversialist, one of the keenest and ablest that has ever appeared on the theological field of disputation. His real power is to be seen in his Essays, which show a broad and liberal spirit, exemplified in his unflinching contention that the Church of Rome was part of the visible Church. In this he was supported by Principal Cunningham, of Edinburgh, against the almost universal belief of the American Church. His "Systematic Theology" was the work of later days, perhaps less valuable. We are reminded of a story of a brilliant Free Church ex-Professor who, on seeing a student emerge from the college library with a large volume in his hand, asked him what he was carrying. Smiling, and sure of approbation, the student replied, "A volume of Dr. Hodge's 'Systematic Theology,' sir." The discomfiting reply came like a flash of lightning: "Hodge," said the professor, "is the greatest trash since Dr. Chalmers." This, of course, was intended to be taken *cum grano salis*.

THE *British Medical Journal* says: Some light is thrown on the vexed question of the superior healthfulness of abstinence or moderate drinking by recently published returns. The United Kingdom Temperance and General Provident Institution has two sections of lives. The one section consists of abstainers only; the other of non-abstainers, known drunkards being excluded. During the period of twenty-one years, the number of expected deaths in the moderation section was 5,785. Only 164 fewer deaths actually occurred. The expectancy among the abstaining assured was 3,655, and the deaths amounted to 1,076 less. There is, therefore, the enormous deficiency in favour of teetotal survivors beyond expectancy of fully twenty-six per cent. The teetotal assured have received bonuses, on an average, twenty-four per cent higher than have accrued to the restricted drinkers. Authentic returns of the time during which members of friendly societies have received benefit, tend to show the comparative freedom from incapacitating illness of nephelists. Between twenty and sixty years of age, the Salford Unity of Rechabites (all abstainers) show only forty-eight weeks, as against 59.6 weeks of the Manchester Unity of Oddfellows, a superiority of 11.6 weeks. Between sixty and seventy years the Rechabites had 50.1 weeks to 62.5 week of the Oddfellows, a difference of 12.4 weeks. Grouping these figures together, the Rechabites had 98.1 weeks, as against 122.1 weeks of the Oddfellows, a gain of twenty-four weeks. The abstaining followers of the son of Rechab come out also well compared with the Foresters. From twenty to seventy years of age they suffered ninety-eight weeks of ill-health, as opposed to 126.3 weeks among the Ancient Order of Foresters; between seventy and eighty years, from 122 weeks as opposed to the 148.2 weeks among the Foresters. Collecting these returns together, the Rechabites required financial benefits during 220 weeks, and the Foresters during 274.5 weeks, a difference in favour of the Rechabites of 54.5 weeks. There can be little doubt as to the general tendency of these striking tables in favour of the healthfulness of abstaining temperance.