

THE CANADA PRESBYTERIAN.

VOL. 19.

TORONTO, WEDNESDAY, MARCH 26th, 1890.

No. 13.

Notes of the Week.

A TRAGEDY took place lately in Rome reminding one of the strange stories of the past. As three bishops were entering the palace of the Propaganda one evening, they were stopped by an agent of the police, and the youngest invited to accompany him to prison. The Prince Tour d'Auvergne, a prelate of his Holiness, turned out to be an adventurer who had escaped from justice in France, and imposed himself on these venerable bishops as one of themselves. That night in prison he committed suicide, and was found strangled by the purple cord of his episcopal robe.

DR. ARTHUR PIERSON is still busily engaged in the work of arousing the enthusiasm of the Scotch in the cause of Foreign Missions. Recent accounts state that he addressed meetings in no fewer than seven of the border towns from Galashiels to Berwick. Everywhere he had overflowing congregations. On a recent Sunday he conducted services at Stirling and St. Ninian's, and during the week he addressed meetings at Bridge-of-Allan and Alloa, Falkirk and Bathgate. He is to visit Dunfermline, Kirkcaldy, Cupar, Anstruther, and St. Andrews. In all these places there has been the utmost cordiality in making the arrangements.

IN an editorial on Scottish Parliamentary Eloquence, the *Presbyterian Messenger* throws this side light on the composition of the English Presbyterian Church: Most of us who call ourselves English Presbyterians happen to have been born, by some singular accident, on the other side of the Tweed; and few of us have got rid of the twang that proclaims our place of origin. We have some Ulster men among us, indeed, but they only differ from the genuine Scot as brose does from porridge—the same thing—only more knotty. To vary the quality, we annex an occasional specimen of the Colonial, the American, or even of the Englishman; but these are as sparse as the plums in a schoolboy's pudding.

MR. JAMES TAYLOR, of Starley Hall, Burntisland, who died on the 8th ult., has bequeathed \$267,500 to religious objects, and to charitable institutions in Edinburgh and Leith, including \$10,000 to the Home Mission of the Church of Scotland, \$10,000 to the Small Livings Fund, \$10,000 to the Aged and Infirm Ministers' Fund, and \$7,500 to the Foreign Missions. The Scottish Reformation Society receives \$20,000, Dr. Guthrie's Ragged School, \$20,000, Dr. Robertson's Feeding school, \$15,000, the National Bible Society of Scotland, \$2,500, the Religious Tract and Book Society of Scotland, \$2,500; the Edinburgh City Mission, \$10,000; Dr. Barnardo's Orphan Homes, \$5,000, and the St. Andrew's undenominational mission hall at Leith, \$2,500.

IN the Dual Language debate in the Dominion Parliament, the authorship of Lord Durham's memorable report was referred to by more than one speaker. The following paragraph from a Scotch exchange throws a little light on the matter: Mr. A. Thom, LL.D., a Scotsman who assisted Charles Buller, Carlyle's pupil and friend, in drawing up the celebrated report on the state of Canada which is associated with the name of Lord Durham, died the other day in London. He took his M.A. degree at Aberdeen in 1820, and must have been as old as the century, if not older. Emigrating to Canada he established there about 1832 a paper called the *Settler*, but was shortly afterwards appointed editor of the *Montreal Herald*. From 1839 to 1855 he was judge of Rupert's Land. A native of Brechin, he was a grandson of Dr. Thomas Bisset, for many years parish minister of Logierait, Perthshire.

THE Rev. W. P. Smith, D.D., the father of Dr. Robertson Smith, died recently in Aberdeen, his native city, in his seventy-ninth year. In early life he pursued the craft of a wood-turner, but educated

himself in his spare hours, so that he was able to carry off a bursary at Aberdeen, where he took his M.A. degree. For some years he followed the profession of a teacher, being rector of the west-end academy of Aberdeen, and in 1845 he accepted the pastoral care of Keig and Tough, remaining in charge of that congregation till 1881, when, on the appointment of Mr. Currie as his colleague and successor, he retired to Aberdeen. In 1873 he received the degree of D.D. from his alma mater. One of his sons is professor of Mathematics in the Christian College, Madras; and he is also survived by two married daughters, one of whom is the wife of Mr. Allan, pastor of North Yell congregation, Shetland. One of the mourners at the funeral of Dr. Smith protested in Queen's Cross Church against the playing of the "Dead March," as savouring of Popery.

CONSTANTINOPLE in the course of time has become a religious and ecclesiastical centre of considerable importance for Christianity. Recently it has become the seat of a Roman Catholic Archbishop. The other church dignitaries residing in the Turkish metropolis are the Patriarch of the Greek Orthodox Church, Dionysius V., the Armenian Orthodox Patriarch, the Armenian Catholic Patriarch, and the Bulgarian Exarch. The number of Christian churches in Constantinople is 145. Of these twenty-six are Roman Catholic, three Greek Catholic, twelve Armenian Catholic, one Bulgarian Catholic, fifty Greek Orthodox, thirty-nine Armenian Orthodox, fourteen Protestant. In the suburbs Yedikuleh and San Stephano, in the very heart of the Turkish districts, Roman Catholic schools and churches have recently been established by the Dominican monks.

THE *Boston Post* says: The chief speaker at the "patriotic meeting" in Music Hall was the venerable Father Chiniquy, who looks upon himself, and is, perhaps, looked upon by many, as the leader of the crusade against Romanism. The Rev. William F. Davis—he who suffered imprisonment for insisting upon his right to preach upon the Common—conducted the opening services. The Rev. J. B. Daly, who had "sat with priests in their counsels," and knew of the plans of the Church, introduced Father Chiniquy, whose subject was, "Rome, the Implacable enemy of the Constitution and Liberties of the Republic." The lecturer spoke for nearly an hour and a half, recounting in the first place the many human sacrifices made by the Romish Church in the name of its religion, and thereafter telling of his own experiences and persecutions subsequent to his departure from the Church. The Church, he insisted, was the same today as it always was, and held to the right of killing any heretic. He declared that the purpose of its presence here was not to save souls, but to destroy republican institutions and get control of the government. Roman Catholics, he argued, should not be treated with hatred, contempt nor indifference, but with love, and Protestants were to blame if they did not give them the light they had.

THE Edinburgh Free Presbytery was engaged for four and a half hours lately in discussing the Dods case, which came up in the form of a petition from the Rev. Mr. Macaskill, Dingwall, and others, charging Dr. Dods with unsound teaching, and asking the Presbytery to serve upon him a form of libel which accompanied it. Mr. Macaskill was heard in support of the petition, along with the Rev. Mr. Sinclair, Plockton, and after some little discussion it was agreed to have the libel read *in extenso*. Its reading occupied an hour and ten minutes. Principal Rainy began the discussion by moving that the further consideration of the petitioners' application be delayed until the ordinary meeting at the end of April, on the ground that the matter was already under the investigation of the College Committee. This motion was seconded by Mr. Philip, St. John's. The Rev. W. Balfour, Holyrood, proposed that the Presbytery appoint an early day to serve the libel upon Dr. Dods, which was seconded by Mr. Craig-elder. A division was taken on the motion and amendment, when about sixty members voted for the former, and seventeen for the latter.

A GERMAN, whose command of English was limited, described a young clergyman whom he had victimized by a delusive tale of suffering as "one soft ghostly." So ready are some ministers to listen to the preposterous tales of sharpers that they illustrate the aptness of the German's description. The *Christian Leader* gives the following instance: A gang of impudent impostors, represented by their agent in advance as the original jubilee singers from Fisk University, have been performing in various parts of Scotland, professedly for the purpose of securing funds to carry them as missionaries to the Congo, in some places as helpers of Mr. Thomas' good work in London in behalf of the fallen; but, chiefly through the good sense of Rev. Dr. Orr, of Hawick, and the vigorous action of the *Edinburgh Evening Despatch*, their career has been brought to a sudden termination. It is provoking to learn that they had procured testimonials from a number of ministers who really knew nothing about them; so that the case is another added to many in which swindlers are assisted by the credulity of clergymen who seem ready to accept the story of any vagrant who comes with profuse expressions of evangelistic zeal. In the present instance a child might have detected the imposture, the claim to be the original singers from Fisk University being such a glaring falsehood.

THE following is Dr. Marcus Dods' letter to the Free Church College Committee: The College Committee having been kind enough to hand me a copy of their printed minutes of January 21, I desire to reciprocate their consideration, and do what I can to facilitate their action in regard to the matter to which these minutes relate. I do not think this is the time to enter into any elaborate explanation of my views. I am neither asked, nor do I feel otherwise impelled to do so, but I think it may possibly save the time of the Committee if I state (1) that while I adhere to all I have written, I vehemently object to the interpretation put upon some of my statements. This particularly applies to conclusions drawn by the Presbyteries of Lorne and of Skye regarding my attitude towards the doctrines of the divinity and atonement of Christ. It has given me much pain to find myself charged with defection on these fundamental points. I am conscious of none; and it is encouraging to know that many persons have found it natural to put another interpretation on my statements, and have expressed cordial agreement with them. As regards the divinity of Christ, I can only say that without that I have no religion, and indeed no God. My danger has, in fact, always been to make too much rather than too little of the divinity of Christ; to put the Father too much in the background, and speak so constantly as if Christ alone were our God. All who know my preaching know that it is so. As regards the Atonement, I can only say that I have carefully and repeatedly gone over the Confessional statement of that doctrine, and I can detect in it nothing with which I do not agree, or with which any published statement of mine is inconsistent. The Confessional statement is, indeed surprisingly brief. It emphasizes the satisfaction of the divine justice, and this I, too, desire to emphasize. But it is to be remembered that the Atonement being the central fact of this world's history, has a hundred different faces and aspects, and I claim liberty to emphasize as I find occasion, and according to my impression of existing needs, aspects and bearings of the death of Christ which are not specified in the Confession. (2) As regards the inspiration of the Scripture, I hold with the Confession that all the writings of the Old and New Testament are "given by inspiration of God to be the rule of faith and life;" but I don't hold that inspiration guarantees Scripture from inaccuracy in all its particular statements. Neither do I find that the Confession either expresses or implies any such idea of inspiration. The affirmation of inaccuracy in certain details has assuredly a bearing on one's theory of inspiration, but it does not on my part involve the slightest hesitation as to the divine authority of Scripture, the pervading influence which makes it God's work, and its fitness when interpreted as the Confession itself directs, by due comparison of its various parts, to be the conclusive rule of faith and life.