

# THE CANADA PRESBYTERIAN.

VOL. 22

TORONTO, WEDNESDAY, DECEMBER 6th, 1893.

No. 49.

## Notes of the Week.

Of the motion of the Rev. Principal Dykes, of the English Presbyterian Church, to send a fraternal delegation from that body to the General Assembly of the Established Church of Scotland, and which has provoked a good deal of discussion, the New York Evangelist says: "It will be a great day for the Presbyterian Church in Great Britain, and at large, when its several divisions begin to regard each other without prejudice or suspicion, and withal, in a genuinely fraternal and orthodox spirit, and this despite some minor differences of view. The recent jubilee will itself be worth commemorating in turn, provided it shall result in improved relations, such as these, between the two Churches named."

Sir Andrew Clarke, the celebrated physician, was stricken with paralysis on Oct. 19th in London, and died within a few days after. He was talking with a patient when he suddenly fell to the floor insensible. Dr. Reynolds was immediately summoned to attend him. He found that Sir Andrew was suffering from a severe attack of paralysis. Sir Andrew Clarke was born October 28th, 1826. He studied medicine in Edinburgh and graduated with the highest honours. His medical works are numerous, and his reputation is known throughout the world. He has held many official positions, among them the presidency of the Royal College of Physicians. It is well known that he has for many years been the trusted medical adviser of Gladstone, and it is possible that the state of health of the one may to some extent involve that of the other.

The choice of a successor to the late Dr. Jowett, Master of Balliol College, Oxford, lay between Professor Edward Caird, LL.D., of Glasgow University, and Mr. Strachan Davidson, an accomplished tutor of the college. The fellows have, however, unanimously resolved to invite Professor Caird, and he has accepted the Mastership. Professor Caird was born in 1835. He is favourably known at Oxford as a former fellow and tutor of Merton. He is known generally as one of the acutest metaphysicians of the day. His "Critical Account of the Philosophy of Kant" which appeared in 1877 is the acknowledged authority on the Kantian philosophy, and a book on Hegel, in Blackwood's Philosophical Classics, and another on "The Social Philosophy and Religion of Comte," are also model works. He is, theologically, an advanced Theist, of the school of the late Professor Green, of whom he was a pupil and is a disciple.

If Presbyterians throughout Ontario do not do their duty in the approaching plebiscite, and support prohibition heartily, and along the whole line, it certainly will not be the fault of the presbyteries. Rarely have we seen more unanimous and general action on any question of public policy, than is to be seen in the action taken by our presbyteries on this, for the present, burning question. One presbytery after another, by a unanimous vote is calling upon our people to rise up, and by voting for prohibition, let there be no mistake as to where our Church as a whole stands on this important matter. Great progress has been made in our Church on the temperance question, since the time, not so long ago, when the report on temperance used

to be brought in at the fag end of a General Assembly meeting, and even then receive but scant courtesy. Let the people hear the call, and on the day of battle win a great victory.

Many loving tributes continue to be paid to the memory of the late Rev. Dr. Edmond, of London. A very touching and appreciative one is from the pen of the Rev. W. M. Taylor, D.D., of New York. The following is part of a minute adopted by the Presbytery of Manchester, at a late meeting on the same subject: "The Presbytery give thanks for the rare gifts with which it pleased the Head of the Church to endow His servant, for the persuasive eloquence which distinguished him as a herald of the Cross, for his attractive power as a preacher to the young, and for the rich results with which his labours were crowned. They give thanks also for the sweet and generous nature which made him a valued friend and a man greatly beloved for his loyalty and devotion to his own branch of the Church, and for the Christian catholicity which led him joyfully to co-operate with brethren outside his own communion in common measures for the furtherance of the Gospel."

As it was in Canada, so in Great Britain, the calls for the services of the Rev. Dr. Paton are far more numerous than can possibly be met, and everywhere his appearance and services receive the most enthusiastic welcome. Rev. Jas. Paton, of Free St. Paul's church, Glasgow, writes to Ireland, "Great enthusiasm here and in England, the most wonderful missionary meetings almost ever seen." Everywhere his patriarchal appearance, his humility, modesty, and perfect self-forgetting simplicity of character and manner win all hearts. His work cannot fail of producing blessed and permanent results for good to his beloved New Hebrides Mission. In this connection, we may add that our well known and honoured Formosa missionary, Rev. G. L. McKay, D.D., has been addressing meetings in Toronto. We need not bespeak for him, for all uniting to receive and welcome him, the most cordial reception and hearty practical sympathy and aid in the work to which he has given himself, body, soul and spirit.

In opening his class at the Edinburgh University, Professor Flint set out by claiming for the Theological Faculty a permanent place in the system of university education, and asserting for all branches of theological discipline a place in the curriculum at least as necessary as moral philosophy, the humanities or history. He proposes that the State should provide in the universities for what is general and scientific in theological education, abolishing the Presbyterian and denominational tests, but further, that the Church of Scotland should appoint "two professors to supplement the teaching in the Divinity Faculties by instruction in practical and pastoral theology, and in the history and doctrine of the Church of Scotland." Any other Church, of course, would be entitled to do the like. But Dr. Flint hopes that they would accept the university teaching in all other branches of a theological training. This is the weak point of the scheme. Would the other churches, would even the Established Church, allow their students to be taught Old Testament criticism or dogmatics by professors over whose appointment and teaching they had no control? It is by this extremely problematic scheme that Dr. Flint would stave off the affiliation of the other halls as extra-mural colleges. What has been done in medicine must be done for theology.

## PULPIT, PRESS AND PLATFORM.

John Wesley: Many indeed think of being happy with God in Heaven; but the being happy in God on earth never enters into their thought.

F. R. Havergal: "If a man keep My saying, he shall never see death," so when we come to die our eyes will so really see Jesus Himself that we shall not see death.

Christian Index: Man's strength may be stronger than woman's, but his weakness is weaker than hers. A strong man is stronger than the strong woman, but weaker than a weak woman is the weak man.

U.S. Supreme Court: The statistics of every State show a greater amount of crime and misery attributable to the use of ardent spirits obtained at these retail liquor saloons, than to any other source.

Horace Greeley: To sell drink for a livelihood, is bad enough, but for the whole community to share the responsibility and guilt of such a traffic, seems a worse bargain than that of Eve and Judas.

Cumberland Presbyterian: The Lord wasted no material in the creation of the universe, but it is hard for short-sighted but long-suffering humanity to recognize the divine economy of mind and matter exercised when He made the man who objects to everything anybody else proposes and never proposes anything himself.

Forward: It is still a question with some people whether Prohibition has been successful in the State of Maine, or not. One fact, which has never been denied, is significant, and that is that the law is not repealed. It has met with increasing favour ever since it was put on the statute books in the year 1858. It has been modified, corrected and added to, but all changes have been in the direction of a greater stringency in the way of prohibition.

J. Cuthbert Hadden: One of the most beautiful of the Paraphrases is the 2nd in the collection, "O God of Bethel." Nothing more musical in form, nothing more hallowed by reverent associations to be found in the whole range of sacred poetry. Of Dr. Doddridge, the author. It is necessary to say very little. His reputation has been sufficiently perpetuated by his works, although we doubt if "The Rise and Progress of Religion in the Soul" is read now-a-days any more than "The Grave" of Robert Blair.

John Charlton, M.P.: The majority ruled in this country, and he thought it proper to learn the wishes of the majority upon Prohibition. He believed the proper course was to refer the question to the people and pass the necessary legislation as soon as their decision in favour of it could be secured. To this end he favoured a plebiscite, and had twice introduced resolutions in favour of that course in the House. The Liberal party stood pledged by resolution adopted at the Liberal convention in June to submit the question to the people if it attained power, and to allow a decision in favour of such a law by the necessary legislation. This was the course that commended itself to his judgment, and was the one he would support.

Presbyterian Witness: "Winter Supply" is one of the first problems to be grappled with by Presbyteries. First of all we hope every preacher will be employed to the utmost limit of his time and strength. We have in our eye a minister who has retired, but who is able to do a great deal of work in the less exposed and arduous fields. There may be several such. We hope such brethren will not hesitate to offer their services to Presbyteries. The next thing will be, no doubt, to call in the aid of elders and others who are able to conduct services in an edifying manner. Every effort will be made by Presbyteries to remove the sad reproach of "silent Sabbaths and shut sanctuaries" this winter.

Friend of Canada: Watching both Harper's Magazine and the Scientific American carefully in their descriptions of the exhibits at the Columbian Exposition at Chicago, I was pained to notice what littleness can creep into the actions of a large and powerful nation, such as the United States of America is. As a matter of fact while insignificant exhibits have been widely noticed by the papers, Canada—which "swept the world" from the opening of the Fair to its close—has never received any notice from these papers. Canada went to the front by Provinces, and as a Dominion in cheese, horses, cattle, sheep, swine, fruits, fish, Indian exhibits, minerals, etc. Why has she been ignored? It looks extremely like jealousy. Can any one explain it?

Scottish American: Americans who visit Great Britain, have again and again professed that in one important respect they cannot possibly understand the people there. Masses of the dominant democracy there may meet on a Sunday in Hyde Park or Trafalgar Square, London, or on the Green of Glasgow, and listen to and applaud the most incendiary speeches, assailing both the Monarchy and Government, and yet no notice is taken of it by the authorities—at least so long as the crowds keep orderly and there is no reason to fear a breach of the peace. There, truly, the people enjoy freedom of speech and exercise it to the utmost extent. They like to growl and vent their grievances, fancied or real; but when allowed to do this they feel quite contented, go quietly home, return to work next morning, and all goes on as before.

Montreal Witness: The discussion of the Church and the workingmen questions, is about to result in a practical attempt to solve the difficulty, or at least to get to the bottom of it. Some time ago the Knights of Labour opened a correspondence with the Rev. J. Nichols upon the question, after which they appointed a committee to meet with the ministers and jointly arrange for the series of conferences which he had suggested. The matter was before the Ministerial Association a week or two ago, and since then Mr. Nichols has invited a number of ministers to act with him. The following are the ministers who are invited, all of whom with the exception of two, have agreed to act, those two not having yet been heard from: Rev. Dr. Barclay, Rev. Dr. Mackay, Rev. Dr. Hunter, Rev. Dr. Campbell, Rev. Dr. MacVicar, Rev. Messrs. J. H. Dixon, J. B. Silcox, W. H. Warriner, T. Hall, S. D. Chown, J. Fleck, W. D. Stevens and D. Grant. This committee was called to meet the representatives of the Knights of Labour in the Y.M.C.A., on the evening of the 26th ult.