

# THE CANADA PRESBYTERIAN.

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## Notes of the Week.

Professor Sayce, the distinguished Oxford archaeologist, says: "The term 'Higher Criticism' is an unfortunate one. It has the appearance of pretentiousness, and it may be feared that in some cases it has led to the unconscious assumption of a tone of superiority on the part of its professors and their followers."

The rumour has gone through all the land that Prohibition is a lost cause in Kansas. The Philadelphia Presbyterian pronounces the rumour false. The proposition to call a constitutional convention was defeated at the late election. The Prohibition Constitution stands unrepealed, and will continue to be the organic law of the State.

By his will the late Sir Adams G. Archibald leaves \$600 a year to his wife, together with all the household furniture, books and other articles in the "cottage" property; after a few private bequests he divides the remainder of his property between his daughters Johanna, Elizabeth and Mary. The only public bequest was to Dalhousie College, which he leaves his law books.

The loftiest point so far as yet known to have been attained by a mountain climber is 23,700 feet, which was accomplished a few years ago by a Mr. Graham in the Himalayas. He states that in spite of the great altitude he did not find any difficulty in breathing, nor did he experience nausea, bleeding at the nose or temporary loss of sight or hearing. The motion of his heart was, however, perceptibly affected, as its beating became audible and its rate was decidedly increased.

The Presbyterians of South Africa have been holding a Conference, in which the chief topic of discussion was the propriety and desirableness of a full Presbyterian organization in Southern Africa. A Presbytery of Natal and a Presbytery of New Transvaal already exist, and a movement has been made towards the organization of a Presbytery of Cape Town. The Conference declared in favour of the organization of a Synod embracing all the Presbyteries and the outlying congregations. It also suggested the twenty-four Articles of the Faith of the Presbyterian Church of England as the doctrinal basis of the new Synod.

Swedenborgianism and Buddhism are the latest religious movements gaining headway in Paris, remarks The New York Independent. Several hundred of the former have erected near the Pantheon a chapel in which a lawyer preaches every Lord's Day. They also publish a journal, in which the appearances of spirits are reported. The Neo-Buddhistic fad is fathered by the Orientalist De Rosny, and one paper claims 50,000 adherents. The creed demands repentance, love for all creatures, including animals, which can be transformed into mortal beings, and therefore ought not to be killed. Every outward cult is rejected, but socialistic principles are taught. "No one is allowed to possess more than he earns by his day's labour," is one of their doctrines.

A Quebec clergyman, Rev. W. T. Noble, has been provoked by the ritualistic tendencies of the new bishop to write a letter protesting against "the centralized autocratic power" of the bishops, as "demoralizing to the clergy, and irritating to the laity," and hence it "mars the progress of our church." To the bishop himself he wrote expressing indignation at "the false and malignant anti-Protestant calumnies" uttered by the bishop at a communion ser-

vice, where "the mass-mongering performance at the Lord's table," prevented him from communicating. The bishop stood on his dignity, and demanded the withdrawal of the first of the letters, and the Quebec Clerical Association has expelled Mr. Noble from its membership.

The oldest herbarium in the world is in the Egyptologist Museum at Cairo, and consists of an inconspicuous collection of dried portions of plants, relates the Toronto Mail. These portions of plants and flowers were taken from wreaths and garlands in the coffins with mummies, where they were placed by the ancient Egyptians as death offerings, and from edible plants which were set in earthen vessels on the floor of the sepulchre as the furniture of the last resting place of their beloved ones. Many of these floral remains are so well preserved that, after being treated with warm water, they can be handled like modern herbarium specimens. The colours, too, are preserved in a remarkable way. The most important matter in connection with these plants is their age. The remains of funeral food are found in tombs as far back as 3,000 years before Christ.

Just as his poetry was beginning to be recognized, Mr. John William Watson, author of "Wordsworth's Grave," "Lachrymæ," "Musarum," a funeral ode on Tennyson, and other works, has lost his mental balance. By an order of the Windsor magistrates he was lately removed to a private lunatic asylum. While walking with his brother on the Long Walk at Windsor, Mr. Watson stopped the carriage in which the Duke and Duchess of Edinburgh were riding. The police seized him and took him to the police-room at Henry VIII's Gate. Twelve years ago a love disappointment affected Mr. Watson's mind, and the recent more generous appreciation of his work, together with a grant of £200 from the Royal Bountiful Fund, on Mr. Gladstone's recommendation, seem to have been too much for him. His friends intimate that he will be removed to private control, and afterwards taken away for a period of rest.

There is a movement to erect a worthy memorial to John Knox in Edinburgh. The plan has grown, the original project being only to place a sculptured figure of the reformer in one of the niches for statues of historical personages prepared in the facade of the new National Portrait Gallery. Then it was suggested that a marble statue should be placed in St. Giles' Cathedral, a building intimately associated with his memory and work. The cost of the former plan would have been only £200, and of the latter £600; but now there is a third proposal—to erect a large bronze statue in the Princes Street Gardens at a cost of £2,000. Those who approve of this last more adequate memorial, and are willing to subscribe to a fund for its erection, are requested to communicate with Mr. James A. Wenley, Bank of Scotland, Edinburgh.

Since 1875 Marseilles has developed a serious liquor problem. There are streets with four liquor shops next door to each other, and during the past five years eighty-four million francs has been expended in drink. The raising of the octroi tax only increased the revenue. Lately the Marseilles Savings Bank has come like a Hercules to the work of reform. It built model dwellings, on a principle well known to Temperance reformers, offered, with considerable success, loans to workingmen desiring to build for themselves, and established savings banks in connection with all the schools. Popular scientific lectures directed against alcohol have also been delivered. Though these agencies have only

been at work two or three years, the great annual increase in the liquor consumption had been practically deduced to nil in 1891. Can Canadian Temperance societies also combat the alcohol mania with the more wholesome saving mania?

The schools of Japan have made a favourable impression upon no less an educator than Professor George T. Ladd, of Yale University, who has recently arrived home from a visit to Japan, during which he lectured before several universities. He says: "There are two kinds of institutions—the private schools, which are carried on by enterprising citizens, many of which are surrounded by Christian influences, and the Government schools, which are carefully graded, and which are maintained with considerable strictness, and follow somewhat the German. There are the primary schools and Koto Chu Gakko, which translated means the 'higher middle schools.' At the head of these is the Imperial University, situated in Tokio. There is no Latin or Greek taught here, Chinese being the classical tongue. The Government institutions are not seats of the Christian religion, although there are many Christian teachers in them. There is no looseness in the curriculum, everything being strictly attended to."

The number of Christian Endeavour societies enrolled in each denomination are as follows: Presbyterian, 5,363; Cumberland Presbyterian, 549; United Presbyterian, 276; Reformed Presbyterian, 43; Scotch Presbyterian, 24; Westminster Leagues, 2; Congregationalists, 4,368; Baptists, 2,945; Free Baptists, 155; Seventh Day Baptists, 49; 6 Advocates of Fidelity; 8 Baptist Unions; M. E. Church, 1,859; Methodist Protestants, 485; Methodists of Canada, 150; M. E. Church, South, 120; African, M. E., 74; Primitive Methodist, 41; Epworth Leagues, 285; Christians and Disciples of Christ, 1,858; Lutherans, 366; Evangelical Lutherans, 314; Keystone Leagues, 20; the Reformed Church in America and the Reformed Church in the United States, 561; the Friends, 366; United Brethren, 201; Church of God, 49; Moravians, 44; Reformed Episcopal, 38; Protestant Episcopal, 33; Mennonite, 9. In addition to the above there are 2,098 union societies in small places, 339 that have not given us their denominational affiliations, 59 in public institutions and schools, 3 in the United States Army and 3 "floating societies," making a total of 23,163 societies.

Newspaper correspondents in New York have occasionally expatiated upon the large incomes of a number of prominent clergymen in that city. Some of them have been represented to have enormous incomes. One of the clergymen who has been written up by these correspondents is the distinguished pastor of the Fifth Avenue Presbyterian Church, the Rev. Dr. John Hall. A correspondent of The Globe-Democrat of St. Louis, recently stated that Dr. Hall had a salary of from \$20,000 to \$25,000; that he received a large salary as chancellor of a New York college; that Robert Bonner paid him a salary of \$10,000 a year for writing for the New York Ledger; and that he had an income of \$10,000 "from lectures and miscellaneous work." Dr. Hall's son, the Rev. Thomas C. Hall, who is himself a prominent Presbyterian pastor in Chicago, has written a note which appeared in a recent Globe-Democrat in which he characterizes the foregoing representations as utterly untrue. He says, "It is nobody's particular business, but I may, as his son, here say, that Dr. John Hall's whole fortune, including life insurance, does not equal many of the sums ascribed by imaginative correspondents as his annual income."

## PULPIT, PRESS AND PLATFORM.

United Presbyterian: The time comes to every professed Christian, and it comes soon after making his profession, when he must either accept of responsibility, and so begin to grow spiritually, or failing to do this, take his place among the weak ones who are dwarfs for want of exercise.

Cumberland Presbyterian: If the pastor, by his faithful preaching and personal influence and effort, can enlist every member as a consecrated and energetic helper, the church will not fail for lack of money or influence or numbers. United prayer and work are the sure conditions of success.

Central Presbyterian: Perhaps the years before us are not many. Shall we not bring this New Year, an unfilled cup, an unwritten page, to His eyes, to His grace, to His care, asking that He will use us to fill it well. At the end we lay it down as a woven wreath, flowers of faith and love and service added daily; lay it at His blessed feet, who wore the crown of thorns for us.

Sunday School Times: Bible study promotes a love of Bible study. The man who never studies the Bible has no love for the study of the Bible, but the man who studies the Bible finds in that study a reason for loving that study. The way to excite an interest in Bible study is to study the Bible, whether you are interested in it or not, and the more you study the more you will want to study, and the more you will love to study.

The Templar: John Ruskin is ranked among England's most æsthetic writers, and is greatly opposed to vulgar exaggeration, either in language or style. His language in regard to tempting men to drink and to drunkenness, for the sake of the gains of the business, is about as strong as language can be made. He said: "Encouraging drunkenness for money is a species of assassination." What may have been his ideas about encouraging and legalizing liquor makers and liquor sellers, for the sake of revenue, we do not know. It could not be much higher, however.

Southern Presbyterian: It is certainly right to join the Church for our own spiritual good. This is one of the designs and ordained benefits of its organization. God gave His Church to His people for their training in Christian knowledge and the development of their spiritual life. He appointed all classes of its ministers or servants, preachers, elders and deacons; He framed all its ordinances, He instituted the ties of Christian fellowship, all with reference to this end; and all are admirably adapted to promote it. If a church member, then, is not growing in grace and knowledge, if he does not enjoy the comfort and happiness of a Christian life as an effect of his church membership, he may well doubt the motives which have brought him in.

Southern Presbyterian: We cannot think of the amount of time, strength, and opportunity we have enjoyed during the past twelve months, without realizing that we have all failed to make the best use of these to our Master's glory and to the good of our fellow-creatures. Who could estimate the possibilities of such a year? What might we have accomplished if our hearts and lives were truly consecrated! We cannot renew these opportunities, nor call back these wasted days and weeks, nor would it do us or others any good merely to grieve over them. If spared, we may expect to enjoy similar opportunities during the coming year. It is to arouse us to improve them, that we refer to those past and gone. May God give us all a heart for His service, and may we ally our energies with the progress of the Saviour's kingdom in the future to which all the providential indications point.