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Notes of the Week.

THE Rev. Dr. Weldenstrom, the leader of the Free Church movement in Sweden, addressed the meeting of the Congregational ministers of Chicago, last week, stating that since the revolt from the Established Church began, in 1870, 500 congregations had been formed, with a total membership of 70,000.

IN Wales there are, according to a computation made a few years ago, 120,653 Congregationalists; 119,355 Calvinistic Methodists; 81,372 Baptists; 32,146 Wesleyans; 6,010 Primitive Methodists; 1,240 Bible Christians. The Unitarian body has about 5,000 adherents, chiefly in South Wales. There are a few congregations belonging to the Methodist Free Church and also to the Presbyterian Church of England.

THE Moderator of the English Presbyterian Church, Dr. McLeod, in a pastoral letter read in many of the churches speaks with great concern of the craving in modern life for excitement and amusement, and of the engrossing affairs of business and politics which monopolize the minds of Christian people. Special reference is made to fiction as strengthening the thirst for excitement and destroying the taste for serious books and profitable thought.

DR. DALE, of Birmingham, in distributing the prizes at an educational institution, said one of the vices of modern education was that everything was now too attractive and easy. The birch was as common at the end of the last century as Dr. Smith's dictionaries are now. He condemned the priggishness of the boy who while yet in his teens thought he had a mission to the world. It was by what they were, rather than by what they attempted to do, that they would exercise a high moral influence. He added that he preferred to prejudice the children of Nonconformists in favour of Nonconformity.

THE recent private conference of evangelical churchmen at Exeter Hall, under the presidency of Lord Grimthorpe, resulted in the starting of a new society to be called the Protestant Churchmen's Alliance. The Marquis of Abergavenny, Lord Stolbridge, Lord Grimthorpe, a returned colonial bishop, and a brace of deans, were among those nominated as a provisional council. Archdeacon Straton declared "disestablishment to be upon us unless a change comes." The Church Association was charged by Lord Grimthorpe with promoting ritualism in the past, which saying led to a storm; and the sturdy members were eager in their defence of the Association.

IN reference to a statement that appeared lately to the effect that the English Presbyterian Church had reached the minimum stipend of \$1,000, the *Christian Leader* says: It is not true that the minimum stipend in the English Presbyterian Church is already equal to the sum aimed at by the Free Church, \$1,000. There are sixteen cases in which the stipend is \$825, eleven varying from \$775 to \$925, making in all thirty-three out of 125 pastors of aid-receiving congregations who get less than \$1,000. "Instead of our sustentation fund having arrived at a state of perfection," says one writer, "it is nothing less than an Augean stable of contradictions and injustice."

THE *Oxford Chronicle* says: No fewer than four Anglican clergymen were received into the Church of Rome on Sunday last by Cardinal Manning. They included Rev. C. W. Townsend, to whose secession reference was made at the recent annual meeting at Keble, in connection with the Oxford University Mission to Calcutta. Mr. Townsend had been ten years in the ministry of the English Church. He was formerly Vice-Principal of the Salisbury Theological College, and more recently head of the Calcutta Mission. His loss will be severely felt. These latest hauls of Cardinal Manning afford further evidence of the effectiveness of the Romanizing tendencies of the current teaching in the English Church.

DR. CROMBIE, Professor of Biblical Criticism in St. Mary's College, St. Andrew's, died on Wednesday, at the age of sixty-two. He received his elementary education at Dollar, matriculated at St. Andrew's, and took his divinity course at Edinburgh, under Drs. Crawford and Robert Lee. The early days of his ministry were passed as consular chaplain at Paris, but in 1864 he was presented to the parish of Penpont. Four years later he was appointed to the Chair of Biblical Criticism in St. Andrew's, in which post he remained until his death. Professor Crombie has given to the public but little original work, although he has rendered good service to theological literature by several admirable translations from the Apostolic Fathers and German critics.

THE fourteenth annual meeting of the Bulgarian Evangelical Society was held recently in Sophia. On the first day 650 persons were present. Strong opposition to the spread of evangelical truth was reported. The building of a chapel at Ichtiman has been stopped by order of the Minister of Religion. The superintendent of the Methodist Mission is only allowed to employ Bulgarian teachers or naturalized foreigners in the mission schools, the Bulgarian Exarch has sent a circular to Bulgarian ecclesiastics urging them to take severe measures against Protestant preachers and Catholic priests, a paper is published whose object is, to destroy the influence of evangelical preaching, and thirty or more books and tracts have appeared against evangelical religion.

Two commissions of the Irish General Assembly met the other week. One was relative to the organization of the China mission, and the other was relative to the mission proposed to the jungle tribes in India. The Moderator of the Assembly presided at both. At the meeting of the first commission, in relation to the organization of Presbyteries in China, the terms for union between the missionaries of the General Assembly and those of the U.P. Church of Scotland were considered, and for the most part adjusted. The commission in relation to the Jungle Mission considered the constitution of the proposed mission. Two questions discussed were—(1) Should the project of a lay agency be adopted? (2) If so, what relation should it hold to the General Assembly? The feeling of the meeting was favourable to the project, and a sub-committee was appointed to consider the second question, and to report; this committee to meet early in September.

PRESBYTERIANS generally are not in the habit of making responses, but most of them will say amen to the following sentiments so well expressed by the *Halifax Presbyterian*: We heard it stated lately that there is not a member of the Presbyterian Church in the Dominion Cabinet. The Premier is supposed to have a mild tendency towards the "Church of his Fathers"; but we are not sure that he is a member. We do not mention the fact of there being no Presbyterian in the Cabinet in a fault-finding spirit. We have always urged that there should be no attempt at balancing denominations in the Cabinet or in the House. It is a serious evil when this office and that are claimed on grounds of ecclesiastical connection. If Presbyterians are true to themselves, if they develop their due share of able men, these men will reach the positions for which they are fitted. On no other ground but fitness would we like to see them called to any post.

DR. DONALD MACLEOD, at the opening of the new parish Church at Ardrossan, said that in a congregation which had the character of being generous it was very often found that the generosity belonged to only a few. There were always a lot of stingy, shabby people, who meanly accepted the praise for a generosity in which they knew they had no part. They often found people whom they had never suspected of having scrupulous consciences developing conscientious difficulties when asked to give money. The fact that there were so many ugly churches had not arisen from the principles of Presbyterianism, but from heritors being unwilling to spend money. Cheapness rather than religious scruples had much to do with plain churches. The baldness of Presbyterian services, he added, had arisen simply from sloth. In another sermon at Ardrossan Dr. McLeod

pulverized the false notion, now current in the higher regions of literature, that man is the product of heredity and of his environment, and consequently that there is no such thing as moral freedom. In scathing terms he lauded the luxury of the West-end, pronouncing it an abomination as bad as what is termed the "lapsed masses." As to heredity, if the generation of to day resisted the defects of the past, the inheritance of evil might be changed into a heredity of good. The Church, in Dr. Macleod's opinion, has yet to learn her duty to the masses.

A "NON-PHILOSOPHICAL Observer" giving his impressions of the Irish Presbyterian General Assembly in the Belfast *Witness* says: The Moderator for the year is the Rev. W. Clarke, of Bangor. He is a gentleman of commanding presence, and of quiet and dignified manner. I am told that he is a good linguist, and that his scholastic attainments are extensive. It was evident to the most superficial observer that he had no desire to obtrude himself unnecessarily upon the debates of the Assembly, and that he was anxious to secure for every speaker a fair and full hearing without any favouritism. I could see that at times his good nature and amiable disposition were put to their utmost stretch by the persistent bumptiousness of some of the irrepressible members whose voices must be far more agreeable to their own ears than they are to their brethren, since they are so loquacious. I was told by a careful attendant in the Assembly, whose veracity is not to be questioned, of one versatile brother who addressed the Assembly sixty times during one sederunt. I have reason to believe that this counterpart of Tennyson's brook is as effective as he is a ready speaker; but I'm sure he would greatly add to his weight in the Assembly and his effectiveness as a speaker if he did not speak so often, and if he made believe at least that it sometimes dawned on him that there were really other members in the Assembly to whom had been given as well as to himself the faculty of thinking and of speech, but who hated to be striving for the mastery.

At the recent meeting of the Irish Assembly in Belfast, says the *British Weekly*, the Rev. Dr. Watts submitted and moved the adoption of the report of the Assembly's delegates to the fourth General Council of the Alliance of the Reformed Churches holding the Presbyterian system, held in London from the 3rd to the 12th of July last. All the Assembly's delegates, without exception, were present, and took an active part in the proceedings. The report contained the following: "The only topic eliciting any diversity of opinion was one phase of the intellectual tendencies of our day in their bearing on faith. One of the delegates read a paper, in which he ascribed a large amount of the unbelief of our age to the extent of the demands made upon the faith of men as a condition of salvation. Among these demands the writer specified the doctrine of a plenary verbal inspiration, involving the doctrine of the infallibility of Scripture. He claimed that a Christian creed should not demand anything beyond what he alleged Christ required, viz., that men should follow Him and accept Him as the true Ruler of their life. We have no right, he maintained, to ask more, or to require that men should accept a number of propositions about Him. The Council was careful to vindicate itself before the Churches of Christendom by setting apart an hour and a half for the criticism of this paper, and your delegate took a prominent part in its review and condemnation." The Rev. Dr. Whigham, in seconding the motion, referred in high terms to the able manner in which Dr. Watts managed the financial affairs connected with the Belfast meeting of the Council, and also represented that Church at the meetings held not only in Belfast, but in other places. The Rev. Dr. Hamilton Magee objected to the paragraph quoted above. The name of the party there referred to was not mentioned, although the writer alluded to Dr. Marcus Dods. At some length Dr. Magee criticized the paragraph. He did not agree with the statements made by Dr. Dods, but he could not agree with that paragraph, and he now moved that it be omitted from the report. The Rev. Mr. Harrison seconded this amendment. After a very lively discussion it was agreed to omit the paragraph.