

# THE CANADA PRESBYTERIAN.

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## Notes of the Week.

MR. W. C. MADGE, an elder at Calcutta, who has for fifteen years been a volunteer evangelist, adverts on the recommendations of the Indian Presbyterian Alliance. He complains that the representation of lay European thought has been inadequate, and predicts that the table of doctrine manufactured by the missionaries will be blown to the winds in the first quinquennium of the Indian Church's autonomy.

WHEN the Census Bill is before Parliament the Earl of Camperdown will propose that the returns should include information as to the religious persuasion of all persons residing in the United Kingdom. His special object appears to be to obtain information as to the strength of the Presbyterian Churches in Scotland. He proposes that in Scotland the census returns should distinguish between the different Presbyterian bodies in that country.

AT the observance of the Lord's Supper in the church at Fearn, Rev. D. Matheson, of Tarbat in fencing the tables, is said to have debarred all those who believed in the views of Professors Dods and Bruce from coming to the table; and an Inverness minister, giving an account in Gaelic to his congregation of the proceedings at the Assembly, described the two professors and their supporters as "unregenerate and wicked men, striving to destroy the Bible."

THE *Christian Leader* says: Mr. George Kennan, who in the *Century* has thrown such a flood of light on the horrors of Siberia, has been lecturing on the subject in Canada as well as in the United States, and the committee formed in England to ventilate this subject, with a view to bringing moral pressure to bear on the Russian Government, might do worse than invite Mr. Kennan to visit the chief cities of Britain. He would be certain to attract great audiences. It would appear that he is not less effective on the platform than as a magazine writer.

THE new English Church Congress programme is not ambitious, but it indicates with sufficient fidelity the subjects on which the public mind is exercised at present. Great space is given to social questions, including strikes, wages, sanitation, socialism, manufacturers and their workmen, and the like. Home reunion and Disestablishment make another group. Ritualism, of course, comes in for its place, and in reality the question of to-day is the question of the Congress, the inspiration of Holy Scripture. The Archbishop of York will preside at the meetings, and the Evangelical party will no doubt be fairly represented. The meetings are to be held in the end of September and beginning of October at Hull.

THE success attending the Presbyterian Church of England "Forward Movement" in London, in connection with which a great evangelistic meeting was held last year in Regent's Park, has encouraged the Open Air Services Committee of the Presbytery of London North, to arrange for another united service, with ministers, choirs and congregations in the northwest district. This aggregate service was held in Regent's Park on Sunday, June 22. The Rev. J. Munro Gibson, D.D., St. John's Wood, presided, and the Revs. John McNeill, Regent's Square; Z. B. Woffendale, Somers Town; Duncan Sillars, Haverstock Hill; J. R. Gillies, Hampstead; and D. M. Connan, Kentish Town, took part.

TOMORROW the Irish Presbyterian Assembly will celebrate its jubilee. The memorial meeting will be held in Belfast, in the Rosemary Street Church, where the union of the Synods was consummated fifty years ago. It is on record that 333 men sat in the first united Assembly. Less than one in ten of that company now survive. But one of the best of them was Dr. Killen, who now, upwards of eighty years of age, proposes to tell the story of the union. There will be many addresses, and much justifiable felicitation over the growth of the

Church. It occurs to us, says the *Interior*, that if the men who control the Assembly could control the politics of Ireland, the Home Rule movement would be in unmistakably safe hands.

THE Pope, says the *Christian Leader*, has certainly stolen a march upon Lord Salisbury in Malta. Not only are mixed marriages between Roman Catholics and Protestants to be subject to papal approval in the future, but the dispensation from the Pope will be necessary to give legal validity to such marriages as have been already consummated. Thus, such a couple lately married by a Baptist minister at Malta will not be legally man and wife till the tie is sealed at Rome. In these negotiations Britain has given everything and Rome nothing. For the consent of the Pope to recognize marriages between Protestants was not necessary, such have always been valid under the civil law. The whole affair reveals in a microcosm what papal assumption used to be the world over, and suggests that a Protestant government ought not to consult the Vatican as to its laws—certainly not, if it is to be led by the nose as it has been in this case.

THE *British Weekly* thus chronicles the demise of two recent journalistic ventures in Edinburgh. We regret to chronicle the death of our spirited contemporary, the *Scottish Liberal*. Started only a few months ago with the support of such leaders as Lord Rosebery, Principal Rainy, Principal Cairns and others, it seemed to have a future before it. But it is very doubtful whether a penny weekly can be successfully floated which does not to a large extent depend upon news. If fresh intelligence is not freely given then it would be necessary to have many articles of a high class. This is the experiment we should like to see tried—a penny *Spectator*—but it can only be done successfully from London. There is not room enough in Scotland for weekly papers of the kind. The *Scottish Weekly*, which was started to assist in the prosecution of Dr. Dods and Dr. Bruce, seems also to have collapsed, its publisher having appeared a short time ago in the bankruptcy court.

THE Rev. A. T. Donald gave notice in Glasgow Presbytery of a motion intended to put a stop to promiscuous questions being put to candidates for license. Mr. Thomson, of Ladywell, affirmed that such a motion was incompetent, and will move when it comes up in September that it is contrary to the laws and traditions of the Church. Dr. Watt, of Anderston, Convener of the Committee on Ministerial Training, stated that in the report of last meeting of Presbytery the examination of the students looked a great deal worse than it was in reality. Having had his eye on those young men from the day they entered the hall, he could say that as to proficiency in their studies they would compare favourably with the students of any previous year. Only ten days before their appearance in the Presbytery they had undergone a long and searching examination before the examining board, to its complete satisfaction, and had proved their knowledge of the Shorter Catechism to be both exact and satisfactory. To this Mr. Thomson, of Ladywell, retorted that they did not prove that in the Presbytery; but Dr. Watt held that if the questions had not been sprung upon them unexpectedly they would have answered satisfactorily in the Presbytery too. Mr. Thomson replied that children in the fourth or fifth standards would have answered the questions off-hand, and strongly denounced the proposed relegation of the examinations to obscurity.

It is not to be wondered at, says the *Belfast Witness*, that the Moderator of the Remonstrant Synod, which held its annual meeting in Belfast lately, sought comfort in the Dods case. Unitarianism is rapidly disappearing from Ireland, as from most other places, and it is but natural that under such depressing circumstances those who still cling to it should eagerly grasp at any small consolation which seems to offer itself. But if the Rev. Thomas Dunkerley and his brethren imagine that the Dods case indicates any disposition on the part of the Free Church, or of Presbyterians generally, to question the great doctrine of the essential deity of our blessed

Lord, they were never more mistaken in their lives. We are of those who deeply regret Dr. Dods' recent utterances. We cannot agree with them. We believe they were ill-advised, unwise and altogether wrong. And we do not wonder that the enemies of evangelical Christianity should endeavour to make capital out of them. But, while condemning Dr. Dods, we must be careful not to do him injustice, and it would be doing him the gravest injustice to insinuate that he holds with a less steadfast faith than his brethren, or than the standards of his Church, the great fundamental truth to which we have referred, and in which Arianism has its *raison d'être*. If the members of the Remonstrant Synod can find no better consolation than the Dods case affords, they are to be pitied. Yet apparently they cannot.

A MEETING at St. James' Hall, London, to condemn betting and gambling was a success, the speeches of Mr. Horsley and Mr. Carr Glyn being firm in tone, and Mr. Hughes repeating his well-known panacea for the evil. A not less remarkable meeting has been held in Leeds, where gambling is very prevalent. The new vicar, Dr. Talbot, late of Keble College, Oxford, summoned the clergy and ministers of all denominations to consider what action should be taken to diminish, and, if possible, put to an end betting and gambling in the borough. Dr. Talbot opened the conference in a temperate speech, in which he deprecated academic definitions and wholesale condemnations, and said that their duty was to ask men to look fairly in the face the ruin of the comfort, happiness and hopes of domestic life caused by betting, and the injury and unsettlement caused in the relations between employers and employed. The chaplain of Stafford Gaol had said that ninety per cent. of the prisoners got there through drink, and that drink in ninety per cent. of the cases was due to gambling. Dr. Conder said that the first thing they had to do was to create public opinion, and that the curse of gambling was worse than the curse of drink. It was resolved to ask Parliament to appoint a commission on the subject. If any good is to be done the *British Weekly* is of opinion that legislative measures must be considered and pressed. It is obvious that the evil of gambling can be suppressed by law more effectually than kindred vices, but the country is so honeycombed by the disease that it would probably not be possible to carry drastic measures at once. The process of education must therefore be carried on, and in this movement, at least, it may be hoped the churches will be unanimous.

THE Victoria correspondent of the *British Weekly* gives the following account of how the Dods-Bruce controversy has stirred up the Australians. The Theological Hall has been coming in for attention in connection, that is, with the Dods and Bruce question. The *Monthly*, organ of the Presbyterian Church of Victoria, gave an account of this matter from the standpoint of the accusers. Thereupon Professor Harper, of the Theological Hall, wrote a letter to the *Daily Telegraph*, showing the unfairness of this, and the false impression it created. A leading Wesleyan minister, with whom, however, the majority of his brethren do not agree, wrote in answer supporting the Presbyterian *Monthly* by the opinion of the English *Wesleyan Methodist Magazine*. In reply, the late Mr. Ewing, of Toorack, published Dr. Dods' letter; and Professor Rentoul, in two successive letters, gave a statement of the analysis and standpoint and position of what he calls "The New Apologetics," of which Drs. Bruce and Dods, with many others of the noblest Christian teachers in the British lands and Germany, are representatives. This statement is such a convincing vindication of Dr. Bruce's teaching that it has put an end to controversy. One of the newspapers suggests that if the friends of Drs. Bruce and Dods in Scotland had taken the same method the trouble there would have been ended too. Nothing has been more notable in this discussion than the frank and fearless way in which the professors in the Melbourne Theological Hall welcome the higher criticism and the new modes of "Apologetic," as calculated by their method not to weaken, but in the long run to vindicate and make clear the substance and the living and the redeeming truth of Christianity.