

THE CANADA PRESBYTERIAN.

VOL. 10.

TORONTO, FRIDAY, APRIL 21st, 1882.

No. 16.

NOTES OF THE WEEK.

THE Rev. Gavin Lang, leader of the Antislaveryists, has accepted the call to the West Church, Inverness, Scotland.

IN the last number of the "United Presbyterian Magazine," of Scotland, we find a very complimentary notice of a recent Canadian book—"Immersion, a Romish Invention," by Rev. W. A. McKay, of Woodstock, Ont. We quote the following.—"The pamphlet most decidedly shows that the author is well acquainted with the literature of the controversies on baptism, whether scriptural or classical, ancient or modern, European or American. At a single sitting we have read the whole treatise, so admirable is the treatment and so lively the style. The arguments are briefly and incisively put, the tractate of 116 pages being truly a *mutum in parvo*."

THE Shorter Catechism is despised and neglected by superficialists even within the bounds of Presbyterianism, but it is highly prized by men who understand the value of a thorough religious education both within and without. In an address before the General Assembly of the Free Church of Scotland, Mr. Spurgeon, the well-known Baptist preacher, said: "We have a catechetical seminary connected with our church, in which we teach a little book known as the Shorter Catechism, with proofs. I should like to see some one write a better summary of Christian doctrines. Unless some one gives us a better book we will stick to it. A minister in preaching could not find a better means of stating doctrines than in the words of the Shorter Catechism."

THE following paragraph from the Belfast "Witness" is not at all too severe. The Scottish Presbyterian Churches ought to take heed to it. "Faithful are the wounds of a friend." The "Witness" says: "The Scottish Episcopal Church is making progress, at least numerically. In 1837 it had 72 charges; it has now 202. Its membership amounts to upwards of 6000. Nor is this much to be wondered at when it is considered how much time and strength and eloquence and earnestness the three Presbyterian Churches of Scotland spend upon magnifying their differences, and abusing each other. By their contentions the Covenanters lost one famous battle, which, but for their contentions, they would in all likelihood have won. But the Presbyterians of Scotland have not yet learned, in presence of the enemies of true Protestant truth and Presbyterian discipline, to close their ranks, and make common cause for their country and their Church. And so Prelacy is consecrating their graveyards, is sneering at their orders, is denouncing their services, is proselytising their nobles, is seizing upon their capitals, is gathering in their children, and all with an earnestness and a directness that never wearies, or is diverted from its purpose."

THE "Eleventh Annual Report of the Ontario Institution for the Deaf and Dumb, at Belleville, for the year ending 30th September, 1881," just received, contains full information regarding the working of that establishment. As we have already noticed the progress of the institution in connection with Inspector Langmuir's report, we need only now call attention to a circular issued by the superintendent, Mr. R. Mathison. With such an excellent institution in full working order, offering the benefits of education free of charge to a class of persons who cannot be taught in the ordinary way, and to whom education is peculiarly necessary as supplying the place of those natural powers of which they are destitute, it is a very strange thing that even one deaf mute should remain uneducated in the Province. Mr. Mathison says:—"There will be room for a number of new pupils when the Institution re-opens in September next, after the summer holidays, and immediate application is desirable. There are many deaf-mute children in the Province whose parents and friends are not aware of the liberal arrangements made for the education and

improvement of such unfortunates. All mutes who reside in Ontario, between the ages of seven and twenty years, are admitted to all the privileges free of charge, being furnished with tuition, books, washing, lights, fuel and everything necessary, except clothing and travelling expenses, if their friends think they are unable to pay the sum of \$50 yearly. Only eight or ten out of 260 now here pay anything, so that the Institution may be said to be free."

FROM the "Ross-shire Journal" of the 24th ult. we extract the following: "On Thursday evening of last week, the Rev. John Mactavish, Free East Church, Inverness, delivered an address to his congregation on the present movement for the disestablishment of the Church of Scotland—a movement of which Mr. Mactavish heartily approves. At the outset he disclaimed all part in the initiative of the movement, but stated that he had resolved to support it since it had been put on proper lines. The reverend speaker then went on to state the essentials of the movement at some length. Patronage, he said, formed the occasion of the collision between the Church and the State, but the real question was whether the Church had an existence and a jurisdiction independent of, or was merely a creature of the State. Further on, Mr. Mactavish proceeded to show that the constitution of this present establishment is inconsistent with right principle, or the Word of God, or the duty which the Church owes to Jesus. Mr. Mactavish concluded his lecture thus: 'I see no prospect of getting meanwhile all I could desire. I find the money question often crops up. I care not to say much on this subject at present. I have not engaged in this contention for money. Much has been made of a remark of mine regarding money. I now say I would much prefer that it should perish, than that it should be used to promote Erastianism. I contend not for money, but for the honour of the Lord, and with the desire of promoting the good of all Churches, the Established Church among the rest. In closing these remarks, I repeat, I am no voluntary, and have no voluntary leanings or likings, but occupy the historic position of the Church of the Reformation, and I wish Disestablishment as a step—a necessary step—towards getting a proper Establishment, and I am not content to leave the present Establishment standing, and satisfy myself with knocking at the door of the State, begging, hat in hand, to get the place and pay they now possess, and I hope I shall never see my Highland brethren in that humiliating position.'

THE "Canadian Spectator" of March 31st contains an article on "Social Enjoyment and Wine," by Mr. Nicholas Flood Davin. Like many others, Mr. Davin long clung to the view that wine is necessary to social enjoyment, but he now announces a total change of opinion regarding the matter. "Since the close of last summer," he says, "I have dined out a good deal, and gone to a considerable number of balls, parties, 'at homes,' etc., and only on one occasion did I taste wine, beer, or any alcoholic stimulant, and my own conviction now is, that wine at dinner, instead of adding to, detracts from the rational social joy which intercommunion between friends is calculated to promote. Wine, instead of making people brighter, makes them duller when they happen to be dull, and less bright when they happen to be persons capable of brilliancy. The delusion that it is provocative of wit, is due to the fact that it blunts critical perception, and predisposes to facile laughter, and an admiration the reverse of fastidious. Precipitating blood on the brain, it has a tendency to make people talkative, and if witty people grow talkative, they will be sure to say witty things. But, as a rule, the brains of witty people are active enough, and were it necessary that they should be further stimulated, the gain would be disagreeably counterbalanced by the overflowing of the silliness of others. There is a more serious counterbalance. The quality of the wit is lowered by wine." Having become a total abstainer personally, Mr. Davin very properly casts about to see what he can do towards the success of the total abstinence principle, and concludes his

article as follows:—"If once men become convinced that all that is truly exhilarating in social pleasure is independent of wine—over which poets and song-writers have flung a delusive attraction—more will have been done against intemperance than is possible to legislation. Hitherto attempts at legislation on this subject can hardly be said to have been satisfactory. With the permission of the Editor of the 'Spectator,' in a future number I will lay a scheme before the reading public, which I trust will meet the hopes of temperance men, and satisfy the sense of justice of the licensed victuallers." We await further developments with a good deal of interest.

A GREAT Free Church anti-Disestablishment demonstration took place at Inverness, Scotland, on the 23rd ult. A conference was held in the afternoon, at which about fifty ministers and seventy laymen were present, and in the evening a public meeting was addressed by Dr. Mackay, Dr. Beggs, Dr. Kennedy and other leaders of the party, and resolutions adopted. The demonstration is held by its promoters to have been very successful. The reverend gentleman first mentioned, who is minister of the North Free Church, Inverness, and now in the eighty-sixth year of his age, made a remarkable vigorous speech, from the report of which, as it appears in the "Scotsman," we make the following extract: "Dr. Mackay said he was in the Establishment for fifteen years, and was acquainted with all the movements of the Church of Scotland. During that time he never heard anything at variance with the principle of an Established Church in the land on scriptural grounds. Such a thing never entered into the minds of the mighty men who formed the Free Church and framed the Claim of Right and the Protest. He gave a flat contradiction to those who said that the men who formed the Free Church looked forward to Disestablishment. He knew something about the subject—more than those who had not been born, and had not come out of their cradles when the disruption took place. (Applause.) Having referred to the part he took in it, Dr. Mackay said he was there that evening to declare his firm adherence to the principle of Establishment founded on the Word of God. (Applause.) He was not there to defend the present Establishment. He repudiated with scorn the railing accusation brought against some of them in the Free Church, that they had an inclination to return to the Established Church as at present constituted, and said that if they had any such inclination, they might have done so long ago. (Applause.) With all his respect for some honourable and Christian men in the National Church, he did not think they were blameless in regard to its constituted principles of worship, discipline, and subservience to the State in things spiritual, and that if they had helped the brethren who came out in 1843 as he thought they ought to have done, there would have been no disruption. (Applause.) He complained of the attitude of the leaders of the Church of Scotland. Their Church was a public reproach in the Highlands, and yet amid all the mutterings that were going on not a sound was heard coming from them. Dr. Mackay went on to say that the old voluntaries were easily understood, but he did not know how to deal with the Free Church voluntaries. They blew hot and cold; professed that the principle of Establishment was in the Claim of Right and then denied it; that they must kill the Established Church and then bring it to life again; that they must disestablish it when weak, and they must disestablish it when it was strong; that they must sweep it off the face of the earth, and drown it in the German or Atlantic Ocean. (Laughter.) Answering the question, what was demanded by those opposed to Disestablishment? Dr. Mackay said they asked to get what had been taken from them—give them their Claim of Right or answer their Protest. But it would be said by the Free Church voluntaries, the malignant State would never give them that. That was a prophecy that was one of their friends' ghosts. (Laughter.) Why should it be said that they would never get anything that was lawful and right? Was anything too hard for the Lord?"