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## NOTES OF THE WEEK.

IN the recent death of the venerable and aged minister, the Rev. Edward Hughes, of Aberystwith, at the advanced age of ninety-six years, Wales has lost its oldest Nonconformist minister, he having been a minister in the Calvinist Methodist Connexion for the long period of seventy-five years.

"I HAVE no more influence than a farthing rushlight," said a workman in his blouse. A friend replied, "Well, a rushlight does much. It may burn a haystack or a house—nay, it helps me read a chapter in God's Word. Go your way and let your little rushlight so shine before men, that they may glorify your Father in heaven."

THE New York "Observer" makes a hit in the following sentences; "Episcopalians are just as bad as Presbyterians about coming in to prayers at the opening of their Convention. We prayed with a few of them the other morning, but the most of the members were out of the house. We thought of the Methodist Presiding Bishop at the General Conference who sent out word that 'prayers were over and the members could come in.'"

A DELEGATE at the Pan-Presbyterian Council from the Antipodes told the story of a man who wanted to be made a ruling elder in a church. His pastor began to question him about his qualifications for the office. "Can you teach?" "No, I am not educated." "Well, what can you do?" "If anything is brought up in the session, I think I can manage to raise an objection." The old Scotch form of the story is briefer: "I could aye objec'."

THE Persian Sheik Abdullah has sent a communication to the American missionaries at Ooroomia requesting them to hoist the red, white and blue above the mission building at that place as soon as the rapacious Kurds appear. He thinks that the latter will respect the American colours. Those wild riders have but dim conceptions of the great republic, but they have acquired respect and good will for it, and this because our Presbyterian women have fed the starving.

MARTIN LUTHER'S own copy of the Vulgate from which he translated the Bible into German while living at Funker, Forg, on the Wartburg. (1521-22), has been discovered. The director of a little watering place in Bohemia, Dr. Schlehta Ritter von Sedmborsky, is said to be in possession of the precious volume, for which so many Lutheran scholars have made the most diligent search. The margins of the single leaves of the Latin volume are covered with a great many corrections, conjectures, and glosses made by Luther, and written in his own hand.

THE Bishop of Manchester, in a sermon which he preached at Swindon recently, said he almost thought that if he had been brought up a Nonconformist he should be ready to recognize the conspicuous merits of the Church of England, and become an exponent of her religious faith. The Thirty-nine Articles were the basis upon which the Church built her worship, but no man was bound to subscribe to them in all their minutiae, though they contained little that any man calling himself a Christian would wish to deny. He took courage from what had just occurred at Leicester to hope that the various Christian bodies would unite more closely.

IT has come to a point in France, says the "Fortnightly Review," where, "in proportion as the Church is strong the Government will be weak; in proportion as ecclesiasticism is organized, republicanism will be disorganized." The result is a desperate, deadly struggle—a contest for supremacy and life. The Republic must stand, even if the Church should be overthrown. That is Gambetta's position. The Church must be supreme, even if the Republic should

be destroyed. That is the position of the priestly party. It is obvious that between parties so arrayed there can be no compromise.

AMONG Dr. Plumer's last words were these: "Jesus Christ has most lovingly died for me, and brought in a glorious, everlasting righteousness, which is infinitely well pleasing in His Father's sight. More than sixty-one years ago the Holy Ghost found me and gave me grace, I doubt not, to accept Jehovah's gracious offer. It is not possible—no, it is not possible—that I can dishonour God by not taking the largest views of His infinite mercy set forth in Scripture. I trust Him; I trust Him only; I trust Him altogether; I trust him forever!"

M. DE PRESSENSE says that the present experience of the Reformed Church of France proves that it is "impossible to be Independent and at the same time receive the support of the State; to be an evangelical and yet an established Church." The present Minister of Public Worship is a Freethinker, and has determined that in the elections for the members of the Synod no religious conditions or qualifications shall be demanded—that the Orthodox and the Liberal, the Calvinist and the Socinian, shall stand on the same level. The Minister insists that Protestantism shall be so managed that the Church shall be open to all varieties of opinion, and by his action he has thrown open the doors. The evangelical party will probably be placed in the minority in the elections, which are ordered to be held in March, 1881.

THE American Bible Revision Committee have completed the revision of the English version of the New Testament, and transmitted the result of their labours to England. The British Committee meet this month for final action, and the University Presses of Oxford and Cambridge are expected to issue the revised New Testament next February. The Old Testament will be published two or three years after. The American revisers have given their time and labour for eight years without compensation. The necessary expenses have been provided for by voluntary subscriptions. Any friend of the great undertaking, who will contribute towards the expenses ten dollars or more before February next, will receive a memorial copy of the first University edition of the revised New Testament, handsomely bound and inscribed. The money must be sent to the President (Rev. Dr. Schaff), or Treasurer (Mr. Andrew L. Taylor), in the "Bible House, New York."

THE Minister of Grace and Justice at Rome has addressed a circular, dated the 27th ult., to the Procurators-General throughout Italy, reminding them of the laws in force against the Jesuits, who are prohibited from forming themselves into associations in Italy. The circular says that several Jesuits from France seek, in combination with members of the same order in Italy, to form a community and again set up their establishments in the kingdom. The Government, however, cannot tolerate an act constituting so serious a blow to the rights of the State and to public order, and the Minister therefore calls the attention of the Procurators to the measures taken against the Jesuits since 1774 in Tuscany, and since 1848 in several other provinces of the kingdom. The circular expresses the desire that one sole law for all the provinces should regulate this question of ecclesiastical discipline; but meanwhile the Minister cannot permit the enactments above mentioned to remain unobserved. The Minister of Grace and Justice, acting in accord with the Minister of the Interior, therefore directs that the enactments still remaining in force against the Jesuits in several provinces shall be scrupulously carried out.

THE session of Dalhousie College, N.S., was publicly opened on the 2nd inst., in presence of a large gathering of the citizens of Halifax. Professor McGregor delivered the inaugural address, in which he traced the progress of science among the Greeks, Romans, Alexandrians, Arabs, and in modern Europe.

The address was listened to with the closest attention, and was duly appreciated. Hon. S. L. Shannon briefly addressed the audience, dwelling on the progress made by the College, and the hopeful position it now occupies. Sir William Young followed with his usual spirit and eloquence. He stated that Mr. George Munro had intimated his intention of giving more bursaries; and especially that he had endowed another Chair and intimated his desire to appoint thereto the Rev. John Forrest, one of the Governors of the College. Sir William stated that the salary attached to the Chair while occupied by Mr. Forrest would be \$2,500. He expatiated on the liberality of Mr. Munro, and expressed the cordial welcome with which the Governors hailed this last offer. The announcement was received with loud applause by the audience. Sir William intimated that Mr. Forrest had stated to the Governors his intention of accepting the position tendered to him.

THE Halifax "Witness" notices in the following terms the appointment of the Rev. John Forrest to the Chair in Dalhousie College lately endowed by Mr. George Munro: "We hail with the greatest satisfaction the appointment of Mr. Forrest to a Professorship in Dalhousie College. Of Mr. Munro's munificence we need not speak; but we are persuaded that the value of his gifts is greatly enhanced by his selection of Mr. Forrest for the Chair. The present staff—every member of it—would do credit to any institution in America. Each and all have rendered invaluable service to the higher education of this country. But we are quite certain that Mr. Forrest will not, in his own sphere, fall short of the foremost place. He has been a diligent student all his life; and as a classical scholar he has few if any superiors in this country. His acquaintance with general literature, and especially the literature of his own profession, is singularly extensive and minute for a man of his years. Probably there is not another man in the Maritime Provinces who has actual acquaintance with a larger number of works of the highest order. His knowledge of history (in the widest meaning of the term)—of political economy—of English literature is all that one would expect from a student of his calibre and industry. He was one of those (happily not very rare in our pulpits) who strove successfully to lay all science under tribute to the 'science of sciences.' Mr. Forrest is also a 'man of affairs.' He has been for years a most useful member of the Board of Governors of Dalhousie. He has occupied many positions of responsibility involving hard work and demanding the exercise of sound judgment, in connection with the Presbyterian Church, and he has performed most admirably every duty to which he has been called. The acceptance of a Professorial Chair will of necessity involve retirement from the active work of the ministry. We have reason to know that it was not without the most anxious consideration, and with well-nigh invincible reluctance that Mr. Forrest made up his mind to relinquish his present sphere of usefulness. Nothing could have prevailed with him, except a sense of duty such as constrained Dr. Chalmers to give up his parish work in Glasgow in favour of the Moral Philosophy Chair in St. Andrews. We need not say how severely Mr. Forrest's retirement from the pastorate will be felt in his own congregation, in the Presbytery of Halifax, and in the Synod of the Maritime Provinces. We believe, however, that the sphere upon which he is entering is one of the very highest importance, and that in it all his powers as a student, as a keen critic, as a man of sound judgment and extensive learning, will have the fullest scope. The privilege and responsibility of directly moulding the minds of successive generations of students cannot well be exaggerated. A man cannot thus enter upon a new vocation without some feeling of diffidence; but those who know him best are perfectly confident that as Mr. Forrest has hitherto discharged with marked success every duty laid upon him, and filled with distinction every position to which he has been called, he will amply justify the anticipations of the Governors and friends of Dalhousie College."