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## NOTES OF THE WEEK.

ABOUT fifty children of the 400 missionaries that have been appointed by the American Board are now labouring in the foreign field.

REV. E. DODSON, pastor of the Strathroy Baptist Church, has been appointed editor of the "Canadian Baptist," and will assume his new position in a short time.

MR. S. MORLEY, M.P., suggests that large halls should be erected in London, not identified with any particular Church system, but with all evangelical denominations, for the preaching of the Gospel to the lapsed masses.

FROM a circular issued by Mr. Moody, it appears that, after completing their work in Scotland, he and Mr. Sankey will visit the principal towns of England, and take a run over to Paris and Ireland. Next spring they will sail for America for a brief change, prior to entering upon a twelve months' campaign in London.

THE "Catholic League," which is in advance of the "English Church Union," proposes to establish a new order of "Preaching Friars," under the name of the Brotherhood of Common Life, to propagate the Gospel in the highways and byways, free from the constraint of custom and the stiffness of recognised formulas.

AT a recent representative meeting held at Newport, Isle of Wight, it was unanimously resolved that a Sunday Closing Bill should be introduced into the House of Commons. A canvass of the island shows that eighty per cent. are in favour of the movement. Mr. Tennyson has written a letter in which he says he thinks it would be an excellent thing for the Isle of Wight if public-houses were closed on Sundays.

AT the centenary celebration of the Saltcoats Church, the Rev. Alexander Brown, of Pollokshields, said that perhaps the saddest chapter in Scottish life was that those who from position ought to be the leaders of the people, had severed themselves from all that is dearest to the people of the land. Although Presbyterian marquises and earls were "few and far between," yet Scotland was Presbyterian to the core.

THE last census for the town and suburbs of Calcutta shows the following numbers of Christians classed in their denominations:—Church of England, 8,768; Presbyterians, 1,869; Roman Catholics, 11,095; Armenians, 649; Greeks, 113; Lutherans, 329; Wesleyans and Baptists, 1,549; Independents, etc., 346; others not specified, 5,662—total professing Christians, 30,400; Unitarians, Theists, and Agnostics, 78.

THE National Society for the Suppression of Juvenile Smoking has recently been formed in London by gentlemen who feel the urgent necessity of grappling with this formidable and increasing evil. The eminent Dr. B. W. Richardson, who is its president, made an earnest address against the injurious results to the young from a medical point of view. A United States paper says that "a branch society is imperatively needed on this side of the water."

THE clerical party in Naples recently mustered in force, and, headed by the priests, attacked the Methodist Episcopal Church, broke the windows, and attempted to burn the building. An excited crowd, led by a youth carrying a red and white Bourbon banner in one hand and a large knife in the other, kept up a scene of terror and danger to the Protestant community for hours, the secular authorities making no sign of disapproval. This is the firstfruits of the recent clerical electoral victory in that city.

THE Spiritualists, finding that they are not progressing at this side of the world, have turned their

attention to the East as a likely recruiting ground, and are trying to seduce the Hindoo into their ranks. But the Hindoo, under the influence of the English, has become acute and intelligent. At a séance given at Calcutta a few weeks ago, a Bengalee gentleman completely upset the Spiritualist who presided over the entertainment. In the course of the proceedings he was touched on the nose by a being said to be from the other world, and represented as his father. "No," he replied, "that cannot be. My father never washed himself, and the spirit's hand smells of soap."

THE "Herald and Presbyter" says: "The Legislature of Texas has done two grand things. It has not only repealed the law by which colporteurs of religious books were liable to a tax of \$50 a year each, but it has imposed a tax of \$500 per annum on all persons who sell the 'National Police Gazette,' the 'Police News' and other similar illustrated papers. This last act is worthy of imitation by the Legislatures of every other State. There is nothing more injurious to the morals of the young of both sexes than the reading of these infamous papers. They breathe of the pit, and yet they are hardly worse than many others which are admitted into would-be respectable families."

WHEN the memory of a deceased popular writer's personality dies away, extravagant praise of his writings and character generally gives place to cool and unbiassed criticism. From the time of Charles Dickens' death up to a very recent period, even the London "Spectator" could scarcely have ventured to speak of him as it does in a recent issue, and yet how many there are who will be quite ready to say that they "always thought so." The "Spectator" says: "There is something in Dickens when he abandons his part of humorist to play that of a spiritual purifier which is to our mind beyond measure repellent. More than self-confident, at once showy and shabby in his moral make-up, at once proud of his spiritual functions, and without even an incidental flash of that self-suspicion and self-distrust which could alone have enabled him to fulfill them, Dickens always forces on our minds, in these moods of his, the memory of the rebuke to those who were so anxious to take the mote out of their brother's eye before they had qualified themselves to see clearly by taking the beam out of their own eye."

THE Earl of Shaftesbury's energetic condemnation of the methods adopted by the Salvation Army is followed by a more elaborate protest from Canon Farrar. In a sermon in Westminster Abbey, he declared that the Salvationists were not only shocking the Christian conscience by their almost blasphemous travesty of the most sacred mysteries of the religion of Jesus, but taking a course which cannot but be attended with the most serious spiritual danger to their converts. He pointed to the fact that he has joined in inviting Messrs. Moody and Sankey to London as a proof that he is not animated by ecclesiastical prejudices or sectarian feeling. Canon Farrar says the Salvationists have not brought one single regular worshipper to the Church of England, so far as he knows; and, commenting on this, the "Christian World" expresses a doubt whether they have added to the membership of any other denomination. "General" Booth is steadily building up a sect, and has no idea of allowing the "soldiers" to desert if he can help it. Canon Farrar denounces a journal called the "Little Soldier," which he would gladly see suppressed at once. Children are encouraged to send their "experiences" to this paper.

"THE Presbyterian Church of Wales," says the "Outlook," "is more worthy than any other of being called the National Church of the Principality. Its Presbyterianism is entirely of native development, and is the fruit of religious revival and earnest Scripture training. As yet it is better known by its original name of Welsh Calvinistic Methodism. Clinging like Wesleyan Methodism for years to the English Church, in which it had its origin, it was forced at last

to develop itself into a separate organization. And now, with its 1,300 chapels and preaching stations, its 600 ordained ministers and 360 preachers, its 120,000 communicants and £160,000 of income, its *monthly meetings* or Presbyteries, its colleges at Bala and Trevecca, its quarterly associations or Synods, and its General Assembly, it is holding on its way in the strength of a deepening Presbyterianism. This vigorous denomination is zealously attending to its English as well as its Welsh interests. There are about 160 churches in which the service is wholly English, with about 8,000 communicants. These are gathered into what are directly named Presbyteries, while in the case of the purely Welsh congregations they are designated '*monthly meetings*.'

THE scheme just broached by an alderman of this city for the regulation of shop licenses to sell intoxicating liquors presents features that render it at least worthy of consideration. It involves the entire prohibition of the traffic in liquors by grocery stores, and its restriction to places devoted exclusively to the sale of such liquors. There are about 450 grocery stores in the city. One hundred of these are licensed. This Alderman Ryan says is an injustice to the other 350, for they are not in a position to sell their goods as cheaply as those who have the profits on the sale of liquor to supply all deficiencies. The fact that the liquor itself forms a very powerful attraction to a large class of customers tells in the same direction. The injustice, however, is perhaps not the most injurious feature of the present system. The worthy alderman is quite correct in his opinion that very much evil has been done by allowing strong drink to be kept "where a man's wife and family, and for that matter himself, are unavoidably brought into contact with it." On being asked to state his plan in detail, Mr. Ryan said: "There are not many details in it. I would issue fifty licenses, and fix the fee at \$200, and I would stipulate that no other business but the retailing of liquor by measure be carried on there. I don't think the full fifty would be taken up, but I would be willing to grant that number, so that there could be no monopoly in the business, and customers would be well supplied." While waiting for total prohibition, would there be any harm in giving this plan a fair trial?

IN a letter to Dr. Murray Mitchell, Rev. Joseph Cook gives his opinion as to the need of India, and his estimate of Keshub Chunder Sen, as follows: "In all, I have made forty-two public appearances in India and Ceylon in eighty-four consecutive days. Thirty of these have been elaborate lectures from one to two hours long, and the others were sermons and shorter addresses. Everywhere I have had as good audiences as at Bombay and Poona. My experience proves that there is an immense and growing opportunity for usefulness in India by English lectures on the highest philosophical and religious themes. May God send reapers into this ripe harvest! My first lecture in Calcutta was on 'The Insufficiencies of mere Theism.' I did not spare the system of thought of Keshub Chunder Sen; but I confess I admire the man. If Theism is put forward as complete in itself, and as a rival to Christianity, it must of course be criticised; but I think Mr. Sen himself, as distinct from his scheme of theology, is to be treated with tenderness, and deserves the prayers of the Christian Church. He calls himself a *Uni-Trinitarian*; but I found myself compelled to classify him at present as a *Quaker-Unitarian* in a Hindu dress. He has a doctrine of the Inner Light that reminds one of the best of the Quaker mystics; but his views of the person of our Lord are certainly not more nearly orthodox than Channing's. I was surprised to hear that he had never read Liddon's Bampton Lectures on the Divinity of our Lord, and I gave him a copy of the volume. He depends for his knowledge of religious truth on religious exercises continued through three, four, and sometimes five hours a day. I thoroughly believe him to be an honest and devout man. My feeling is not that he should pray less, but that he should study more."