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## NOTES OF THE WEEK.

REV. DR. ARTHUR, Church of Scotland chaplain to Her Majesty's forces, Dover, has left that station for active service in Egypt. He will be the senior chaplain with the expeditionary army there.

THE other day an elder was standing at the plate of Maxwell parish church, Glasgow, when he was accosted by a wee lassie who said, "Will I get in again? for I paid before, and had to come out for a pair of specs for my granny."

THE Church founded by Edward Irving in London, called the "Catholic Apostolic," is about to pass into the hands of the Romanists. This step, it is said, has been rendered necessary by the death of nearly all the apostles, which was not contemplated by the founder.

MOST of the newspapers have blamed the Curates' Alliance for its action in regard to the sale of livings, but that body is able to boast that, with the exception of a living sold in connection with an estate, not a single advowson has been sold at the Mart in Tokenhouse-yard since the first public protest was made. There have been seven attempted sales.

A MINISTER's daughter, Miss J. H. Jamieson, has written a novel, "The Laird's Secret," delineating the life of a manse and also of a Scottish village. The laird, Mr. Scott, makes himself very unpopular by his restoration of Queen Mary's chapel for high Episcopal worship. In spite of all remonstrance, he evicts his tenants who refuse to attend the chapel, and a Mr. Morton, a Jesuit in disguise, distinguished himself by his zeal in carrying out the evictions.

THE Rev. Dr. Lansing, head of the American United Presbyterian Mission to Egypt, speaking at Liverpool a few weeks ago, said it would be impossible for any Europeans to live in Egypt until the power of Arabi Pasha had been broken, and unless the spread of Mohammedan fanaticism was crushed, they would have it in Syria, India, Turkey, and the whole Mohammedan world. He believed England 'd her best day's work when she bombarded the forts of Alexandria.

SPEAKING of the Blue Ribbon movement, Mr. Spurgeon says: "This is the best temperance movement that has as yet been inaugurated. We gladly join it, because the Gospel is set in the forefront, and temperance takes its proper place. Friends must carefully distinguish the Blue Ribbon movement and the Salvation Army, and they must not confound Richard T. Booth with General William Booth. Mr. R. T. Booth never uses the term army at all. He prefers the title 'Gospel Temperance Union,' and so do we."

"No member of the Irish Presbyterian Church has been arrested as a suspect during the entire agitation which has disturbed the land." So writes the London "Christian World." This announcement calls forth from the Belfast "Witness" the following remarks: "Presbyterian loyalty and law-abidingness have become so well known in Ireland that they are scarcely noticed. But outside our borders the fact so familiar to ourselves is evidently noticed, and noticed to our credit. It is a significant fact to which our contemporary refers. If all Ireland were Presbyterian, there would be little trouble in governing it."

REV. DR. MAXWELL, writing in the English "Presbyterian Messenger" for August, points out that since China became a mission field, no tidings have ever been received which are more full of encouragement than those just to hand. At May meeting of the Presbytery of Amoy, five calls to native pastors were presented by churches, all of which were prepared to undertake the entire support of the men they were calling. Such a thing was never witnessed in China before; and, writes Dr. Maxwell, few, perhaps,

at home, of those who have watched the mission at Amoy from its beginning, dared to hope that in their day such blessed results should be reached.

"LONDON TRUTH" says: "We still, I am sorry to see, allow ourselves to be humbugged with the notion that the Sultan is a religious factor in Mohammedan countries. This is an entire illusion. There are fanatical Mohammedans; but the Caliph, as the spiritual head of Mohammedanism, is an exploded notion. In Syria and in Arabia he is hated as a Turk. In Morocco he is not recognized. In Persia he is regarded as the head of a body of schismatics. In India, the mass of the Mohammedans know nothing of him, and care still less. During the Russo-Turkish war we were told that India would be in flames if we did not succour the Turks. Was it? Have, indeed, the Russians lost influence in Asia by vanquishing the Turks? On the contrary, they have gained influence."

THE annual Synod of the Walloon Churches has just been held at Rotterdam, and in view of the rapidity with which these churches, once so numerous in Holland, are disappearing, the Synod has appointed a committee to collect materials for a history of them since their foundation by the Walloons, who sought refuge in Holland at the time of the Reformation. These refugees gradually gathered around them many of the Dutch who understood the French language, and their numbers were considerably reinforced after the revocation of the Edict of Nantes. These churches retained their distinct characteristics, and, though Walloon by origin, they were French as regarded their language and doctrine; but of late years the use of French has been dying out; and of the seventeen Walloon Churches still in existence, only those at Rotterdam, Amsterdam, and the Hague seem to possess the elements of prolonged vitality.

MR. W. PIRIE DUFF (a son of the late Dr. Duff, and lately a member of a London Episcopal congregation) thus writes to his late vicar: "I have joined the Liberation Society, with the full intent of using whatever humble influence I may possess in pressing forward the agitation for the disestablishment and disendowment of the Churches of England and Scotland at home and in India. I need not enlarge here beyond saying it appears to be an abortion of the system founded by our Redeemer, and advocated by the Galilean fishermen, to have thirty-one clergymen selected out of a body of say over 20,000, to be called with a servile homage 'Most Reverend,' and 'Right Reverend Fathers in God,' enjoying an annual income among them of over £160,000, with palaces to dwell in. It is a mere matter of a sum in arithmetic to show that the present occupants of the Episcopal Bench have divided upwards of two millions of the people's money among them! And while these thirty-one are enjoying this fabulous wealth, you have nearly 4,000 of hardworking curates, themselves and their families starving, on incomes that range from £50 to £200."

A MISSIONARY writes in the "Indian Evangelical Review": "In India missionaries get but little sympathy and encouragement from European Christians. The large majority of Government officers, military and civil, take no interest in missions. They know nothing about them, seldom ask anything concerning them, and show by their actions that they care little or nothing about them. And it is an actual fact that many do care nothing for missions; and not only do they not care about them, but they are in word and deed opposed to them. They declare that they have no faith in their success, are set against the poor native Christians, and look with pity upon the unfortunate missionary who is engaged in a most hopeless task. The attitude of the average European in India towards Christian missions, together with his example, cannot help but have a most demoralizing effect upon the missionary himself and upon the work at large. The natives see it, and say that the Christians themselves do not believe in their own religion, that missionaries are professional, and that their

whole effort is insincere, and consequently must be a failure."

REV. DR. ALEXANDER BEITH, of Stirling, says the "Scottish Reformer" is older than the century, having been born in January, 1799, and, octogenarian though he be, he still takes a keen interest in the progress of true religion and in public affairs, and, what is most remarkable for a gentleman of his advanced years, is as liberal in thought as he is kindly in action. He has a wonderful power of attracting younger men. He is generous to a fault; as a friend he is as true as steel. He has done much in his day for Christian Scotland, and by himself and through others, to whom his full confidence has at times been like an inspiration and a call to duty which had looked irksome, he has wielded a mighty influence for good in the land. Dr. Beith has made much history; in stirring events he has played an important and an honourable part. To the Highlands as well as to the Lowlands he has done signal service; and the proofs of his work, by his pen, by his preaching, by his counsel in committee, by his service as a deputy to remote districts on various occasions, are being seen every day. One of many notable incidents of his life is that he was one of the seven ministers of the Church of Scotland sent in 1842 to preach at Strathbogie in the face of the prohibition of the civil courts. Of these seven historical personages, Dr. Beith is the only survivor.

CANON BASIL WILBERFORCE, in a long and eloquent letter to the Archbishop of Canterbury, draws attention to the large number of public-houses, in London and elsewhere, built upon land held as property by the Church of England. The Bishop of London, when he leaves his house in St. James's square and rides to his palace at Fulham, passes on his road more than one hundred public-houses built on land belonging to the Church. When the lease of a public-house in the possession of the Church Commissioners falls in, it is valued by a professional gentleman, employed on property of this kind, to know if its rental can be increased. Archbishop Tait, in his reply to Canon Wilberforce, says the facts are new to him. He promises to give the subject attention. The Archbishops and Bishops in their corporate capacity are the largest owners of public-house property in the country. Everybody in London, except the Primate perhaps, must have seen the church near Albert Gate, which has a gin-palace on each side of it, built upside by side in a row, the place of worship and the gin-shops being all Church property. Some part of the income of Canon Wilberforce is derived from public-houses; but he has announced his resolve not to sign any lease for the future without a rigorous clause forbidding the liquor traffic in any of its forms.

THE Sabbath School Assembly, held during the first two weeks of August, at Asbury Park, under the auspices of the Sabbath School Committee of the Presbyterian Synod of New Jersey, is reported to have been very successful, the attendance having far exceeded that of last year. It was under the leadership of the Rev. James A. Worden, Secretary of the Board of Education of the American Presbyterian Church (North). The normal class, conducted chiefly by Mr. Worden, was a large one, and all its members passed the final examination in a satisfactory manner. On the last day of the Assembly, the Rev. Dr. McVicar, Principal of the Montreal Presbyterian College, delivered an address upon "Moral Culture as an Essential Element of Public Education." Anthony Comstock, of New York, followed with an address upon "The Effects, Especially upon the Young, of Impure and Flashy Literature." At the afternoon session the Rev. Dr. W. M. Blackburn spoke on "Methods of New Testament History," and Mr. G. R. Alden read an original story. The Assembly closed with addresses by Rev. Dr. Hodge, of Princeton; Rev. Dr. McVicar, of Montreal; John B. White, of Washington; Rev. James E. Peters, and Rev. James A. Worden. James A. Bradley, the founder of the Asbury Park, has offered free use of the Educational Hall for next year's Assembly.