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Notes of the Week.

THE Rev Thomas Hamilton, M A, York Street, Belfast, has been requested by many of his brethren to come forward as a candidate for the chair of Sacred Rhetoric and Catechetics in the Irish Assembly's College, rendered vacant by the death of Professor Rogers. Dr. T. Y. Killen has been asked to become a candidate. The Rev Dr Rogers, Whiteabbey, intends also to offer himself for the vacant chair, and the Rev. A. Robinson, Broughshane, is being urged by a considerable number of ministers in various parts of the Church, to enter the field.

DR. SOMERVILLE, the venerable Moderator of the Free Church, has begun an evangelistic tour of the Scottish Highlands. He commenced at Campbeltown, proceeding by way of Lochslyne to Fort William district, and thence over to Skye and the Outer Hebrides. The western division of the Highlands will occupy till the end of autumn; the eastern, in which railway communication is available, will be taken up later on. Dr. Somerville's visit is exciting widespread interest. Congregations and Presbyteries, who in usual circumstances would not be flattered by being regarded as Highland, are anxious to be included within the range of the Moderator's proposed field of labour.

BRIBERY at elections is a universally admitted evil and is condemned as such; it is largely practised, nevertheless. Here in Canada, judging from election trials, shameless trafficking in votes is far too common. Pure government, while constituencies are corruptible, is an impossibility. At a prohibition convention in New Hampshire last week, a resolution condemning bribery, concluding with the following, was adopted. We denounce the Republican and Democratic parties for using money to buy votes and corrupt elections, believing that an honest ballot and a pure ballot-box are necessary to protect our free institutions. We declare in favour of disfranchisement as the penalty for the crime of buying or selling votes.

THE facility with which dishonest men, who betray important trusts committed to them, could escape legal punishment was a disgrace to two neighbouring and friendly nations. The Canadian embezzler had only to stealthily cross the boundary line where he was safe from pursuit. The long procession of bank defaulters, municipal and other tricksters has shown no signs of coming to an end. At last the extradition treaty has been amended by a clause that will make escape for grand larcenists much more difficult than heretofore. A clause has also been added that circumvents the anarchist and dynamitard. As there will be no asylum open to these murderous revolutionists, they will have to confine their efforts to moral suasion. Bomb-throwing rebounds.

THE War Office and Indian Government have decided on increasing the British army of occupation in Burmah to a permanent strength of 30,000 men of all arms until the country is pacified. The British garrison is harassed nightly by the operations of the Dacoits and bodies of soldiery in arms for the pretenders to the throne. The reinforcements are to be drawn from the Indian army, and will consist chiefly of native regiments. In consequence of the insecurity of life and property throughout Burmah, the whole State is lapsing into anarchy. Plans are under consideration for the formation of a native Burmese auxiliary force to co-operate with flying columns intended to penetrate the fastness to which the Dacoits retreat on the appearance of the regulars. It is much easier to annex than to pacify.

IT is worth remarking that the *Christian Observer*, published in Louisville, Kentucky, mentions that ten days ago at the Second Church in that city, there was a remarkable presentation of diplomas. They were given to two young gentlemen for per-

fectly memorizing the Larger Catechism of the Westminster Assembly. The event is worth chronicling. The Larger Catechism is a difficult book to memorize, and even its perusal has been greatly neglected by ministers as well as church members. Those Westminster Standards are wonderful books. They contain such an epitome of theology as is found nowhere else outside of the Bible. The more we examine them the more we admire the ability with which they are framed. May the example of these youths provoke many who are older to study them carefully.

THE cynical remark that ministers have an easy time and good pay receives no countenance from those who know anything of ministerial duty and responsibility, and the general manner in which the duties and responsibilities of the sacred office are discharged and realized. Secular papers do not so frequently indulge in ungenerous innuendoes as they once did when speaking of ministers. The following is the disinterested testimony of a widely-circulated illustrated journal: The charge is frequently made that no professional gentlemen are in less need of these diversions than the clerical. The ministry is sometimes declared to be a calling in which the work is the lightest and the pay the heaviest. With such remarks we have little sympathy. The members of no profession work more faithfully and more constantly than the ministers of the American cities.

JUDGE HANNEN, of the English Divorce Court, is described as a melancholy-looking man. No wonder. More sickening revelations than those made in the Crawford-Dilke case last week it would be difficult to imagine. When the *Pall Mall Gazette* disclosures were made people were astounded, and many were incredulous. And yet here are parties, moving in high social circles, whose conduct was loathsome in the extreme, one of them being a member of the British Cabinet. It is certain that after the disgusting exposures of last week his political career closes in disgrace. Public opinion, not oversensitive in all things, will not tolerate the continuance in public life of one who has covered himself with obloquy. Chelsea rejected him at the last election, and no constituency would now desire such a representative. The downfall of Sir Charles Dilke teaches an obvious lesson.

THE Church of Rome omits no opportunity for spectacular magnificence. A few weeks ago the installation of Cardinal Gibbons at Baltimore was made the occasion of much gorgeous pomp and ceremony. Last week similar parade was made at Quebec when Cardinal Taschereau was invested with the scarlet insignia appropriate to his new dignity. With much eagerness Governmental, Parliamentary and civic and social magnates are ready to assist at these ceremonies. Why in this country there should be such anxiety to pay official court to ecclesiastical assumption it is difficult to understand. Princes throned in earthly splendour are not among the gifts to the Church enumerated in the New Testament. Neither is it in accordance with His teaching who said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them, but it shall not be so among you.

At intervals even in the free atmosphere of this Western Continent the Romish Church indulges in arbitrary and illiberal acts which show how intolerant that Church remains. The priest in a Roman Catholic Church in Brooklyn last week refused to admit the body of a deceased lady into the Church, and declined to conduct the burial service. The reason he gave for his refusal was that under the rule of the Church she was not a Catholic. The family is a Protestant family. The objection to holding service over my mother's body, said one of her sons, was because a few hours before she died her granddaughter was married at her bedside by an Episcopal clergyman, the Rev. Mr. Twing. The young girl's mother, my

sister, is an Episcopalian. When mother died we decided that the funeral should be from the Catholic Church, she having been a member of that faith, and we selected St. Mary's Church, as father attends there. Mother was not a regular attendant, as she had been confined to her house through sickness. She was an exemplary woman, and we did not think it necessary to have a clergyman to attend her. I made arrangements with Father Murray, and all preparations were completed when word came from him that the church could not be opened or the funeral service held there. We then sent for the Rev. Mr. Twing, and the Episcopal burial service was read in the house.

WE may differ in some respects from our esteemed brethren across the dividing geographical line, but the resemblances are numerous. We have the same if not more of the modesty that prevents our ministers from horn-blowing, and the parallel in matters mentioned in the following paragraph from the *Chicago Interior* is not difficult to trace: There are hundreds of ministers in our Church who are too modest to blow their own trumpets and to push themselves into notice, and so are forced to a compulsory idleness in the Master's vineyard. They would do good work if some authority would say unto them, Do this. And there are more or less unemployed churches in every Presbytery that give enough signs of life to deter their Presbyteries from burying them, that might become strong, but will die if neglected, as others have before them. If they die the Lord will give trouble to somebody for their death. Not long ago the Presbyterian Church expended a vast amount of wind in talking about some plan for bringing together our unemployed ministers and unemployed churches. Easy as it was, with the example of our Methodist brethren before us, to do something efficient in this line, we sat down without doing it. There is always a way to do a good thing where there is a will to do it. It would be a very simple thing for any Presbytery to set up, within its bounds, a system of local itineracy, which would cure this ecclesiastical deformity. The Board of Home Missions couldn't spend some of its money to better advantage.

AT the meeting of the University Association held at Albany recently, President McCosh, of Princeton, took strong ground against elective studies at college. In a paper read by him he said that one important question is, What place religion has in the college? and another, What liberty should be allowed in the choice of elective studies? A university should admit every branch of knowledge which promotes useful ends. In early days universities taught literature, science and philosophy. Study and disputation whetted the intellect. In 1201 there were 3,000 students at Oxford, in 1423 thousands in Paris. Many of them had a higher education than many seniors of to-day, who elect for senior studies music, art and French plays. They had a solid education in logic, philosophy and law. Specialties came afterward. In the eighteenth century a change came, and after a struggle chemistry, geology and botany were admitted to the curriculum. Then arose the difficulty to eat and digest the whole, and the need of electives arose as physical sciences multiplied. Philosophy and history opened wonderful fields. The age of universal scholars is past. Restrictions should be imposed upon electives. There should be prescribed studies for every year of the college course. In language our own tongue should have first and last place. Greek literature and philosophy should be included. If psychology, logic and ethics are omitted one believes only things seen and temporal. Universal history cannot be taught. No elective should be permitted in the freshman year and its value in the sophomore is doubtful. In junior and senior years they may within proper limits be permitted. Dr. McCosh closed his address with remarks on the age at which students should enter college, taking the ground that the proportion of college graduates would be largely increased if students entered younger. They ought, he thought, to graduate at twenty or twenty-one.