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NOTES OF THE WEEK.

"My Jewels," was the subject of his latest sermon to children, by the Rev. A. G. Fleming, of Paisley, who is a master in preaching to the young.

MR. THOMAS SPURGEON, son of the great London preacher, has had seventy baptisms in seven months since his settlement at Auckland, New Zealand. He is raising funds to build a Tabernacle.

THE pedestal of Mr. Gladstone's statue at Bow will bear the inscription: "A great leader, whose gigantic intellect seemed beyond comprehension—a man whose marvellous eloquence had astonished the civilized world."

ONE of the most significant movements of the age is that of Christian women of all denominations in behalf of the women of heathendom. This organized movement covers only a few years, but it is one of the most remarkable and touching chapters in the annals of modern missionary work.

A SON of Mr. Dale, Birmingham, Mr. A. W. Dale, M.A., is already the author of a book. Its title is "The Synod of Elvira, and Christian Life in the Fourth Century," and it has been published by Macmillan. It gained the Hulsean prize at Cambridge last year, and is a work of great promise.

It is reported that a Michigan Church, on learning that their pastor had been made a D.D., added \$500 to his salary. The "Presbyterian Journal" says: "If that effect could be expected generally to follow, we would move the bestowment of the degree first of all upon the poorest ministers, and then upon them all."

VICTOR HUGO's latest predictions are that France, Italy, and Spain are destined to be the foremost representatives of civilization; that the Turks will be driven out of Europe; and that the twentieth century will see all Africa civilized by means of the Mediterranean powers, including England, owing to the possession of Gibraltar.

THE English Presbyterian College has opened for the entrance of students, a larger number of whom have sought admission than on any previous occasion. The Rev. Dr. Dykes has received in all the sum of £12,382 for the better endowment of the College. The Inaugural lecture was delivered by Principal Chalmers.

THE Free Church of Scotland has a "Welfare of the Youth of the Church Committee." One feature of its work is to encourage home reading, and study among the young. Prizes are offered for written papers on appointed subjects. Thus, for 1881, we learn that 859 papers were sent in on the "Life of David," 159 on the "Tabernacle in the Wilderness," and 100 on "The Sacrament." Other subjects were "Foreign Missions," "Hugh Miller," etc. The highest prize was worth \$25.

THE Livingstone memorial U. P. Church has been opened for Divine service. Dr. Livingstone, as is well known, was reared in the parish of Blantyre. The Rev. Dr. Blaikie relates of old Neil Livingstone, father of the explorer, that he was the founder of a missionary society, and also of a missionary prayer meeting in Blantyre. He bought or borrowed as many missionary books as he could lay his hands on. The heroes of the household were Martyn, Judson, Carey, and Zinzendorf; so that from his earliest years David Livingstone was steeped in the literature of Christian missions.

HENRY VARLEY, the London Evangelist, has been doing some evangelical work in Scotland, in the course of which he has created considerable stir. In Glasgow he gave great offence to play-going people by allusions to Sarah Bernhardt, and it is intimated that the actress's husband may invite him to fight a duel.

In Edinburgh he was assaulted with mud by a woman in an open-air meeting in a neglected part of the city. Considerable comment has been made on the occurrence. It is stated that in utter depravity the bad districts of the modern Athens are almost unapproachable. There is evidently plenty of work for the Salvationists.

THE Rev. C. H. Spurgeon has recently received a letter from the honoured widow of the murdered President of the United States, in which she says: "It is a choice treasure from my store-house of beautiful memories that I sat beside General Garfield in the Metropolitan Tabernacle one bright summer Sunday morning (August 4th, 1867) and listened to your voice. I have this morning re-read from his journal his account of that day. A sentence from it may interest you. After describing very fully his impressions of the great audience, of the preacher, and of the sermon, he closes thus: 'God bless Spurgeon. He is helping to work out the problem of religious and civil freedom for England in a way that he knows not of.'"

DR. J. S. COPER, New Orleans, who has visited Canada lately, pays the following graceful tribute to Principal Dawson: "Dr. Dawson is not only a cultivator of science upon as broad a basis as almost any living man, but he is among the most successful of modern educators. McGill College has grown under his administration to the full proportions of a grand University with its various halls, museums, libraries, and faculties, after the style of Oxford, Cambridge, Harvard, Yale, and Princeton; and Canada, under his promptings, seems to be continuously and increasingly liberal towards it. He is by no means an old man, but already bears many honours and titles—American, Insular, and Continental. As you are aware, he is not a minister, and yet he is consulted by the first theologians of this age. Since the loss of our great leader, Joseph Henry, he may be fairly said to be the head of the orthodox portion of the scientists of this continent as contradistinguished from the evolution and materialistic. His piety is of the loveliest and most exemplary type."

HENRY WARD BEECHER has withdrawn from the membership of the Congregational Association. He wished to relieve his associates from all responsibility concerning speeches and writings which assailed some of the fundamental doctrines of the evangelical faith. This is the natural and almost necessary outcome of his teachings in the years which are past. Of course, the spectacle cannot be witnessed without regret, but much more to be regretted is the conduct of the Association which he has just left, many of whom were quite willing to follow him in his theological aberrations. The New York and Brooklyn Congregational Association solemnly resolved that Mr. Beecher's "full and proffered exposition of doctrinal views which he had made at this meeting indicates the propriety of his continued membership in this or any other Congregational Association." "In other words," says the New York "Times," "it is the judgment of one of the most important Congregational Associations in the country, that a minister can deny the infallibility of the Scriptures, reject the orthodox doctrine of the fall and the atonement, and scoff at the doctrine of eternal punishment, and yet be entitled to membership in any Congregational Association."

DR. BEGG has not succeeded in convincing the Metropolitan Presbytery that instrumental music should not be tolerated, even though he repeated the threadbare assertion that "everything in theology and worship must be found in the Bible, and they must find a Divine prescription for it," and in a vague way threatened that the matter of innovations might require the interference of the civil courts. Only six ministers and eight elders supported him, while twenty ministers and eleven elders supported Principal Rainy in refusing to transmit the overture to the Assembly. Dr. Rainy held that, now the subject has been raised, the Church is bound to consider it

seriously, and give a definite deliverance upon it. He was not prepared to uphold by discipline, if necessary, the prohibition of instrumental music, but was obliged to ask whether the principle in regard to Divine worship laid down in this country did fairly and clearly exclude them from allowing congregations who thought it scriptural and consistent with the carrying out of congregational praise in the best way, to make use of an organ. For many years he had been under the influence of the conviction that they could not clearly exclude instrumental music under the principle laid down in the Confession of Faith.

AMONGST the memorable addresses given during the three days' meetings of the American Board of Foreign Missions at Portland, we find one by Rev. Dr. Stevenson, Montreal. It was listened to with great applause. We can only give part of the conclusion: "In closing I wish merely to emphasize this thought, that the grand cause in which we are engaged is alive to-day. They tell us that the old Gospel is decrepit and dying. They tell us that the name we love is a name which will be erased before long from the literature of mankind. They tell us that the fearful gospel 'I don't know,' is going to take the place of the glorious gospel 'God is love.' They tell us that the best and the highest we can say is, that we came we know not whence, and we go we know not whither, and we were made by we know not whom. No, no, Mr. President. We have heard something before that is brighter and better than that; and if men have that to preach and that only, then we can recall the words of one who said: 'I thank Thee Father, Lord of heaven and earth, that Thou hast hid these things from the wise and prudent, and hast revealed them unto babes.' We are contented to be babes and sit at His feet, to drink in His words, to feed upon His Spirit, to be fired by the inspiration of His blessed life, and to bow our heads before the solemn mystery and the glorious revelation of His sacrificial death."

It appears that the Archbishops and Bishops of the Church of England, in their official capacity, are the largest owners of public house property in England, where intoxicating liquors are sold. The rents from these houses furnish large contributions to the revenues of that Church. This fact has been so much pressed upon the attention of the public, that the clergy can no longer keep silent. Instances are pointed out where a house of worship is between two gin palaces, the latter of which are the property of the Establishment. Thus the Anglican Church is the silent partner of the gin-sellers. The people have known it for a long time. The clergy are beginning to open their eyes to the scandal. Canon Wilberforce has written a vigorous letter to the Archbishop of Canterbury on the subject, in which he confesses that a part of his own income is derived from rents of public houses, and declares his resolution to sign no more leases without a clause in them forbidding the liquor traffic. If the example of the Canon is followed over the whole kingdom, it will be a damaging blow to liquor selling. It will take from that business the moral support of the Established Church. Concerning this letter of Canon Wilberforce to the Archbishop, the "Pall Mall Gazette" of London says it illustrates the connection between beer and the Bible in a way that must be very awkward for the Primate. Mr. Wilberforce avers that public houses are, in proportion, more numerous on Church lands than elsewhere. The Bishop of London, riding between his two town houses, would, it is said, pass one hundred taverns which are the property of his Church. One of the largest public houses in London, which sells £10,000 worth of drink every year, is part of the Bishop's endowment. Here and there in London you may see a church flanked on either side by a gin-shop—all three, of course, being Church property. The publican appears to take instinctively to the vacant land in the neighbourhood of a church. Is this sort of thing to go on, asks Mr. Wilberforce, or is the Church to continue pretending to fight against the intemperance which it helps to produce?