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## Contributors and Correspondents.

### RECOLLECTIONS OF STUDENT LIFE IN GERMANY.

#### VI. IN THE CLASS-ROOM.

We boast of being a go-ahead people, and ridicule German sluggishness, but it is to be questioned whether our very energetic young men would suppress an angry exclamation were the University College Calendar to indicate that lectures began at 8 a.m. Although the German moves slowly, yet he plods on unweariedly, and if he takes 470 hours for dinner, and spends his evenings at the "Kneipe," he is willing to make up for it in the morning. Even the public schools open at eight, and before that hour the College quadrangle is filling with students. Fifteen minutes grace is given, and in that interval the stream is pouring into the lecture-room. A very different scene is here presented from what we have been accustomed to in Canada and Britain. The room is full of tobacco-smoke, for nearly every one is enjoying his morning cigar. The German student, as a general rule, can scarcely stir abroad without his weed, and the array of yard-long pipes in his study is most formidable. There is no chasing each other over benches, loud laughter or talking, or boyishness generally, but the sedative effect of tobacco and lagor allows only of murmured conversation. One feels that he is among students who have outgrown the schoolroom. The general appearance of the students indicate hard study, and this is doubtless owing to the severe course of preparation at the "Gymnasium" or Grammar School. One had attending "Thomas-Schule," a celebrated Gymnasium in Leipzig, told me that he frequently studied until one o'clock in the morning, and was at work again by six. This, considering the hardships many of these boys have to endure, is pretty severe drill. Many of their parents are poor, and while working at their own studies, their sons have to pinch themselves in fuel and food, as well as undertake private tuition. Of course all have not to do this, but a larger proportion, if not the majority, must adopt such measures. The average age of the University freshman is about the same as with us, from 17 to 20, and this although they have been studying from boyhood. Their entrance examination is much higher than ours, and would correspond very nearly with that at the close of the second year at Toronto.

The German is the soul of punctuality, and is much more likely to be five minutes before the time than one after it. Punctually at 8.15 the Professor enters the lecture-room, and every cigar is respectfully laid aside. He wears no gown, nor even the white necktie which we consider essential to clerical dignity. Although a canon of the Cathedral of Meissen, he relies upon his closely-shaven cheeks alone to testify to his office, and his erudition and eloquence to command respect. Woe to the tardy student whose creaky boots and hurried entrance distracts the attention of the class. Shuffling of feet and no stinted hissing declare more pointedly than pleasantly that public opinion is opposed to such irregularities. From the moment the lecture begins every pen is busy until its close, not one important thought must be lost. Should the speaker pass too rapidly on, shuffling and hissing warn him not to awaken the wrath of his hearers by such inconsiderate haste. He speaks without manuscript, and with scarcely more copious notes than most preachers deem indispensable to *extempore* preaching, blushing, moreover, when those are accidentally discovered by a rude gust of air.

Not only the Professor's salary—a thing which no German thinks lightly of—but his reputation depends upon the number of students that crowd his lecture-room. Even in the same University other lecturers are treating of the same subject, and should he fail in grasping his theme, or in the presentation of it, he may have the mortification of seeing his lectures deserted. The utmost liberty is allowed to students in the choice of lectures. Their only examination takes place at the end of their eight sessions' course, and then they are examined on the subjects without regard to text-books or professors. The student, consequently, may take these subjects in any order, as often as he wishes and where he wishes. The session counts at every German University, and students are regularly transferred even during the course of the session. No roll is called at any lecture; the attendance is perfectly voluntary. The opinion of Adam Smith, that if lectures were worth attending, no compulsion would be needed to induce attendance, is practically carried out at Leipzig, and I can testify that the irregularity was much less than even at Knox College, not to speak of the University.

The lecturer proceeds without interruption to the close. The most difficult points call forth no queries from the class, and the most elegant passages no applause. College etiquette forbids this, but many a time when Kahn had thilled us with his eloquence, or Luthardt triumphantly swept away like cobwebs the sophisms of infidelity, the applause burst forth at the close, forming a much more grateful tribute to his genius than if a few excitable youths had started during the lecture.

The German student has a most profound respect for his professor, and yet without the least servility. The greeting of the professor is cordial, without the least tinge of patronizing. Many a time when I admired their mutual greetings, the kindly tones of the one, and the manly respect of the other, his heightened colour alone showing that he recognized the difference in their respective positions. It is too often forgotten by College professors, in their zeal for the maintenance of a shaky dignity, that nothing will so chill a student's ardor, if it does not awaken self-conceit, and contempt of his instructors, as supercilious sneers, or contemptuous rounders of his age and inexperience. A professor's manner may often convey this impression as effectually as words. Students are not boys, and can see through pretensions of a literary kind. If respect is not deserved, it will not be given by the rather hypocritical class that attend our Colleges. German students show their opinion of a lecturer simply by declining to attend his lectures. If we could follow the same plan it might be a relief sometimes.

### TEMPERANCE.

The Temperance question is one of the most important of the present day, and there never was a time when it engaged more of the public attention than it does at present. The numerous meetings that from time to time are being held on the subject, the resolutions of Church Courts favourable to temperance, and the recent crusade of the ladies, are all indications of this. The effect of this has been felt in our Legislatures, where committees have been appointed to examine into the matter.

The temperance question has not obtained any more attention than its importance demands, it would be safe to say it has not obtained as much. In order to be convinced of this, we have only to think of the terrible evil of intemperance. Instead of wondering that so much has been said on the subject, the wonder is that a great deal more has not been both said and done. There is not one thing that has caused so great an amount of misery as intemperance has done. It is the producing cause of many other evils. It is the fruitful source of crime. What a terrible evil, for example, was that of slavery, as it existed in the Southern States. What mourning, and lamentation, and woe did it produce! How many families were made miserable by it; how many hearts were broken! But slavery, bad as it was, and it was bad enough, never did a tithe of the evil that intemperance has done. While slavery has killed its thousands, intemperance has killed its tens of thousands. Slavery, even when most extensive, was confined within a very narrow circle. Intemperance, in a greater or less degree, extends to every country under the sun. Wherever we find the human race existing, there we find also the excessive use of intoxicants. Some nations and peoples are more temperate than others, but none are entirely free from the charge of intemperance. However the fact may be accounted for, it does seem to be a fact that northern nations are more addicted to it than others. Even Presbyterian Scotland, with all its other excellencies, has this stain upon its character. That it consumes an immense amount of intoxicating liquors, and there is a very large amount of drunkenness within its borders; and what is true of Scotland is true of the other portions of the British Isles. The proportions that the consumption of liquor here have assumed, as something astounding. One or two facts on this point may be sufficient. It is stated, for example, on an undoubted authority, that there are more barrels of liquor traffic in Great Britain than there are in the two largest industries in the country, viz: the iron and cotton manufactures. Then again, it is stated on equally good authority, that the revenue of the country derives nearly half its supplies from the duties on liquors. £27,000,000 sterling, of the revenue of Great Britain is derived from this source. These facts incontrovertibly prove that there is an immense consumption of liquor in Great Britain, and consequently that there must be an immense amount of drunkenness. Every cause will be followed by its appropriate effect. If there is spent in Great Britain and Ireland every year (and this is stated upon the highest authority) one hundred million sterling upon strong drink, it is easy to see that there must be an appalling amount of intemperance.

Now are matters any better if we look to the United States of America. Official

documents go to show that in that country in 1870 there was spent in intoxicating drinks the enormous sum of \$1,487,000,000. The intoxicating drinks of the United States in the year 1870 cost them the above enormous sum, while their clothing of all kinds, including their boots and shoes, their flour and their meal, only cost them \$905,000,000. It is stated again on the very best authority that for every dollar that is spent in that country in the cause of the Gospel, there is one hundred spent on strong drink. One hundred times as much for drink as there is for the Gospel. It is stated also that in the year above referred to there were 400,000 more persons engaged in the liquor business than there was in the preaching of the Gospel and the education of the youth.

These facts in reference to Great Britain and the United States seem to justify the taunt of a foreigner, who once said, "it is a blessed thing for the world that you Anglo-Saxons are a drunken race; such are your powers, and energy, and talent, that otherwise you would have become masters of the world."

In view of these facts we may well ask the question, to what purpose is this waste? We have heard a great deal about the national debt of Great Britain, the largest national debt in the world. We have heard also something about the national debt of the United States, but if the amount spent in liquor in Great Britain were employed in paying the national debt, it would be wiped off in eight years, and if the amount spent in liquor in the United States were employed in paying the national debt, it would be wiped off in less than half that time. And then what an amount of good might these immense sums of money do, if they were otherwise employed—if they were employed for benevolent and religious purposes. How many schools and colleges would they build? How many teachers and professors would they employ? How many asylums for the deaf, the dumb, the blind and the insane would they be the means of rearing? How many churches would they erect? How many ministers would they support, and how many missionaries would they be the means of sending to the heathen? About 800,000,000 of the world's population are still outside of the Christian Church! Would not the enormous sums spent by these two great Protestant nations on liquor, be infinitely better spent, if it were employed in bringing these famished millions to the foot of the Cross? And is it not a fact that the inconsistency of the Anglo-Saxon race in connection with the liquor and the opium traffic, too, has had a most injurious effect upon the heathen, it has had the effect of prejudicing them against Christians and against Christianity; and no wonder! it is only what might have been expected. A dignitary of the English Church said some time ago, in reference to India, that for every true convert that had been made by all the churches put together, a great many more had been made drunkards, and that if the English were to leave the country immediately, the principal evidence of their ever having been in it, would be the drunkenness that they would leave behind them. A terrible responsibility rests upon professing Christians in this matter, and it becomes them to see that there is no blood upon their skirts. The pulpit should give no uncertain sound. Ministers should lift up their voice like a trumpet. It is to be hoped that the advice given by Mr. Moody to the ministers in Scotland is not so much needed here: "Hurl the accursed thing from your own tables," said he to them, "and it will have a most beneficial effect." The Press, too, has a duty to perform. It reaches many to whom the pulpit never reaches, and is fitted to exercise a powerful influence for good on the temperance cause. May it be faithful to its trust, for never can we expect the downfall of the millenium until the power of intemperance is broken.

### The Press and the Scandal.

The following from the London *Advertiser*, is, we regret to say, too true in every particular:—

"Now that the Beecher-Tilton scandal has about worn itself threadbare, perhaps the journals which printed its villainous details *in extenso* will have time to reflect on their work. Minds which gloat over blood and murder, and adultery, will think the press generally has done a fine thing, and they will applaud its 'thoroughness,' its 'out-spokenness,' and its 'enterprise.' But we are much mistaken if the pure and virtuous in every community do not unsparringly condemn the view with which many newspapers entered into the dishing up of the affair. Matters revolting in detail, and whose suppression would have been warranted by every sense of purity, have gone into the home circle. The American press especially, and many of the American people, have shown a greed for such demoralizing and sickly tales, for which even the most censorious critic would scarcely have eroded them. Men praise the liberty of the press and extol its enormous power. It has a liberty and power which are becoming nearly omnipotent for good or evil. But should this power be used for the demoralization of the nation? Should its liberty be allowed to degenerate into an unallowable license, which attacks the best characters and gives to the sordid and jealousies of knaves a needless publicity?"

Canadian sentiment has a duty as positive as it is protective. It must frown down every journal which is not careful to set itself firmly for the defence of every political, moral, or social interest. And the duty is plain. To choose between a paper which would tend to debauch his children's minds, and one which helps the development of all that is good and pure, ought to be an easy task for any parent. Public opinion can make its power felt on the press; if it be healthy, the press will be healthy also."

### A Correspondent on the Beecher-Tilton Scandal.

Editor BRITISH AMERICAN PRESBYTERIAN.

DEAR SIR,—With thousands of professing Christians everywhere, I have felt and do feel intensely on a very painful subject—the Beecher-Tilton Scandal—and you have been almost silent on what has been on grossing public attention. Hitherto perhaps this has been wise, but now when Beecher has given his statement to the public, and when the investigating committee has given their report to the world, I do think these ought to be circulated—not for the sake of Mr. Beecher alone, but for the sake of morality and religion, for both will suffer if Mr. Beecher's fair fame is overshadowed by the crime of which he is accused. As has been said this scandal will cause a "moral devastation" wherever the man is known.

I beg of you to use your power for good, and put out a hand to stay this pestilence. To Mr. Beecher it cannot matter much what we think of him in Canada, when he can say "Living or dying I am the Lord's, He knows it and I know it." But it matters a very great deal to souls who have been fed by him and who own him as the instrument of their conversion. Many will say, "I can never have faith in man again if Henry Ward Beecher is found a hypocrite and a debauchee."

Therefore, I do think a paper having the influence the PRESBYTERIAN has, ought to lift up its testimony, and it ought to do this all the more, that a journal which is widely read in Canada (the *Globe*) is doing all it can to circulate the Tilton version, and many will found their faith in Beecher's guilt on these articles.

If Beecher's life and his work not to have some weight against the testimony of men of such characters as Tilton and Moulton have proved themselves to be, and against the word of a weak woman, subject to the strong will of a wicked husband who was Beecher's enemy; is the evidence of such as these to be scattered broad cast over the land and no voice raised on the side of one, who, for more than a quarter of a century, has striven to raise men to a higher level. For the credit of Canada let it not be so. I am sure I but utter the wish of many of your readers when I implore you to throw your weight on the side of the slandered.

I refer you to the *Christian Union* of date September 2nd., containing the report of the investigating committee, and also containing an article called "Plain Words;" also to *Christian Union* of date September 9th., containing an article "A Reasonable Faith." The closing sentences of the latter article are "That ardent faith is not to be expected of the great world which is judging Mr. Beecher, and his friends ought not to demand it; but that the world in soberly weighing the evidence, must take full account of the significance of a life whose character is written in broad letters, and vouched for by numbered witnesses. In one scale is to be laid the testimony of such a life and the word of such a man, and in the other scale is the word of Theodore Tilton and F. D. Moulton, with whatever evidence their personal characters may afford as to the value of their word."

I cannot suppose for a moment that a journal such as the PRESBYTERIAN will throw its weight into the scale with Theodore Tilton. Yours truly,

A CONSTANT READER OF

Brucefield, Sept.

THE PRESBYTERIAN.

28th., 1874.

### Circulars from Committee on Evangelistic Work.

The following circulars issued by the Convener on Evangelistic work explain themselves:

#### To the Session of

DEAR BRETHREN,—The Synod of London, at its meeting in May last, appointed a Committee on Evangelistic Work, to aid such Sessions under its jurisdiction, as might desire assistance in carrying on special services. That Committee having met, now issues this circular with a view to ascertain to what extent aid may be required. Should you think a series of such services would be conducive to the spiritual welfare of the congregation over which you are set, and should you desire assistance from the Committee in conducting them, please intimate the fact to the undersigned not later than 1st November, stating at the same time when you contemplate beginning them. By order of the Committee, J. W. MITCHELL, Convener.

Mitchell, Oct. 1st, 1874.

#### To the Rev.

DEAR SIR,—As you are aware, the Synod of London at its last meeting appointed a Committee on Evangelistic Work, as a medium of communication between Sessions desiring to hold special services, and Ministers willing to assist in them. In carrying into effect the design of its appointment, the committee wishes to ascertain if you are disposed to aid in this matter, and if so, what time would best suit your convenience, and for what length of time could the committee hope to secure your services. You will oblige by intimating your mind regarding this application, the undersigned not later than November 1st prox. By order of the Committee, J. MITCHELL, Convener.

Mitchell, Oct. 1st, 1874.

We (*Weekly Reviewer*) deeply regret to announce the death of Dr. James Henderson, the senior minister of Free St. Enoch's Church, Glasgow, who expired at North Brunswick on Saturday. Dr. Henderson was a highly accomplished man, and possessed a singular refinement and elevation of character.

### Evangelical Alliance.

(Paper by Dr. John Hule, of New York.)

The first regular session of the Alliance opened this morning in St. Andrew's Church, Principal Dawson in the chair, with prayer by Rev. J. F. Stevenson, after which Rev. Gavin Lang read the rules adopted for the conduct of business, and reported that ex-Governor Wilnot, of New Brunswick had been nominated as President, and Rev. Dr. Taylor, of Montreal, as Vice-President, of the Alliance. The meeting then resolved itself into the Dominion Branch of the Evangelical Alliance. Rev. Gavin Lang, Secretary of the Committee, read brief extracts from a very copious correspondence, composed chiefly of letters from eminent Christians throughout the world, expressive of regret at not being able to be present.

The first paper on the programme entitled "The present Demands on the Pulpit—Just or Unjust," was by the Rev. Dr. Hall, of New York. He, however, spoke instead of reading, and said his topic was appropriate first, as it concerned both pastor and people. He said that we could not deny that there was unreasonable demands made on ministers, such as the refusal to allow them to supplement their income, while they were constantly asked to work without remuneration; also, they were required to be relieving officers, and to take part in many outside efforts. He thought the clergymen might, with propriety, resist many of these demands. The community had a right to demand much of the minister, but it should be only in his particular sphere. Of pulpit demands he said that he did not believe that the pulpit had declined or that it had been superseded by the press. He acknowledged the power of the press, but said that a large element of this power was derived from clerical influence and training; the press is now finding in great cities that the most acceptable contribution they can lay before their subscribers is what is derived from the pulpit on the Lord's Day. Some thought Science had caused the Pulpit to retire. This was not so; the largest class of buyers of scientific and materialistic works are the clergy, that they may lay the subjects before their readers. Some said where are the great preachers, the Whitfields, &c., but he would say that there was more and better preachers in the Dominion now than were in all Christendom in Whitfield's time. The pulpit has not gone down. There are four ideas of what the pulpit ought to be. First, the theatrical idea; many people think they ought to be entertained in the pulpit. They look for tragedy, or more usually comedy, saying that the Creator had given men the faculty of laughter; and that it ought to be used. Had we heard medical men laughing while consulting over a case of life and death it would have been revolting. So also levity in the pulpit was unsuitable, as gravity was the proper demand for the consideration of serious subjects. He disliked greatly to hear sermons called uninteresting, the lack of interest being generally the fault of the preacher. Second, the Tycoon idea; that the pulpit should every week give its ideas about matters in general. This was the part of the press, not that for which ministers were ordained. Third, the commercial idea. "Their galleries had got to be filled," is the notion of many Churches. This degraded idea has got to be stamped out. Fourth, the ritual idea; it is the part of the minister to disentangle in men's minds the true from the false in this matter. The just requirements in the pulpit is that ministers are to set forth the truth as it is in Jesus, for the saving of the souls of men. They work with inferior weapons when they turn aside from this truth to science, philosophy and social ideas. They preach in vain without the Holy Spirit. Our fathers spoke of a body of divinity—suggestive phrase; every member was not the same importance, and they should be placed before the people in their proper places and relations—the feeding of souls, and building them up in their most holy faith. The mistake was a constant one to deal with Christians and unbelievers as if they were all on the same footing. There are hundreds of men everywhere trying their puny strength against Christianity, but the minister cannot afford to deal minutely with all the points brought up. There are often not five men in a congregation who know everything about them. These matters might be left to take care of themselves, but every man of science needed salvation by Jesus Christ, and this was what the minister had to do with. The minister could not vie with the theatre, in entertaining people, nor with the scientific lecturer in instructing them. He should wield only the weapons which God puts into his hands. He has to make an invisible world real to a busy world below. He needs to be clothed with the beauties of holiness. He stands in the world as the representative of King Jesus, and needs to be careful that this dignity does not suffer in his hands.—Witness Dr. Oct.

When so much is said, and no doubt with truth, about the miserable pay of farm labourers, it is interesting to know what they spend in beer and tobacco. It is calculated that in some districts £10 a year is spent by many agricultural labourers on these luxuries. In harvest time a gallon of beer per day is reckoned a moderate allowance in the field, which is in addition to what a drunk in public-houses. All farmers give their men beer during harvest, and the quantity consumed is astonishing. The system is a bad one, and the better class of labourers admit that so much beer-swilling actually diminishes their physical energy, and consequently capacity for work.