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## Notes of the Week.

WITH a degree of pardonable pride the Belfast *Witness* says: "Our Belfast Queen's College has got another feather in its cap. Another of its *alumni* has won a Cambridge Wranglership, and the only one gained this year by an Irishman. The fortunate candidate is a County Derry man, Mr. John James Alexander, M.A. Belfast men seem able to give a good account of themselves wherever they go."

THE Rev. Robert Howie, Govan; the Rev. Mr. Macaskill, Dingwall, and others who opposed the motions passed by the Free Church General Assembly in the case of Dr. Dods and Dr. Bruce, have issued a manifesto in which they appeal to their friends not to take any hasty action in altering their relation to the Church. They explain that a committee has been appointed to take action with the view of resisting and correcting this "departure" of the Church, and they ask all friends of the truth to draw closer together.

A WRITER in the *Times* calls attention to the fact that the Lord-Mayor of London is no longer the first personage in the city. Cardinal Manning invariably now affixes his signature above his in official documents, being the only person that has the temerity to do so. A straw will show how the wind blows as well as anything else, and this little fact is but one of many indications of the arrogant efforts now being made by Romanism on all sides to regain the mastery in these countries.

PREACHING in Queen Street Church, Inverness, the Rev. A. C. Macdonald, formerly of Thamesford, Ont., referred to the recent debates in the Free Church General Assembly, and declared that all the old landmarks were being abandoned. This state of things could not long continue. It must soon develop into a condition in which the friends of evangelical truth would find it no longer possible to continue in the communion. He did not think there was sufficient reason for raising the testimony in that form at present; although he feared the time was not far distant when the testimony would have to take that shape.

THE Belfast *Witness* says: A Bill, backed by Mr. Sexton and several other Parnellite members, was issued recently on the subject of Irish University education. The Bill provides for the appointment of a Catholic university, and for the application of \$5,000,000 of the Church surplus for its endowment, the Queen's Colleges of Cork and Galway to be placed under its control. Whether the publication of this Bill was unauthorized, or merely premature, Mr. Sexton and the more prominent members whose names were on the back of the Bill intimated some days afterwards their withdrawal. The document is interesting, however, as showing the aims and aspirations of the hierarchy.

WHAT'S in a name? is a question not always too easily answered. In the Manchester Presbytery the Rev. J. Slater gave notice of a motion against the Compensation Clauses. Rev. T. Johnstone, of Bolton, said he should oppose the motion as it was a political one. Rev. John Reid protested against the matter being called political. It was a moral question, on which it was their duty to take action. Rev. T. Boyd gave notice that at the next meeting he would call attention to the use of the word "kirk" in their minutes. This was a Scotch word and was not properly understood in England. The Moderator said that so rudimentary a change could not take place without proper notice being given of it. Rev. John Reid said the change was impossible, as the words "Kirk Session" occurred in their title deeds. Objection was also taken to the word "manse," because it was unintelligible to Englishmen.

THE *British Weekly* says: Presbyterianism is represented in the Hospital Sunday Council by Dr. Thain Davidson and Dr. Morison. The latter, in his discourse on Sunday morning on "doing good unto all men," referred to sectarianism in our hospitals, on which subject a letter appeared in our

columns last week. The preacher said it would be a monstrous thing if a sufferer were to be refused aid on account of his creed, and then, in a grave aside: "Though it is a strange fact that in many of the hospitals earnest women are not allowed to do good as nurses if they are Nonconformists. When we think of that we need to summon up the Christian principle of not rendering evil for evil, if we are not to withhold our contributions. We must meet sectarianism with Christianity." That the Christianity was not wanting in Westbourne Grove on the occasion is shown by the collection being larger than at any former time—upwards of \$450.

No wonder that occasional protests come from Roman Catholic dignitaries in the Province of Quebec against Sabbath desecration when incidents like the following occur. A correspondent of the Montreal *Witness* says: Mr. F. X. Lemieux and the other French-Canadian Ministerial members elected to the south shore counties, and their friends, held a great Nationalist demonstration at Levis on Sunday afternoon in celebration of their victory. There was a grand triumphal procession with bands, and on its march large numbers of beautiful floral tributes were presented to the premier and Mr. Lemieux. Great enthusiasm prevailed. The affair concluded with speeches by the premier, Mr. Lemieux, Dr. Gray, M.P., and others, and with a grand display of fireworks in the evening. The custom of holding political meetings on the Lord's day in Quebec province is an old one, but when doings like these take place on that day it cannot be abandoned too soon.

MANY are the stories told of the illegible calligraphy of distinguished writers. Here is one of the latest as told by "A Man of Kent" in the *British Weekly*: The lot of the compositor is perhaps never one greatly to be envied, but the late Dean Stanley's compositors must apparently have been specially deserving of pity. On one occasion Mr. J. R. Green, the historian, received a letter from the Dean. It was a long letter, and that it was an interesting one Mr. Green did not for one moment doubt; but, unfortunately, he found himself quite unable to decipher one word of it. The only way out of the difficulty seemed to be to send it to Lady Augusta Stanley, and ask for her help, and this he did. All that Lady Stanley could do to assist him in deciphering it, however, was to send it back to him with the recommendation that it should be submitted to a certain compositor who could read even the most illegible of Dean Stanley's MS. To the compositor the letter accordingly went, but with no better result. Once more it was returned undeciphered to Mr. Green, who, in despair, took it to the Dean himself and asked him to read it. Dean Stanley looked at it long and earnestly, and at last he said, "From its appearance I suppose it is about something in which I was much interested when I wrote it, but what it was I have quite forgotten, and to read it now is quite impossible."

COMMENTING on the brilliant achievements at Cambridge University of Miss Fawcett, daughter of the late accomplished blind Postmaster-General of Great Britain, the Belfast *Witness* remarks: The bearing of this notable victory on the question of the higher education of women is patent. Our generation has witnessed a development in this direction which would have seemed incredible to our forefathers, and this triumph of Miss Fawcett is one of its most remarkable results. The fact of a woman having succeeded in distancing all competitors for the crowning honour of the English Universities, by proving the capacity of her sex for the highest achievements in academic life gives new strength and courage to efforts which have not always been regarded with approval by everybody, but, on the contrary, have too often had to contend, not only with opposition, but with contempt and ridicule. All the more so, as it follows so closely on the success of Miss Ramsay, now Mrs. Butler, wife of the master of Trinity College, Cambridge, who, it will be remembered, a few years ago took a similarly high place in the Classical Tripos. As the *Times* says: We cannot doubt that the success of Miss Fawcett, following on that of Mrs. Butler, not to mention the similar, though less individually, famous successes of women at Oxford, will stimulate faith in the cause

of the higher education of women and once more justify it abundantly.

THE Christian and temperance people of the whole country will commend the action of the managers of the great International Fair and Exposition of the United States and Canada, to be held in Detroit, Mich., August 26 to September 5, inclusive, in rigidly excluding all forms of gambling, and all selling of intoxicating beverages from their buildings and grounds. In order to prevent evasions of this strict temperance policy, the association has printed in the body of all its contracts and licenses for restaurant, lunch, dining and all other refreshment privileges, the following conspicuous notice: "All forms of gambling and selling of intoxicating liquors prohibited. This license may be revoked by order of the secretary for violation of above rules." As this great international fair was attended last year by a quarter of a million of people, and a much larger attendance is expected this year, many thousands of dollars have been vainly offered the managers for privileges to sell intoxicating beverages, and also many thousands for licenses for various gambling devices. Not only is this strict prohibition an example to be commended to the managers of all other fairs and expositions, but it also shows how greatly Christian and temperance principles have advanced when such a course is adopted by the managers of such an immense popular enterprise, not only because they consider it right, but also because it is believed by these shrewd and experienced business men to be the policy best calculated to please and attract vast numbers of the well-to-do classes of people from all over the continent.

THE London, England, Presbytery held a conference on the Revised Directory for Public Worship. A committee, composed of Dr. Donald Fraser, Principal Dykes, the late Professor Elmslie and Rev. Charles Moinet, for some time were engaged in a revision of the Directory of the Westminster Divines. It is now completed, and the last Synod, without then adopting the book, allowed it to be put into circulation, and instructed the committee to receive and consider any suggestions respecting the same that might reach them from presbyteries. Dr. Fraser opened the conference recently. It had not been a pro-liturgical movement, he said, but its object had been to provide order in public worship. The administration of public worship had been a weak point in their churches. He strongly supported the reading of prescribed verses at the opening of the service, also the repeating of the Apostles' Creed, which formed part of the new Directory. He had used the Directory in his church for a year with gratifying results. Rev. R. M. Thornton said the whole thing was too churchy. In the so-called Apostles' Creed the revisers had altered "hell" into "hades," but why did they not leave it out altogether if thought objectionable, as the sentence was supposed to have crept in about the seventh century. The Directory made the service too long, and, as was the case in the Episcopal Church, people were wearied out before the sermon was reached. Dr. Edmond said he preferred freedom to uniformity. He thought they had outgrown the need of such a liturgy, which was like placing their members in leading-strings. It was just an imitation of Anglicanism, and he did not think they should go any nearer to a Church that was entangled with State connection and was leavening the community with the elements of popery. In the baptismal service provided for in the Directory, there was a needless catechising of the parent. He also objected to the terms Holy Communion and Holy Matrimony. He objected to marriage being elevated to a sacrament. Dr. Morison said he would a thousand times rather be a Quaker than a Ritualist. The Directory had too much of the Church of England about it. Dr. Thain Davidson said he did not think there was the remotest desire on the part of their people to copy Anglicanism. He considered their present mode of conducting service was all that could be desired. Rev. James Mackintosh, Stepney, objected to the theology of the Directory, which regarded the Almighty as a sovereign and not as a loving Father. If the Directory were adopted it would be a backward movement. Mr. Moinet defended the Directory.