

THE CANADA PRESBYTERIAN.

VOL. 10.

TORONTO, FRIDAY, MAY 19th, 1882.

No. 20.

NOTES OF THE WEEK.

THE "Sunday at Home" pronounces Principal Cairns "the largest name to us among living Scottish theologians and teachers."

A "BELIEVERS' meeting for Bible study," similar to that which took place last summer at Old Orchard, Maine, will be held this year on the island of Mackinac, Michigan, opening on July 6th and closing on the 18th.

REVEILLAUD, the French Protestant orator, has been holding evangelistic services in Algeria. He preached with sufficient distinctness and force to rouse the bitter spirit of infidelity, which is as strong there as in France. The cross of Christ is still an "offence," and they that will hold it up must expect the jeers and sneers of unreasonable and wicked men.

THE great theological lectures at Oxford University, called the Hibbert Lectures, have just been delivered by the distinguished Dutch scholar, Dr. Abraham Kuenen, who is professor of theology at the University of Leyden, in Holland. Dr. Kuenen years ago had already made himself a great name as a critic of the biblical books, and especially of the Pentateuch.

DR. S. I. PRIME gives an account of riding with a stage-driver in Central New York, who had driven thirty-five years and never had an upset in all his experience. "Why is it," said the doctor, "that there are so many accidents with stages?" The reply was, "There are two reasons, and nearly every accident comes from one of them: they are self-conceit and rum."

The Halifax "Witness" of the 6th inst. says: "We think that Principal Grant has done more than justice to our representatives in Parliament by comparing them very favourably with the clergy and laity of Conferences, Conventions, and Assemblies. That there are twenty men of superior ability in the House of Commons we admit; and we admit also that there are fifteen senators who are men of note. But we could show that, taking an average Presbyterian Assembly, it contains vastly more learning, more speaking talent, quite as much business ability, and more consistency than an average Parliament."

In a neat pamphlet, printed at the Orphanage Press, Poona, India, we have the report of the American Marathi Mission, with which the Rev. James Smith, an alumnus of Knox College, Toronto, is connected. The principal stations are at Bombay, Ahmednagar, Satara and Sholapur. The missionary force numbers sixteen, including six missionaries' wives, and there are 184 native assistants, 14 of whom are pastors, 13 preachers, 40 Bible readers, 21 Bible women, 80 school teachers (male), 14 school teachers (female), one medical catechist and one editor. There is a theological seminary, on the list of instructors in which we find Mr. Smith's name as Professor of Exegesis and English.

THE Ontario Government have filled the vacancy caused by the resignation of Mr. J. W. Langmuir, Inspector of Prisons and Charities, by the appointment of Mr. Robert Christie and Dr. O'Reilly, the former taking charge of the institutions east, and the latter of those west, of Toronto. The Central Prison, the Mercer Reformatory and the Reformatory at Penetanguishene come under Mr. Christie's inspection, and he has already paid a visit to the last-named institution. Mr. Christie is the nephew of the late hon. senator of that name, and ex-M.P. for North Wentworth. Both gentlemen possess high qualifications for the important office to which they have been appointed, and it is to be hoped that they will be successful in carrying out to their full development the reforms inaugurated by their predecessor.

In an editorial on the "eastward position" controversy in the Irish Episcopal Church, the Belfast

"Witness" says: "Suetonius tells us that when Nero heard of the overthrow of his power in Gaul, and everything pointed to the overthrow of his empire everywhere, 'he held a hasty consultation upon the present state of affairs, and spent the rest of the day in gravely consulting his senators about some musical instruments to be played by water.' Are future historians of the Church to relate that in the nineteenth century, when province after province of God's world rose in revolt against His authority, His servants, after bestowing a hasty glance at the state of affairs, turned back to spend their time in settling the direction in which they should look when worshipping Him? May the Church soon grow intolerant of all such trifling!"

MR. SPURGEON, in spite of feeble health, preached in the Metropolitan Tabernacle on April 9th. To those who were present it was evident that he had been suffering a good deal, while his hair appeared greyer than before his last illness. He spoke upon the resurrection, "Remember that Jesus Christ of the seed of David was raised from the dead according to my Gospel" (2 Timothy ii. 8). In speaking of the bearings of the resurrection upon the Gospel he said, "I may not have an opportunity to preach long, therefore I cannot afford to waste time; I will preach Christ crucified, and will stick to my last as a good cobbler should. Further, the resurrection proves that it is useless to oppose Christ. We are told that the pulpit is effete, that men cannot be induced to listen to sermons, and that we are preaching to empty walls, as you see." (This last allusion provoked audible laughter.) "Christianity is not going to be crushed down; Christ lives, and His cause lives also."

PROFESSOR CALDERWOOD, in the closing address at the U. P. Theological Hall, said the Christian Church was at present standing between two opposite forces. There was a mass of religious indifference keeping aloof from the Church, and there was an outburst of religious zeal, irregular in its mode of manifestation, attempting to do a work which the Church, as yet, had not been able to do. The object of this latter manifestation was to reach the degraded and those who were disheartened by their degradation, and who had been necessarily expelled from the Christian Church. A tide of somewhat irregular zeal met the tide of indifferentism, and if they looked below the disturbance of the peace which had occurred, he thought they would have no hesitation in saying that there was good being done. He thought they must admit that the persons referred to were the auxiliary troops of a great army, and though it was but a guerilla warfare they conducted, they should have sympathy and aid, however impossible it might be to give formal sanction to the form which religious zeal had in this instance taken.

SKETCHING one of the processions of the Salvation Army in the north of London, the "St. James's Gazette" says: "The faces in the ranks looked bright and resolute, especially those of the young cadets, who came last. It was pleasant to see these clean, healthy youngsters here, instead of tossing for half-pence in some grimy court, or studying for the life of a buccaneer or a pirate in penny novelettes. When the leaders gave out a hymn whose words fired the imagination of the company, a light seemed to run along the ranks from end to end, which gave to each face an expression of triumph and happiness most remarkable. No one, young or old, seemed weary or indifferent. When they were wearied of singing, a prayer was given by a young man with a thrilling and searching intonation of voice; and while he prayed the faces of many there were lit up with an expression which might have been mistaken for one of pious rapture by any observer who was not a hardened man of the world." The same journal sketches a meeting at which one of the leading speakers was a well-known Eton and Oxford man, a tall, handsome young fellow, who told why he had joined the Army. He thought a believer ought to make his choice plain before all

the world. He stated that all his friends opposed him now.

THE annual meeting of the Toronto Women's Christian Association was held at Shaftesbury Hall on the evening of the 8th inst. The first report read was that of the Boarding House Committee, which showed that the number of persons admitted since the opening in June, 1873, was 2,042, and that the number of those who obtained accommodation last year was 265. Next came the Treasurer's report, showing a balance on hand of \$116.52. The report from the Haven gave the number of admissions and readmissions during the year ended on the 1st inst. as 353. Situations had been provided for 144 of these. The report also stated that of the number admitted six were young women who came direct from disreputable houses. The question of enlarging the building was discussed, and offers were made by Hon. S. H. Blake and Mr. W. H. Howland to subscribe \$200 each for such purpose. On motion of the Rev. D. J. Macdonnell, the report was adopted. The election of officers resulted in the following persons being unanimously chosen:—President, Mr. Clarke Gamble; Vice-Presidents, Mrs. J. C. Gilmour, Mrs. J. G. Hodgins, Mrs. Crombie, Mrs. Gzowski, Mrs. Grasett, Mrs. Harvie; Secretaries, Recording, Miss Buchan; Corresponding, Mrs. McMurchy; Directressess, Mrs. Poddy, Mrs. Brett, Mrs. Campbell, Mrs. James Campbell, Mrs. H. E. Clarke, Mrs. D. Cowan, Mrs. Clapp, Miss Jacques, Mrs. W. B. McMurrich, Mrs. N. Miller, Mrs. J. R. Macdonald, Mrs. J. H. Richardson, Mrs. J. Barnett, Mrs. Thom, Mrs. Torrington, Mrs. J. G. Reid, Mrs. Douglass, Mrs. Morrison, Mrs. Alex. Morrison, Mrs. Rosebrugh, Mrs. Fred. Stewart, Mrs. Burton; Advisory Board, Clarke Gamble, Colonel Gzowski, John Macdonald, James Michie, John Leys; Medical Attendant, Dr. Oldright; Superintendent, Miss Bury.

PRINCIPAL RAINY has carried a disestablishment motion against an overture moved by Sir Henry Moncreiff and supported by Dr. Begg in the Free Presbytery of Edinburgh. Sir Henry moved an overture to the effect that a right adjustment of Scottish ecclesiastical relations required fresh legislation, recognizing the Treaty of Union and the Scottish Acts, so far as these enactments gave parliamentary sanction to the doctrines of the Protestant Reformation and Presbyterian government, and also confirmation of the principle of Church government distinct from the civil magistracy. Sir Henry stated that when, in 1874, he agreed to a deliverance which asserted that the termination of the existing connection between Church and State was an essential preliminary to the adjustment of Scottish ecclesiastical matters, he meant not a separation of Church and State, but of the Erastian connection of Church and State. He thought the present agitation pernicious and dangerous, and he wanted to counteract it. Dr. Begg contended that if disestablishment came, the Sabbath and the marriage laws could not be maintained. It laid the axe at the whole constitution, even to the throne. He continued: "He never expected to see the abolition of the Act of Queen Anne, and it was not out of the question that something of the kind they asked might be secured. At all events, he believed it was quite as likely, more likely to be secured than if they had repealed all the Acts that established the Church, the Sabbath, the teaching of the Bible in schools, and the marriage laws; for it was a remarkable fact that the degrees of marriage were laid down only in the Confession of Faith." Principal Rainy's motion that the separation of Church and State was desirable and that the overture be not transmitted was adopted by a vote of 27 to 15. It is interesting to notice, in this connection, that a motion by Dr. Kennedy, the Highland leader who opposes disestablishment, was lost in the Synod of Ross by a vote of 13 to 18. An amendment was adopted to the effect that the Assembly be asked to adopt measures for the disestablishment of the Kirk, preserving, at the same time, those securities for the Presbyterianism of Scotland in its spiritual independence, government, and doctrine which are embodied in the Treaty of Union and the Scottish Acts.