

# THE CANADA PRESBYTERIAN.

VOL 14.

TORONTO, WEDNESDAY, APRIL 29th, 1885.

No. 18.

## Notes of the Week.

A WRITER in the *Quarterly Review* makes an estimate of the relative strength of parties in the Church of England. Placing the whole number of the clergy at 23,000, he thinks that to the High Church school in its various shades belong upward of 11,000, or nearly one-half of the whole. He gives to the Evangelical section about one-fourth of the whole, or 6,000, and to the Broad Church section, 3,000 or about an eighth of the whole, leaving another 3,000 which cannot strictly be claimed by either party.

THE efforts made for the benefit of Sabbath school workers by the Ontario Sabbath School Association are deserving of energetic encouragement and support. The Secretary, Rev. John McEwen, has been conducting very profitably and successfully a series of Institute meetings in Toronto, where topics of practical interest have been presented. The meetings have been rendered still more attractive by the presence of Professor Excell, of Chicago, who, with the assistance of a choir, rendered valuable service in sacred song.

THE world moves. Not so very long ago many people, even English Church clergymen among them, would have thought it bordering on high treason to speak against what they almost regarded as a pillar of the English constitution—horse-racing. Now, however, some twenty Warwickshire clergymen of the Church of England have issued a strong protest against it. They state that, in their opinion, horse-racing and steeplechases, as at present conducted, are demoralizing in their tendency and degrading in their influence. As ministers of the Church of Christ they feel it their bounden duty to protest against them.

THE Dominion Licence Act, which caused no little political perturbation, and occasional confusion where none ought to exist, has at last fallen into abeyance. Its usefulness is gone and there is little chance of its resuscitation. Apart from political leanings, the friends of Temperance of every shade of politics will be glad that the various Provincial Legislatures will be in a position to carry out effectively the licence laws, and public opinion will have a better chance of being heard in the respective Provinces, which could not be the case so long as Federal and Provincial authorities were playing at cross-purposes. Slowly but surely Temperance legislation is getting beyond the stage when politicians can play fast and loose with the growing sentiment in favour of Prohibition in the constituencies. Evasion and temporising have had their day, but that day is past.

THE "old man eloquent," as he was affectionately and admiringly called in Nova Scotia, the Rev. Robert Sedgewick, D.D., has passed away at the ripe age of eighty-one years. After receiving his theological training in the United Secession Divinity Hall at Glasgow he was called in 1836 to become the colleague of Rev. Mr. Templeton, in Belmont Street Church, Aberdeen, where for twelve years he exercised his ministry with growing power and acceptance. In 1849 he emigrated to Nova Scotia, where he was called to Upper and Middle Musquodoboit, where he continued to minister until a few years ago, when he retired from the active work of the pastorate. He was a faithful minister of the New Testament, a large-hearted, just and generous man, with intellectual capacities above the average. As a popular preacher and lecturer he occupied a prominent place in the Maritime Provinces. The last time he was in Ontario he paid a visit to his esteemed friend the Rev. Walter Inglis, at Ayr—two worthy men, pleasant in their lives, and in death not long divided.

THE persistent effort to gain a footing for the Sunday newspaper in Toronto is meeting with a persistent and vigorous opposition. There is no mistaking the fact that the moral sense of the community views the attempt to publish Sunday papers not only as a violation of the divine command, but an invasion of popular rights, and injurious to the best interests of society. This opinion has been reflected from many

parts of the country. Those journals that have long been regarded as fair exponents of public sentiment have unhesitatingly condemned the demoralizing innovation. Public bodies have denounced it. The Synod of Hamilton and London at its recent meeting was as unanimous as it was earnest in reprobating so palpable an infringement on the sacredness of the Sabbath rest. The Ministerial Association of Toronto, and the Society for the Suppression of Vice, representing all sections of the Evangelical Church, have taken active steps to secure the discontinuance of Sunday publishing. It is felt that had the police authorities been as faithful to duty as the County Crown Attorney has been, this form of Sabbath desecration would not have for weeks disgraced Toronto.

IN an appreciative sketch of Dr. McCosh, of Princeton, Dr. Macpherson of Chicago thus concludes a communication to the *Interior*. To the heart-felt sorrow of a multitude of pupils the career of this great educator seems to be approaching its term. But his influence will be as immortal as the souls of his scholars. It is not merely an intellectual influence, but moral and Christian, because intensely personal. Philosophy has never taken away his blood and breath. He has made it human, practical, useful. The boys in college may audaciously criticize some method of discipline, or mockingly smile at some idiosyncrasy; but if they finish the collegiate course they will confess themselves his grateful debtors and cherish his name with affection and reverence. The writer loves to acknowledge this debt of gratitude, not less for personal kindness than for intellectual stimulus. During a month's dangerous illness in college he enjoyed almost daily visits at the bedside from this college president, known to the world for philosophic attainments. The pastor's heart remains in sympathy with the professor's head, and the world will seem poorer to the attached pupil when they are laid to rest beneath its snows.

WE have to acknowledge with pleasure the receipt of Lafayette College Catalogue for 1884-5. This celebrated institution is situated in Easton, Pennsylvania, and has done good educational work for over half a century. Its course of study is liberal and comprehensive, including Biblical instruction, mental and moral philosophy, history, political philosophy, rhetoric and elocution, human physiology, languages, mathematics, astronomy, natural philosophy, chemistry, botany, zoology, mineralogy, and geology. The presence in the Faculty, says the Calendar, of eminent specialists in science and engineering warrants the Trustees in calling attention to the scientific and mathematical studies as unusually attractive and thorough. But no less stress is laid on other subjects. The amplest opportunities are still given for the study of philosophy and of the ancient and modern languages. It is the earnest endeavour of the Board to give the whole Department greater efficiency year by year. They regard it not only as the regular introduction to the special professional study of theology, medicine, law, and teaching, but also as a thoroughly tried means of securing the culture and elevation of mind and of imparting the useful and liberal learning which becomes a Christian scholar. The Rev. Charles Elliott, D.D., is Professor of Hebrew in Lafayette College.

It is generally recognized that the *Bobcaygeon Independent* is a power in the land. In fact its readers may naturally infer that its potency is felt in all lands, for it gives us to understand that, in the few leisure moments now possible to them, William Ewart Gladstone and the Czar of Russia turn gratefully to scan the sage utterances of our great Canadian exponent of the True, the Beautiful and the Good. His remarks on affairs ecclesiastical are not unworthy of consideration. In a recent issue he says: Our Haliburton correspondent calls attention to a noticeable illustration of the effects of sectarianism. The village of Haliburton has a population of 296, including men, women, children and infants. It has, likewise, three churches, and it has made the effort to maintain three

ministers of religion of different denominations. It is needless to say the attempt has been a complete failure, and after a struggle for many years, the village has now only one minister and he leaves in June. During the past years the three ministers—Episcopalian, Methodist and Presbyterian—have drawn the larger portion of their wretchedly insufficient incomes from outside sources, the Synod, the Conference and the Presbytery providing the different ministers with their principal means of subsistence. The denominational struggle appears to be likely to end in the village having no minister at all.

WRITING very appreciatively of St. Paul's Church, Montreal, a correspondent of the *Witness* says: Mr. Barclay's mental qualities are on a par with his physical, he is an independent thinker, and reflects the scientific and theological thoughts of the times, and his sermons are evidently prepared with much care. He preaches in gown and bands, and with but little action, except the occasional lifting up of the hand. He is an impressive speaker and a good reader. His prayers are solemn, reverential and spiritual, leading you up and away from self and earth into the presence of the great God and Father of all. There are an excellent choir and organ, but in the department of congregational singing there is room for improvement. His congregation is large and influential, quite filling the church, and is chiefly composed of Scotch merchants and tradesmen and their families. Any one entering the church would see at a glance that the congregation is one of more than ordinary intelligence and of somewhat high social status. Its ministers have always been men of commanding intellect and gentlemanly bearing, and who held their several pastorates for a considerable number of years. Their names and good deeds are kindly remembered by our citizens as well as by the Church and congregation. The regular communicants number from 350 to 400, and the Sacrament of the Lord's Supper is administered three times a year. As by the Scotch everywhere, it is regarded as a very solemn occasion, the pews are always covered with white cloth, and the elders wait upon the minister and the members in evening dress. The Victoria Mission, Point St. Charles, is supported and carried on by members of this church.

OUR excellent contemporary the *Pittsburgh United Presbyterian* has the following, which is true of political life elsewhere than in the United States: Some of the gentlemen who have been appointed to important public positions by the new administration were hardly heard of by the general public previous to their selection and announcement by the President. Even the professor who goes as ambassador to the Court of St. James, though having a local distinction, was almost a stranger to the majority of the people. This was partly due, perhaps, to the fact that the light of such persons was hidden because their party was not in power, they being now called out as others of the opposite faith are sent to retirement. Even if this be so, it is encouraging to be assured that there are so many capable citizens whose names seldom appear in the newspapers, and who can be relied upon when they are needed. There is a pessimistic feeling abroad which makes the impression that society is going to destruction, and that when a set of good people that are now seen saving it pass away, there is no further hope for it. It is almost natural that such a feeling should exist. The newspapers are constantly telling us of the evil-doing of public men, very few of them being made to appear better than time-servers and hypocrites. We also read of crime upon crime with only a little of that which is different. Conspicuous roguery is even thrust upon our personal notice. With all this acting on a class of minds, it produces the belief that, excepting the few good people they personally know of, and a very limited number in other places, there is none to be depended on, and that hope, therefore, must be very frail. Anything that gets us out of this morbid way of thinking into the better way of believing in the many seven thousands that do not bow the knee to Baal, is useful for us, and is more just to the moral sentiment that constitutes our environment.