

## THE CANADA PRESBYTERIAN.

\$2.00 PER ANNUM IN ADVANCE.

C. BLACKETT ROBINSON, *Proprietor.*

OFFICE—No. 5 JORDAN ST., TORONTO.

ADVERTISING TERMS.—Under 3 months, 10 cents per line per insertion; 3 months, \$1 per line; 6 months, \$1.50 per line; 1 year, \$3.50. No advertisements charged at less than five lines. None other than unobjectionable advertisements taken.

## WESTERN GENERAL AGENT.

MR. JOHN MACAULEY is our authorized Agent for THE CANADA PRESBYTERIAN. He will collect outstanding accounts, and take names of new subscribers. Friends are invited to give any assistance in their power to Mr. Macauley in all the congregations he may visit.



TORONTO, WEDNESDAY, JULY 4, 1883.

As there is a good deal of misunderstanding in regard to the action of the General Assembly of the American Presbyterian Church on the temperance question we publish the finding:

*Resolved*, That in view of the evils wrought by this scourge of our race, this Assembly would hail with acclamations of joy and thanksgiving the utter extermination of the traffic in intoxicating liquor as a beverage, by the power of Christian conscience, public opinion, and the strong arm of the civil law.

This resolution was adopted almost unanimously as a substitute to one of the recommendations of the report of the Standing Committee on Temperance, which seemed to recommend prohibition as a distinctive measure, but with some confusing modifications. The Assembly refused to commit itself to prohibition as the exclusive legal remedy. The more the foregoing deliverance is studied the more its wisdom will appear. "The strong arm of the law," is a good comprehensive phrase which includes prohibition, local option, a strict license law, or any other conceivable way the law can be applied. Those American sons of Calvin mingle a lot of shrewd common sense with their temperance principles.

As Church courts are composed of fallible men it is not wonderful that they sometimes make mistakes. And yet it does strike one as strange that the General Assembly did not think of sending a few of its Irish members to the Pan Presbyterian Council, to be held in Belfast next summer. Here we have a representative gathering of representative Presbyterians, meeting, not only on Irish soil, but in Belfast, the very heart of Irish Presbyterianism, and not a single representative Irish minister from Canada, though our Church is largely made up of Irish Presbyterians—of course it was a mistake, but a body like the General Assembly should not have made such a mistake. We may be told that referring to this matter may stir up feeling among the people. We have no such fear. The people have common sense. The people know that it would have been a handsome thing to send several representative Irish ministers to Belfast. If the matter were laid before the people to-morrow, and a vote taken we venture to say that two or three good Irishmen would head the poll. There isn't a Scotch or Canadian or Dutch Presbyterian in Canada who would not vote for putting some representative Irishmen on the delegation. It is too late to mend the matter now. The blunder was a very unhappy one and should never have been made.

A CONTEMPORARY remarks that President Elliot, of Harvard, whose recent article in the Princeton "Review" on the decay of pulpit power has created so much stir, cannot preach himself. Anybody might have known that. These critics who are always talking about "pulpit power," and lecturing pastors about how they ought to study and preach are nearly always miserable preachers themselves. The people shun them as they shun a smallpox patient. Practically they are useful as "terrible examples" of how badly preaching may be done. It does seem a little strange that hundreds—yes thousands—of ministers, who are daily gathering together all kinds of people and forming them into good congregations, should be everlastingly lectured by men who were themselves dead failures as preachers and pastors. But we must

get accustomed to strange things. We could name some very pretentious critics on preaching who could not keep a congregation together a year unless it was inside a prison. As chaplain in a prison or penitentiary they could keep their people in church, but in no other way. And yet these men use up any amount of good paper and ink writing about "pulpit power." In one respect the volumes of the Yale course are the best books on preaching—they were written on preaching by men who can preach. That is more than can be said of all books and articles on pulpit power.

The annual meetings of our ecclesiastical parliaments are always followed by a deluge of statistics. As a slight corrective, it gives as much pleasure to lay the following sensible and pointed remarks before our readers. They are taken from the "Christian at Work":

The operations of the Holy Spirit in the human heart, the power of faith, the depth of love, the growth of Christ-likeness, the real progress of the Church and the individual in the Divine life can never be estimated in figures. A minister may count his sermons and addresses by the thousands, his nominal converts by the hundreds, and yet be a faithless and worthless builder. A church may swell its roll of membership with marvellous rapidity, and yet be barren and unfruitful in the spiritual life. A denomination may be small, obscure, and making little advance in the columns of statistics, and yet be filled with the power and Spirit of Christ.

True, every word of it, and truth that the Canadian Churches need to hear quite as much as the American. Figures cannot express spiritual forces or spiritual results. A large meeting is not necessarily a good meeting, any more than a large man is necessarily a good man. Not very long ago the average Presbyterian in this country had a strong dislike to the system of "counting converts" or trying to express spiritual results of any kind by figures. Now we seem to be going to the other extreme. Doubtless we learned this extreme from our American neighbours who "figure" on everything. The most sensible of them seems to be getting tired of continually "figuring" on moral and spiritual questions. The sooner we get tired the better. Statistics are useful in their place but as showing the power of spiritual forces or in any correct way indicating spiritual results, they are often a failure.

## GERMANY AND THE VATICAN.

ONE of the most important legislative Acts of the German Parliament after the close of the Franco-Prussian war, was the imposition of severe restrictions on the Romish Church by what is known as the Falk laws. Bismarck, flushed with triumph, assumed a control over ecclesiastical appointments bitterly humiliating to the pretensions of Rome. Bishops could not be appointed to dioceses nor priests to parishes without the sanction of the Government. The reason assigned by the German Chancellor for adopting the Falk laws was that, in the interests of the Empire, it was necessary to have ecclesiastics who had been trained in German Universities, and who were imbued with the national sentiment. From the time of their enactment the Falk laws have been persistently opposed. Many priests refused to obey and had to leave their parishes; higher dignitaries also were recalcitrant and they had to relinquish their bishoprics. The strife was carried on without cessation, and the struggle was known as the Kulturkampf.

For the last two years the man of blood and iron has been less resolute in upholding the restrictive laws which at first he so uncompromisingly maintained. Leo III., a man of greater learning and possessed of a more comprehensive mind than his predecessor, did not indulge in idle fulmination. He waited his time, but his waiting was not that of inaction. In the Reichsrath an ultramontane party led by Herr Windthorst, were resolutely faithful to the interests of the Vatican. They lost no opportunity of pressing their views—often to Bismarck's embarrassment. Naturally their affinities were with the Conservative party, but first of all they were ultramontane. If voting with the Liberals would forward their aims then a Liberal vote was cast. The Chancellor at last concluded that it would be advisable to make concessions. Negotiations with the Vatican were begun. Baron Von Schloezer went and came between Rome and Berlin, but without accomplishing anything satisfactory to either party. After protracted endeavours the negotiations were terminated as useless. The Pope was disappointed while the Liberals were elated, but the mind that dominates the political affairs of Germany had re-

solved on a *modus vivendi* with Rome, hence the introduction of a measure materially modifying the stringency of the Falk law, and thereby bringing the Kulturkampf to an end for the present.

The Act was passed in the German Parliament last week by a vote of 224 in its favour to 107 against it. The majority was composed of old Conservatives and clericals, the latter evidently having their own way since their demands in committee were in every instance acceded to. The first clause enacts that the Catholic bishops should no longer be required to submit to the government authorities, the names of priests appointed as delegates or substitutes, thus enabling the bishops to appoint priests to vacant parishes, and as many vicars as they pleased without asking for Government approval. The second clause, however, excepts the case of priests appointed permanently to parishes. By the third the right of appeal from the ecclesiastical court is permitted to the Minister of Worship. The fourth clause, however, makes the most important concession to ultramontane claims. It provides for transferring the right of objecting to Church appointments from the central Government to the Governors of provinces. This clause in its original form also claimed for the Government the right to reject nominees on civil, religious or educational grounds, but this limitation was rejected in committee. The fifth clause of the new law allows missionary priests to administer the sacraments not only in vacant parishes but in those where priests had been forbidden to officiate by the civil authorities. By the same clause bishops when once recognized by the State can exercise their functions beyond their own diocese. The sixth and last clause of the measure, though vigorously opposed by the Liberals, was carried triumphantly. It repeals all portions of the Falk laws that would interfere with the working of the present Act.

It is not surprising that special congratulations were telegraphed from Rome to Herr Windthorst. This cannot fail to be regarded as a victory for the Papacy. From the nature of the case, however, it cannot be permanent. It may continue while Bismarck directs the destinies of the German nation. That cannot now be long. The Germans are a freedom-loving people. When the Chancellor relinquishes his statecraft, mighty changes will take place in Germany. The alliance of Church and State is not destined to perpetuity among the Teutonic people. A Free Church in a Free State may at no distant day be recognized from one end of the Fatherland to the other.

## NINETEENTH CENTURY PERSECUTORS.

IT is generally believed that this is a tolerant age. When one reads of the fearful persecutions to which the Jewish people were subjected in former days it is scarcely supposed possible that there could be a revival of the intense bigotry and hatred that prompted the horrible atrocities inflicted upon them. Long denied equal civil rights were at length conceded, and many of the burdensome restrictions imposed upon them were removed. Jews obtain positions of influence wherever they sojourn. In literature, science and the fine arts, in journalism, but especially in commerce, and banking, they have elbowed their way to the front rank. Yet in this latter part of the nineteenth century we witness the outbreak of fanatical persecution against the Jewish race in southern Russia. In Germany, popular feeling has been in notable instances roused to destructive frenzy. Shops and dwellings occupied by Jews have been plundered and burned. They have been subjected to gross indignities. Many have lost their lives. Many more have been driven into exile by menacing mobs, and in some instances government authorities have put forth only languid efforts to restrain the violence of their infuriated persecutors.

Perhaps one of the most wicked and hateful of recent attacks on the Jews, is that recently made in Hungary. A number of Jews living at Tisza-Ezlar in Hungary were accused of having murdered a Christian girl and using her blood to mix with their Passover bread. Such an atrocity is almost too horrible to conceive. The improbability of its occurrence is obvious to everybody. Yet the accusation has been seriously entertained by the authorities. The accused have been put upon their trial at Nyregyhaza, and the developments in court are revolting in the extreme. As the trial proceeded it became plain that the accusation was without a shadow of foundation. One of the