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Notes of the Week.

THE General Assembly of the Presbyterian Church of Australia have unanimously passed a resolution, moved by the Rev. J. F. Ewing, in favour of reintroducing Scripture extracts from the Irish national school books into State schools with the conscience clause.

THE New Brunswick Presbytery, N.J., has answered the Revision overture of the Presbyterian Assembly negatively. The vote was sixteen for revision and thirty-four against. The Presbytery of Elizabeth is reported to be strongly in favour of revision. Thus far two Presbyteries—Lyons and Binghamton—have voted for revision, and six—Allegheny, Long Island, New Brunswick, Pittsburg, Westminster and Wooster—against.

A STATEMENT has been issued by the Disestablishment Committee of the United Presbyterian Church with reference to the proposal to establish and endow Roman Catholic education in Ireland. The committee declare that all friends of religious equality ought to take up a position of uncompromising opposition to the proposal, and assert that the effect of this denominational policy of the Government will, if carried out, be directly disastrous to Ireland and have a reflex injurious influence on England and Scotland.

THAT Mr. Maurice Thompson has been secured for the literary editorship of the *Independent*, is, says the *Christian-at-Work*, a matter for hearty congratulation for its readers. We regard, in a different way, Mr. Thompson and Mr. Andrew Lang, of London, as the best representatives of their respective countries in the field of a newer and broader criticism which differs materially from what we have had before, and which may be said to constitute a school by itself. Mr. Thompson is a brilliant essayist and a graceful poet whom his confreres will cordially welcome to the field of journalistic editorship.

EX-PRESIDENT MCCOSH strongly favours revision of the Westminster Confession. He says hitherto he has been against it; but the time has now come when the Presbyterian Churches throughout the world must face the question. Some passages in the Confession are offensive in expression, and it may be doubted whether they are founded on the Word of God. There is also a want of clear expression of the love of God, as shown in the redemption, which is free to all men and sufficient for all men. He is of the opinion that the Confession is a hindrance in the minds of young men. The Church ought to remove the objection. It might also be necessary to change the terms of subscription.

A FOREIGN Missionary institute was opened at Boston on October 1 under the presidency of Rev. Dr. A. J. Gordon, at the Baptist Tabernacle in Bowdoin Square. The object is to supply those called to missions, who are unable to avail themselves of the usual advantages, with the best possible training for the work. Both sexes will be admitted. The lines of study will be systematic. Practical theology will be taught by Rev. F. L. Chapell, and exegetical studies of the Bible by Boston clergymen. The study of Christian Missions and the history of the same will be under the charge of Rev. Dr. A. T. Pierson, of Philadelphia; Rev. Dr. William Ashmore, returned missionary from China; Rev. Dr. H. Grattan Guinness, of London, Eng., and Rev. Dr. E. F. Merriam, of Boston. There will also be a course in medicine.

A PLAIN-LOOKING man, says a contemporary, strolled into St. George's Church, New York, when the Centennial Episcopal Convention was in session, the other day and stood a while near the door listening to the proceedings. "A large gathering of ministers," he remarked, pleasantly, to a very young-looking man standing near him, arrayed in the most orthodox cut of clericals. "There are a large number of priests present," remarked the young man severely, "but I was not aware that there were any 'ministers.'" "Pardon me," retorted the plain man, who evidently knew a thing or two, "but in the Prayer-book, which I believe some Episcopalians worship, your officiating clergyman is called a min-

ister much oftener than he is called a priest." And as he moved away the young priest reflected on the ignorance of pestilent Protestants.

THE *Christian Leader* says: The highest legal authorities of the Salisbury cabinet have given an opinion confirming the decision of the Governor-General of Canada in the matter of the Jesuit Estates Bill. But we do not hesitate to repeat that the measure is a distinct twofold violation of the Constitution, and must ultimately be repealed. It has been inscribed on the statute-book in the teeth of the veto power given by the Constitution of Canada to prevent legislation being passed in any of the provinces that would mar the peace and harmony of the whole Dominion; and it allows the Pope to exercise jurisdiction in the civil affairs of Quebec. These two points—and each is of great importance—Lord Stanley deliberately overlooked; and they are also ignored by the legal luminaries at Westminster. But assuredly more will be heard of them.

THE following incident illustrates the state of feeling existing in Rome at the present time: At the recent funeral in Rome of Terziani, the composer, the priests refused to accompany the procession, which consisted of all the musical societies in the city, unless the national flags were removed. As the distance from the house to the church was only a few steps, the societies yielded and remained outside with their banners while the priests entered with the corpse to give the absolution. Not satisfied with this triumph the priests refused to go with the flags to the cemetery, and as the societies this time held firm the tonsured gentry were left behind. When occasion offers the Queen of Italy is always ready to prostrate herself before an image, to kneel to an archbishop or a cardinal and kiss his ring, or to visit the churches on Holy Thursday; but all this has not saved her from excommunication. "The Vicar of Christ," says a Venetian journal, "receives with the greatest pomp the successor of Luther, William II., and angrily drives away Queen Margaret, the personification of Christian virtue and pure Catholic faith. If this is Christianity, we prefer to be Turks."

THE New York *Independent* says: A congress of the leading nations of Europe is soon to be held at Brussels in Europe, and to be presided over by King Leopold, the object of which is to devise measures for putting a complete end to the African slave trade. That trade still continues to an extent that is not only the curse and scourge of many parts of Africa, but a disgrace to universal Christendom. The anti-slavery societies in Europe, to their credit, have taken a deep interest in this question, and have done much to arouse public attention to the subject. The people of this country ought heartily to sympathize with the movement. The Christian nations of the earth cannot afford to wait until Africa itself shall be so universally civilized as to stop the slave-trade. This would postpone the suppression of the evil for a great many years and might do so for centuries. The special object of the conference at Brussels is to supply a plan by which civilized nations will co-operate with each other in putting an end to this brutal trade, not only by moral means, but also by forcible measures. The whole civilized world should heartily join in a general crusade against a horrible enormity. All the instincts of our common humanity cry out against it, as a curse and a scourge which ought to be wiped from the face of the earth. Now that Cardinal Lavigerie's Congress has been given up, owing to a fear that it could not be manipulated for French and Catholic interests, the Belgian Congress will have the field to itself.

A REMARKABLE correspondence, says the *Christian Leader*, has passed between Professor Flint and the Marquis of Lothian. The former charges his lordship with discharging his trust in a mode detrimental to the real interest of the Church of Scotland and of university education by handing over to a political friend the decision as to one theological chair; appointing to another a man who has given no evidence of fitness to teach its subject, Church History, however much good he may have done in connection with church-building; and not deeming the greatest inarticulateness and deafness disqualifications worth inquiring into for a third, in one

whose brother is the agent of the church and a useful partisan. The closing reference is of course to Dr. Menzies, of Abernethy. Dr. Flint further rebukes Lord Lothian for adopting a tone of superiority and discourtesy which he is not aware that anything warrants. He adds, moreover, that the appointments to theological chairs by the crown in recent years have been deplorably unjust and unwise, and that they contrast glaringly and ominously with those made in the Free Church by its General Assembly. The cause, he says, has obviously been the undue influence assigned by the dispensers, and especially by the Conservative dispensers, of crown patronage to a few ecclesiastico-political leaders who profess to be defending the interests of the Church of Scotland. It is not often that we hear such manly words from the occupant of a professor's chair in Scotland; and there is too much reason to believe that Dr. Flint's protest is well warranted.

A HANDSOME red granite Celtic cross has just been erected to the memory of Dr. Duff, the great Indian missionary, on the road between Moulin and Pitlochry, in the beautiful Highlands of Perthshire. It was in the former village he was born, and the memorial is about a quarter of a mile from the humble cottage of his nativity. At the unveiling of the memorial on a recent Saturday Sir William Muir stated that subscriptions for the monument had been received from every church in every part of the country. While passing through Calcutta in 1846 he and Lady Muir breakfasted with Dr. Duff, and afterwards visited the schools. It was a sight to see the Doctor in his theatre wielding at will that vast assemblage of natives, bringing out their sentiments, not only in intellectual, but in spiritual matters. From the enthusiasm of his character, Sir William added, Dr. Duff had been able to sow those seeds which produced such unparalleled results in the intellectual advancement of India, and in the growth of many admirable specimens of the Christian character. Referring to the recent criticisms of missionary enterprise, Mr. R. W. Barbour, of Bonsekeid, said that the church or the cause which derived its inspiration only from the past was already pregnant with decay. Those who had assembled round that Celtic cross that afternoon had already given an answer to those who asked a reason of the hope that was in them. Dr. George Smith, Sir Francis Outram, and Sir John H. Kennaway also addressed the gathering. The cross bears a suitable inscription, and at the base is an expressive bronze-relief medalion of Dr. Duff.

THE Rev. David G. Wylie, Ph.D., of New York, like many other sensible American ministers spent part of his vacation in Toronto. In the *Christian Nation* he gives a brief statement of the impressions formed during his visit. Here are one or two extracts: The people are to be congratulated upon the large number of houses (and so of homes) and the absence of large flats and tenements. True, the land in the business part of the city is quite valuable, probably ranging in price with Omaha and Kansas City, if, indeed, quite so high, but for residence purposes comparatively cheap as compared with New York. Houses were pointed out as renting for four, five, six and eight hundred dollars per year which in New York could command three times those amounts. Then, too, there are no great "dangerous classes." Foreigners are constantly coming to the city, but generally they are of the better classes. All this is greatly in favour of the city and augurs well for its future. Yet the city has some things against which to contend. One is the matter of keeping the water fronts of the city out of the hands of great corporations and monopolies. Another is the matter of good drainage. In this respect the city is not all it ought to be. One of the large sewers enters the bay at the spot where most of the passengers embark on the steamships, and where much business is transacted. This is a disgrace to Toronto, as it would be to any city. The Christian people have Toronto well under control. It is not perfect but it goes far in that direction. One notices not a few saloons, but they are closed Saturday evening and not opened until Monday morning. Recently the question of Sunday street cars has been agitated, but the pulpits howled as in the days of John Knox, and the press, both religious and secular, thundered amen, and the question seems to be settled for the present.