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OVER LAND AND SEA.

The night has a thousand eyes,
And the day but one;
Yet the light of the bright world dies
With the dying sun.

The mind has a thousand eyes,
And the heart but one;
Yet the light of a whole life dies
When love is done.

An application for the Professorship of Church History and Apologetics in Knox College has been received by the Board from Rev. George Gordon Duncan, M. A., B. D., Fellow and Gold Medallist in Theology, and assistant to the Professors of Divinity and Church History, in the University of Glasgow.

The *North and West* calls attention to the fact that according to the best available statistics factory operatives in the United States pay four times as much to the saloon and tobacconist as to the church. In Great Britain five times as much; in Germany, eleven times as much; in Belgium glass factories, thirty-three times as much. The flesh lusteth against the spirit. The temptations of the appetite are tremendous. The trade in these stimulants is enormous. The selfishness of many who bear the Christian name is glaring because they spend several times as much on that which injures the body as they give to redeem their fellow men, their families and themselves. The downright stinginess of the average man toward his church is not a pleasant thing to consider.

The Nineteenth Century has been exhibiting, by some very suggestive arithmetic, the enormous cost of what it calls the "Bloated Armaments" of Europe. In 1865 Germany's total expenditure on its land and sea forces, it is stated, was \$49,500,000. In 1879 it was \$105,750,000, and it has been increasing rapidly since then. In 1865 the French expenditure was \$87,000,000, and in 1879, \$135,000,000. In 1865, Great Britain spent \$135,000,000, and in 1879, \$161,250,000. Russia's expenditure in 1865, was \$109,500,000, and in 1876, \$182,500,000. There is a sermon in such statistics. Will the twentieth century do better than this? Possibly it will follow out the suggestion of the man who proposes that the European powers by mutual agreement bind themselves to go back to the simple sling-and pebble armaments of the time of David.

The Bishop of London, recently, in introducing the temperance delegation to the Prime Minister, pointed out that, whereas it takes one thousand people to support a baker's shop, and seven hundred or eight hundred to maintain a butcher, both dealing in the necessaries of life, there is in many parts of Great Britain a public house to every one hundred or one hundred and twenty inhabitants. This is a standing disgrace to the country.

An expert in figures has been analysing the church advertisements in a leading Glasgow newspaper for some time past, with a view to discover who are the most popular preachers in the city. The test was to find out how frequently ministers of not less than five years' standing in Glasgow pastorates had been called upon to conduct anni-

versary services and other special services. The result may be interesting to the churchgoing public. Of Established Church ministers, Dr. Donald Macleod and Dr. J. Marshall Lang head the list; in the Free Church, Dr. Jas. Stalker; in the U. P. Church, the Rev. A. F. Forrest and Dr. M'Ewen; while of the smaller denominations Dr. John Hunter stands decidedly first. This test of popularity may be taken for what it is worth, but all the gentlemen named are decidedly celebrated for their pulpit gifts.

In seeking a church home the question usually asked is, Where will I get the most good? Ordinarily the answer is found in the preaching and music, with some consideration of social advantages. The question ought to be, Where am I the most needed? The church which offers the best opportunity for service is the church which affords most of good. If Christians more frequently would seek church homes where help is most needed, they would not only cheer many struggling churches, but would promote the spiritual welfare of themselves and their families.

Many leaders in Protestant thought in Great Britain are awakening to the necessity of watching and contesting the course of Romanism in that country. The Religious Tract Society of London is just now, as we learn, issuing a series of very able tracts which seek to put the English nation on guard. They are employing the pens of some of the most popular writers in this important work of witnessing against the errors and the present evil designs of the Papacy. Among these popular tracts is one by Dean Farrar on the subject "Shall we unite with Rome?" According to a report of its contents, which we have seen, he shows that within a recent day a Spanish professor, at a banquet at Madrid publicly toasted the Inquisition, that a member of the Dominican order in Paris preached in its honor, and that a French Catholic paper, which has been blessed by the Pope, published an article only last year which spoke of "the blessed flames of the Inquisition." Some day there will be an opening of Protestant eyes in this country.

Some of our country newspapers have been discussing "The Liar We Hate." One, a man dunned for a year's subscription who declared "he had only received two or three copies" and refused to pay. Another who, taking the paper for eight or ten years, said "he never ordered it." Another disgusted because he had to publish loving obituaries of debtors, with intimation "they had all gone to heaven." Quite curious, but the church papers have similar experience; which we are sure our readers will believe with great difficulty.

The *Chicago Tribune* records gifts to benevolent institutions in the U.S.A. in sums of \$10,000 or over for the year 1895, showing a total of \$29,000,000, an increase of \$9,000,000 over the gifts in 1894. Of gifts less than \$10,000 each it is estimated that the sum would be nearly \$15,000,000. Neither has benevolence ceased nor the sense of responsibility for possessions.