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Notes of the Week.

THE new developments in the Emperor of Germany's malady have given rise to the gravest apprehensions. The hope that his life might be prolonged has faded out, and the news of his death at any moment would take no one by surprise. The conviction that European peace would be preserved gives place to feelings of uncertainty, should Frederick William's brief reign come to a close now. Still it is best not to prophesy unless one knows.

THE quarterly concert given by the Toronto Conservatory of Music in the Pavilion on Saturday week was most enjoyable. The performances were very highly appreciated by the large and sympathetic audience that entirely filled the building. Not the least interesting part of the afternoon's entertainment was the skilful and tasteful rendering of classic music by various pupils with an ease and finish that was surprising. It is obvious that the training of students in the Conservatory is careful, painstaking and intelligent. The favour with which the institution has been regarded from the beginning, and the splendid work it has already accomplished, presage a bright and useful future for the Toronto Conservatory of Music.

THE Rev. David Arthur has passed away, at his residence in Hampstead, at the age of sixty-seven. Though little known to the present generation, he had done excellent work in his day. He was a member of Glasgow University of the notable band of students which included James Halley, who "beat Tait in Greek"; William Arnot, whose first and best book was a biography of Halley; W. C. Burns, the pioneer missionary to China; and gentle James Hamilton, of Regent Square. In 1843 Mr. Arthur was ordained to Stewarston parish, and for some time thereafter, the Stewarston case bulked largely in the minds of the public in connection with the question of spiritual independence. In 1851 he went to British Honduras at the instance of the Free Church, to organize a congregation of his countrymen, and for twenty-six years he faithfully laboured there. He was singularly unobtrusive, but he formed many friendships by reason of his faithful and diligent work.

MRS. LEONORA M. BARRY, who took a prominent part in the recent Woman's Convention at Washington, has been delivering a series of lectures in Toronto under the auspices of the Knights of Labour. She has advocated with great earnestness moral and social reforms, especially in the interests of the toiling masses. Mrs. Barry does not deal in exaggeration nor indulge in aimless rhetoric, but confines the statement of her case to indisputable and authenticated facts. She is a most persuasive and impressive speaker, because she has strong convictions as to the righteousness of the cause to which she has devoted her energies. She spoke highly of the Toronto Young Woman's Guild, and said a good word for their paper recently started, *Our Own Gazette*. Her efforts are mainly directed to the amelioration of the condition of the women who have to toil for their livelihood, and in so many instances are but poorly remunerated. She is doing a great and good work.

THE assault on the pension system, says the *British Weekly*, will surely have some result within a reasonable time. No more monstrous abuse exists in connection with the expenditure of the country. As for the hereditary pensions, all parties are agreed that they must determine. Ordinary pensions are regarded as supplementary pay, and the *Standard* demands them on the ground that if pay were increased and pensions abolished the charge would be greater than at present. It is clear that sometimes there must be temporary grants, as in the case of injury in the public service, or to the dependents of those who have fallen in a special task. But what has this country to do with encouraging unthrift and reckless

spending on the part of its servants, civil or military? Is the taxpayer to deny himself and be thrifty while those he supports are to count on the proceeds of his thrift? Let there be suitable salaries for all public officers, civil and military. Then let the holders of them cultivate plainer living. Many in all ranks are perforce doing that, and the necessity is a very wholesome one.

THE question of man's antiquity, says the *Christian World*, is not by any means yet settled. The view supposed to be accepted by geologists was, till the other day, that Palæolithic Man came into existence either just before the last great Glacial epoch or immediately after its close. The period of time thus represented amounted in the one case to 240,000 years, and in the other to 80,000 years. But Professor Prestwich, the veteran geologist of Oxford University, has just told us, in the second of his magnificent volumes, that the calculations for finding the dates of the Glacial epoch were all wrong. Instead of 240,000 years ago, he puts its commencement at 25,000 years from the present time as the maximum, and thinks it may even have been as recent as 15,000 years ago. Thus, primitive man need not be older, to satisfy the requirements of geology, than 20,000 years, even if he existed in Pre-glacial times, while, if he came into being when the great Ice-age had passed away, his antiquity need not exceed 16,000 years. This comes to little more than double the Mosaic chronology, a great advance on previous suppositions.

DR. PARKER, of London, has been discoursing in the City Temple on the "Moral Aspects of Journalism." It was his belief that no man could successfully establish a daily Christian paper in London. In our dailies sporting was well represented, and the drama and all financial subjects, while Christianity alone seemed to be ignored. As for the religious newspapers, Dr. Parker hardly dared trust himself to refer to them. For a long time they had been viewed with suspicion by the most eminent Christian teachers. He would rather subscribe to a paper edited by Mr. Bradlaugh than to some religious newspapers, the names of whose editors he could give. Although a Liberal and a Radical, Dr. Parker did not hesitate to acknowledge the gentlemanly tone and the general fairness characteristic of the *Standard*. As for the *Times*, he could not but admire its ability and its love of fair play. From the *Daily News* he expected a larger representation of the religious and Nonconformist element than he found there. But he did not blame newspaper proprietors and editors. The whole question was really in the hands of the public; it was simply a question of demand and supply. So long as the public demanded news about billiards, horse races, football, cricket and boating matches, the newspapers would not fail to supply it.

A FEW years ago, Matthew Arnold lectured here in Toronto. The illustrious son of the famous Arnold of Rugby was one of the most prominent figures in contemporary English literature. He has been suddenly called away. In an article on the great critic the *New York Independent* says: To Matthew Arnold "the essence of religion is grace and peace," and the essence of civilization is "sweetness and light," there being not much difference between the two. Just as one can read the thousands of Dean Stanley's pages and not know at the end whether he really believed in the supernatural, so one reads Matthew Arnold and is not certain after all whether he believes in the personality of God. He believes in goodness, that is, in a Greek sort of interesting cheerfulness and self-culture, but a fighting, aggressive Christianity he did not hesitate to transfix with gentle ridicule. . . . Yet, while we regard his religious teachings as erroneous, unsubstantial and depressing, there was a stimulating quality about all his discussions which did much good. He was not in the line of real progress, either religious or political, and his soul was more in sympathy with Homer, Sophocles and Epictetus than with the

spirit of the age. Though he interpreted Isaiah and Paul away, he did it very sweetly, and taught us many noble lessons in words we can never forget. All the more reason why the critic's works should be critically read.

THE jubilee of Dr. Horatius Bonar, our greatest living hymn-writer, says the *Christian Leader*, was celebrated on the evening of the 5th inst. The Lord Provost of Edinburgh, Sir Thomas Clark, the head of the eminent firm of theological publishers that contribute so largely to the retention by that city of its metropolitan character as a literary centre, was a most appropriate chairman at the meeting in the venerable doctor's honour; and the presentation of the testimonial, a tribute from many lands of Christendom, was made by Sir William Muir, the Principal of Edinburgh University, who can speak in the name of the Christians of the east as well as of the west. The thoroughly catholic nature of the celebration was indicated by Sir William's presence, as he is a member of another branch of the Church than that which boasts the possession of the sweet singer. Though a pronounced Free Churchman, who has worthily occupied the Moderator's chair, Dr. Bonar is the property of the Universal Church. It is a point worthy of note, however, that the denomination to which he belongs has produced by far the largest proportion of contemporary sacred song for which Scotland is responsible; and surely that Church may well be proud which has two such poets in her pulpit at the same time as Horatius Bonar and Walter Smith.

THE committee of the English Presbyterian Synod on the Church's Relation in the Confession of Faith, consisting of twenty-seven ministers and eighteen elders, with Dr. Dykes, Convener, after three years' labour, have completed what may become the working creed of the Church. It will be known as "The Articles of Faith held by the Presbyterian Church of England." It will be printed and laid before the Synod, the committee at the same time recommending that it be sent down to Presbyteries for their consideration, and to report to the Synod of 1889. In the Articles the statement on the Creation is as follows: We believe that Almighty God for His own holy and loving ends was pleased at the beginning to create the heaven and the earth, through the Son, the eternal Word, and through progressive stages to fashion and order this world, giving life to every creature, and to make man after His own image, with a mind glorifying and enjoying God, occupying and subduing the earth, and having dominion over the creatures, to the praise of his Maker's name. The final judgment is thus expressed: We believe the Lord will judge the world in righteousness by Jesus Christ, before whom we must all appear, who shall separate the righteous from the wicked, make manifest the secrets of the heart, and render to every man according to the deeds which he hath done in the body, whether good or evil, when the wicked shall go away into eternal punishment, but the righteous into eternal life. The concluding article is as follows: Finally, we believe in and desire the life everlasting, when the redeemed of the Lord shall receive their inheritance of glory in the kingdom of their Father, and be made fully blessed in the presence and service of God, whom they shall see and enjoy for ever and ever. The committee of the Synod on the Revision of the Westminster Directory of Public Worship have made considerable progress in their work, though they do not propose to report it in detail till the Synod of 1889. They are making, it is said, very considerable changes, though adhering to the plan of a Directory as against a prescribed Liturgy. The parts already completed are the Morning Service and Evening Service and the Administration of Baptism, which will be in two parts, the first for adults and the second for children. The Westminster Directory has no notice of the baptism of adults. But in the missionary age it cannot be omitted.