

# THE CANADA PRESBYTERIAN.

VOL. 9.

TORONTO, FRIDAY, AUGUST 19th 1881.

No. 33.

## NOTES OF THE WEEK.

OF the 12,000 licensed cab-drivers in London 3,000 are total abstainers.

THE churches of Protestant Switzerland have fixed upon January 1st, 1884, as the 400th anniversary of the birth of Zwingli, the immortal Reformer of Zurich.

DOM PEDRO, Emperor of Brazil, a country absolutely Roman Catholic, offers to pay the expenses of those Protestant ministers who may be disposed to come to his dominions to preach the Gospel.

THE success of the measure for closing public houses on the Sabbath in Ireland has been so great that the people are now moving to extend the time to include Saturday night. It appears from statistics that one-sixth of all the arrests are made on that night.

A SUBSCRIPTION has been started among the Japanese residents of Paris, now very numerous, for the purpose of erecting a Japanese temple in which to celebrate their religious rites. It is designed to be an exact reproduction of a celebrated pagoda in Yokohama.

MR. JAMES STEVENSON, of Scotland, has offered to the London Missionary Society and the Livingstone Mission, for the establishment and maintenance of stations on the line of road between the ports on Lake Tanganyika and Quillimane, £4,000 as a contribution towards the civilization of south-eastern Africa.

AT twenty years of age Prince Metternich, the great diplomatist, was "an atheist," as he confesses, "after the fashion of D'Alembert and Lalande." At forty, when he had passed the "vealy" age, he wrote to a friend: "I read every day one or two chapters of the Bible. I daily discover new beauties in it, and I prostrate myself before this admirable book. Now I believe and do not criticise."

PROF. MAX MULLER, one of the highest authorities, says of Darwinian evolution: "There is, between the whole animal kingdom on the one side, and man, even in his lowest state, on the other, a barrier which no animal has ever crossed, and that barrier is—*language*. By no effort of understanding, by no stretch of imagination, can I explain to myself how language could have grown out of anything which animals possess, even if we granted them millions of years for that purpose."

IT was rumoured some time ago that a Papal Nuncio would speedily appear at the British court with a regular appointment from the Pope. This representative of the Vatican, it was intimated, was to be introduced into Great Britain for "great social reasons of State"—that is, as it is interpreted, help the English Government to manage Ireland. The rumour has died out, and Mr. Gladstone is as yet governing Ireland without the presence of a "Monsignore" or a Prince of the Church at the court of Victoria.

DR. CUMMING, recently deceased, is credited with the following practical and pointed utterance. The collection in his church was about being taken, and he said: "The house is very full; but the trustees say that the collections are small. It costs a great deal to keep up this establishment for your accommodation. If you hear anything which elevates, instructs, or even entertains you, or leads you to wish to come here, you should wish to bear your part of the expense. These remarks are designed for strangers, and for such of the members as are inattentive or penurious." The same plain truth might do good in many congregations.

ONE of the missionaries of the Livingstone Inland Mission writes from Paraballa, on the Congo, that the people of that vicinity, though heathen, "are very

superior, not only to most other African tribes, but even to the heathen of England, as regards their morals and manners." The same missionary also says that Stanley is making a very substantial road, wide enough for three carriages abreast. Ditches are made on each side, to carry off the water from heavy rains. The full staff of the Livingstone Inland Mission now consists of twenty Europeans, of whom all but two are in Africa. There are three ladies in the party.

DEAN STANLEY has been well described by negatives in the following way: "He denies that for infant baptism there is any authority in Scripture, but he is not a Baptist; he shews the parallel between the ancient Jewish synagogue and the modern Presbyterian Church, and traces the organization of the primitive Christian Church to its pattern in the Jewish synagogue, but he is not a Presbyterian; he discovers in the Apostolic Church but two orders, the clergy and the deacons, but he is not a Congregationalist; he finds no authority in Scripture for the doctrine of a vicarious atonement, but he is not a Unitarian; he entirely disavows verbal inspiration and it is doubtful whether he believed in the Old Testament miracles, but he is not a Rationalist."

GREAT BRITAIN is fortunate in having outspoken Christian men in high official positions. Mr. Gladstone reads the morning prayers at the chapel near his home, Lord Cairns, Lord High Chancellor during Lord Beaconsfield's administration, often conducts a religious service in neglected quarters, while Lady Cairns plays the melodeon and leads the music; and Baron Hatherley, Lord High Chancellor during Mr. Gladstone's previous administration, was for thirty years a Sabbath school teacher in Westminster, and it is said of him: "Busy as he ever was, in the requirements of a profession which is supposed to afford little leisure for duties at church and school, he never allowed such professorial duties to hinder his attention to those which fell to his lot as a member of the Church of Christ."

AT last the confession is made that the Papacy has not only lost Italy, but also lost the Italians. A Roman paper refers to late proceedings in Rome and says: "Are the Italians going to repeat towards the Church the history of the Jews towards Christ, with this awful difference, that the Jewish rabble did not know what they were doing, while the renegade Italians and Romans full well know the crime they are committing? Is Rome to be cursed as Jerusalem was? Is the great crime of rejection and apostasy to be the dark ending of Italy's history?" It looks very much like it. Certain it is beyond dispute, testified to by all who travel much in Italy, witnessed to lately by Cardinal Newman in opening the Jubilee, that immense numbers of Italians have left the Church, and that great numbers do not practise their religion at all.

THE "Gospel in All Lands" says: "Japan, with 800 atheist students in her National University, and not a single Christian, waits to choose between Herbert Spencer and Jesus Christ. China, with every avenue opening to the commerce and culture of the world, waits to decide between Mammon and God. India is listening with one ear to Deism and Chunder Sen, with the other to the Gospel. France and Italy must either be Protestant or Infidel. Africa's glorious interior will soon be one vast chain of commercial posts. Shall the infamous trader make them darker blots on that dark continent than even the shrines of Fetishism, or shall the Christian missionary convert them into beacon-lights for benighted races? There is scarcely a nation not yet Christian of which it is not true that the remaining twenty years seem to be the very pivot of its destiny."

THE Pope has issued another Encyclical. He is moved to it by the spirit of disobedience to Governments, so generally manifested, and by the attempts to assassinate rulers. He argues first that the right

to govern is derived solely from God, and declares that the assertion that civil society derives its authority from the free consent of the peoples is false and dangerous. He proceeds to say that disobedience is allowable only when the ruler commands things contrary to natural and divine law, and gives to rulers the excellent counsel that they ought to imitate the example of God in His government. In conclusion, he actually has the courage to assert that the Romish Church and her Pontiffs have made Christian monarchies as beloved and respected by their subjects as they were beneficial to humanity. The Pope evidently is in need of a few lessons in history.

THE Einsach correspondent of the "Pall Mall Gazette" says: "I am sorry to note a phase of German life ill-becoming one of the best educated sections of the human race. The Jews, no matter what their position, are never included in what our German neighbours call 'Reisebekanntschaft'—travelling acquaintance. Wherever you go you find the Jews apart; their children do not join in the games of the others in hotel gardens; they sit at table together, and while the other assembled guests bow and smile to each other and immediately begin a conversation, no notice whatever is taken of the Jews. There are, indeed, one or two charming spots in the Thuringian Forest which have become almost deserted by other tourists, simply because the Jews flock thither. We must live in Germany among German people to realize this extraordinary moral retrogression, as I must call it. I have heard kindly, well-bred, courteous Germans speak of the Jews in terms more bitter than anything ever said in my hearing by French Catholics of the Republicans, *o. vice versa*, and when I have ventured to express my astonishment, and to reiterate the statement that no such feeling exists in England, that the Jews are received on precisely the same footing as others into society generally, that I was proud and happy to number Jews among my acquaintance, the only reply I could obtain was, and this accompanied by a look of semi-incredulity, 'Then all we can say is, the Jews in England are not like those of Berlin and other places here.'"

JOSEPH COOK in a letter from Germany, published in the New York "Independent," speaks of the decline of rationalism in Germany: "As a sect in biblical criticism the Tübingen school has perished. The mythical theory as to the origin of Christianity is exploded. Strauss is no longer heard of here in discussions with infidels. His day, and even that of Schenkel and Rénan, have gone by. The most dangerous tendency of the newer form of rationalism connects itself with the philosophy of evolution and the speculations of materialistic physicists. Ernst Haeckel, however, has no important following in Germany. The best, though not the noisiest naturalists here, as in Scotland and England, are unapologetic and thorough theists. It is true to-day, as it has been for the last fifteen or twenty years in Germany, that the rationalistic theological professors attract far fewer students than the evangelical. According to the 'Universitäts-Kalendar' for 1880-81, rationalistic Heidelberg has only twenty-four theological students, while evangelical Berlin has 230, evangelical Halle 304, and hyper-evangelical Leipzig 437. At one time, recently, Heidelberg University had seven theological professors, all rationalists, and only seven theological students. Professor Christlieb assures me that the number of theological students in Germany is now decidedly on the increase, although it diminished for a while under the operation of the notorious Falk Laws, now happily superseded in large part by the better arrangements of his successors. Falk appointed as teachers in the gymnasia very many thoroughgoing rationalists, who were accustomed to sneer at any of their pupils who proposed to study divinity, and thus did their utmost to diminish the number of theological students in the Universities." And yet there are those both in our own country and the States anxious to pick up and wear the old shoes of rationalism which have been cast aside in Germany or are about to be thrown away.