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NOTES OF THE WEEK.

THE astonishing statement is made that of 3,609 students in the University at Berlin 1,302 are Jews. Sixty-nine names were stricken from the list during the summer session for idleness.

Two more Hittite inscriptions have been discovered. They have been found by Col. Wilson, on a rock at Ghurun, where the Euphrates issues forth into the plain below, through a narrow gorge, six feet wide.

ADDITIONAL antiquities, most recently excavated by Mr. Rassam, at Kuyunjik, have arrived at the British Museum. They include three terra-cotta cylinders of Sennacherib and an Assyrian bronze helmet.

AFFAIRS in Ireland become always darker and more threatening. Were it in any other country we might be tempted to think that civil war was imminent. As it is, it is still possible to hope for a peaceful solution of the long standing and wonderfully complicated "Irish question."

THE admission of women to the classes in arts, laws, and science in University College, London, Eng., inaugurated two years ago, seems to have met with a most gratifying success. In the recent examinations both Latin prizes and one of two Greek prizes were awarded to women, and as a proof that the required standard is not low, it is stated that the second competitor for the Latin prize has won an Oxford scholarship. In French two prizes out of three were awarded to women, in English four out of nine, and the only one in political economy. These facts cannot fail to give encouragement to those who favour and urge a higher system of female education.

THE eloquent and devoted French evangelist, M. Reveillaud, has made a number of addresses in New York, at the American Board in Lowell, and at the sessions of the American Missionary Association. He is obliged to speak through an interpreter, but all the fire and force of his moving enthusiasm are not quenched before the ear of the English hearer is reached. He affirms that not one tenth of the French people are really Roman Catholic; that the peasantry are not in sympathy with the Romish Church, that France is now open to the Gospel and will welcome it everywhere. He said that in one town 300 heads of families, upheld by their wives, signed a declaration abjuring Romanism.

MR. BIGGART, of Dalry, whose death occurred lately at Kirkland House, Dalry, Scotland, was a liberal benefactor of the U. P. Church, of which he was an elder. In furtherance of its various schemes he has given about £20,000, and bestowed liberally upon objects not sectarian. Among the most prominent of his numerous benevolent acts were the gift of £6,000 to Glasgow University for bursaries for all students; the gift of \$5,000 for students attending the U. P. Theological Hall, and the purchase of the late Dr. Eadie's library for the new Synod buildings in Edinburgh. At the time of his death Mr. Biggart was expending additional sums for the fitting reception of the library in the new hall.

JOHN BRIGHT was sharply epigrammatic, though we may hope that he was not altogether correct, when he said in Parliament that "the higher classes in England believe the teachings of Christianity as little as the lower classes practise them." But it is sad to read that in the late Church Congress in England Canon Barry, reporting on "the religious condition of the nation as represented by the upper classes of society," said that "unlimited scepticism, the positive license of a conscious ungodliness, and a resolute self-trust and self-will are their only rule of life." The Bishop of Bedford, who reported on the industrial classes, stated that, without much speculative unbelief or hostility to religion, "the feeling of the masses is that of simple indifference."

AT the close of Dr. Calderwood's course of lectures before the Union Theological Seminary, week before last, the Rev. Prof. H. N. Martin of the New York University spoke in high appreciation of the course, and offered the subjoined resolution. The Rev. Dr. Ormiston followed, seconding the resolution and expressing his gratification at what he had been privileged to enjoy. After a few words from Prof. Hitchcock of the Seminary, the resolution was adopted amid hearty applause—as follows: "Resolved, That we hereby express our high appreciation of the eminent ability, the generous candour, and the sound learning displayed by Rev. Dr. Calderwood in his recent course of lectures upon the Morse foundation, and that we tender to him our cordial thanks for the valuable instruction we have derived from them."

DR. KNOX, of Belfast, speaking at the Pan-Presbyterian Council of the eldership in the Presbyterian Church, remarked that the incumbents of such an office ought to be educated and trained in the performance of its duties. He said that he had done this in his own church in Ireland, and so successfully that when he started for America he left the affairs of the congregation in their hands. He expected them, during his absence, to hold the regular services, not only presiding over them but conducting the exercises in the responsible way of "teaching" the people. He is a skilful and a happy man; the results, however, which he has reached are but those which ought to be gained in all congregations. There is no reason why, when a pastor is absent for a day, that the church should be "shut up," when there are bishops on hand to carry on the worship.

A. P. SEARIN, for fourteen years a Roman Catholic priest, has renounced his faith in the Church of Rome, and written a letter to Bishop Fabre giving an account of his conversion to Protestantism, in which he says: "Auricular Confession appeared to me more and more what it is in reality: a snare and a school of perdition to the priests and their fair penitents. I was more and more, every day, the witness of an unspeakable moral degradation and corruption in the lowest ranks of the clergy, and of an unbearable impudence, avarice, insolence, gluttony, villainy and heartless tyranny in the bishops. . . . Every day it was more and more evident to me, that a Church where infamies which would have made the people of Sodom blush, and where acts of tyranny which would have puzzled a Caligula were of daily and unchecked occurrence, could not be the spotless Bride of the Lamb of God."

At the meeting of the Glasgow Presbytery of the Church of Scotland on the 6th inst., the "Scotch Sermons" were discussed and strongly condemned. Dr. Jamieson proposed the following motion: "The Presbytery having had under their consideration the deliverance at last meeting, and had their attention directed to two sermons by one of their members, the Rev. Mr. McFarlan, of Lenzie, contained in the volume entitled 'Scotch Sermons,' laid on the table of the Presbytery, and having regard to the matter and the statements made therein as affecting the doctrines of the Confession of Faith, agree to remit these sermons to a committee, with instructions to confer with Mr. McFarlan on the subject, and to report on an early date." The seconder of this said the "Sermons" were the most unscriptural and pernicious he had ever read. An amendment was proposed to the effect that Mr. McFarlan be admonished to be more careful in future. The debate was adjourned.

THE Rev. John Ross, of the Scottish United Presbyterian Mission in Manchuria, China, who has recently completed a translation of the New Testament into the Korean, writes that four Koreans of the literary class were baptized the past year in connection with the mission, and he is looking forward to the day when Korea shall be open to missionaries. He notices a great improvement in the attitude of the Koreans. Six years ago he could not hire one of them to teach him, and none would admit that they had a language

and literature apart from the Chinese. The improvement is indicated by the fact of the baptism of the four literary Koreans, that eleven others have become inquirers, and that as many as are desired can now be obtained to do literary work for their countrymen. Christianity, we have good reason to believe, will make rapid progress among the Koreans as soon as Korea is open to it. Of his regular work in Manchuria Mr. Ross has much that is encouraging to report. There were the past year thirty-five converts from heathenism, which is half as many as were received in the previous five years.

So Sara Bernhardt has got to America and, we suppose, will in due time be in Toronto—with all those who claim to be "aesthetic," and we don't know what else, bowing down before her in a very agony of baseness, anxious if it were but permitted them to touch the very hem of the garment of one in comparison with whom Nell Gwynn or Catharine Sedley was a decent woman. At the risk of having "maw-worm" and "fanatic" thrown at our head by pompous dulness and sniping imbecility which would fain be thought "cultured," we gladly give the following extract from a letter by "An Old Minister" addressed to the New York "Independent" and cordially endorsed by the editor of that journal. "But in nothing, I am sure, does 'Our Own Correspondent' exhibit himself to such disadvantage before the American people as in his public relations with that particularly dirty, impudent, and offensive French strumpet, Sara Bernhardt. The revolting character of this creature ought to have held back decent newspapers from so much as commending her in her capacity of play actress. But what shall we say when we find our household newspaper made use of by 'Our Own Correspondent' to commend the somewhat withered charms of his heroine to social recognition and admiration? He has been very long abroad, and seems to forget, while extolling her obsolescent fascinations, that the habit of American society to exclude vicious women is founded not on the fact that these persons are deficient in talent and vivacity, but on the fact that they are vicious. But, in fact, this insulting proposal to American ladies and gentlemen in behalf of his client is really made on the very ground that she is vicious. There is something so bold and free in defying conventional traditions on this matter: There is something so distinguished, and quite like the aristocracy, in entertaining 'La Traviata' in your own parlour! There is something so piquant in having her introduce to you one of her bastards, with a wink and a sly allusion! And, above all, it is so high an honour to 'Our Own' to be permitted to escort to her stage-box the very woman with whom His Royal Highness has been amusing himself in the green-room! O, ladies of New York! O, gentleman! if it is possible that the voice of a Christian minister may reach to your boudoirs or your clubs, let me beg you, for the credit of America, not to repeat in New York the London scandal, at which the cheek of every honest English woman blushes, or ought to blush; but, rather, by your closed doors and by empty seats in the playhouse, make the brazen cheeks of this infamous creature, whose infamy is her boast, to redden through all her paint at finding a different reception from what she had hoped and from what her diligent drummer had laboured to prepare. And O, Whitelaw Reid! O, 'Tribune!' O, journal founded by Greeley and honoured by many noble words and deeds, abate this nuisance! Deodorize and disinfect this London correspondence. Give us once more, as in past years, a clean newspaper for our families, and a republican and American one for our citizens."—We have been assured by those who profess to know, that for its size, Toronto is as immoral a city as is on the continent, especially among what are called the better class. We don't believe anything of the kind. The secret is not that the members of that "better class" are to any notable extent personally immoral, but that a good many of them have such an absurd hankering after being thought "cultured" and fashionable that they are ready to perform even the "kotu" to a strumpet if it "be the correct thing—you know."