

# THE CANADA PRESBYTERIAN.

VOL. 19.

TORONTO, WEDNESDAY, NOVEMBER 5th, 1890.

No. 45.

## Notes of the Week.

THE *Belfast Witness* exclaims: Eighty missionaries sent out to the heathen field in one night! This is what Exeter Hall saw one evening last week. The missionaries are being despatched by the Church Missionary Society. We do not wonder to hear that the great hall had not an inch of unoccupied space on the occasion. Such a reinforcement of the world's missionary army is on a scale somewhat more worthy of the needs of the case than one usually sees. When shall we have anything like it nearer home?

BY unanimous action last week the Lafayette Avenue Presbyterian Church, of Brooklyn, resolved to call the Rev. David Gregg, D.D., of the Park Congregational Church, Boston, to succeed Dr. Theodore L. Cuyler, at a salary of \$10,000 a year. It is believed that Dr. Gregg will accept. He has been in the ministry twenty years, having served the Third Reformed Presbyterian Church in New York for seventeen years, and the Park Street Congregational Church, of Boston, for three years.

A REMARKABLY successful Christian Conference at Dumfries, the second held in that town, was presided over by Rev. Sir Emilius Laurie, Bart., of Maxwellton, formerly for many years rector of St. George's, Bloomsbury, and afterwards vicar of St. John's, Paddington. Another Anglican minister, Mr. F. Ward, of Dover, also took part; and papers were read by Principal Cairns, Professor Laidlaw, Dr. Black, of Inverness; Dr. Herdman, of Melrose; Mr. Carstairs, of Glasgow; Mr. Moody Stuart, of Moffat; Mr. Bayne-Jardine, of Keir, and Mr. Smellie, of Stranraer.

THE Rev. Mr. Wells moved in Glasgow Free Church Presbytery that a committee be appointed to consider whether the members of the United Presbyterian Presbytery should be invited to take part in the ordinations and inductions. Mr. Orrock Johnstone moved an amendment declining to accede to Mr. Wells' proposal, while cordially sympathizing with the desire for co-operation, on the ground that ordination is a function for which the Presbytery is exclusively responsible and which they cannot delegate. Mr. Wells did not press his motion. Dr. Adam stated that a committee of Assembly is considering, along with representatives of the United Presbyterian Church, the subject of co-operation on a large scale.

THE *World* says that the Queen has entirely given up attending worship in Crathie Church on Sunday during her residence at Balmoral, so there is an end of the "ploy," formerly so dear to visitors at Braemar and other places on Deeside, of driving on the Sunday morning to Crathie to see her Majesty and any members of the Royal Family who might happen to be staying at Balmoral or Abergeldie performing their devotions. One of the last additions to Balmoral Castle is a private chapel, the walls of which are panelled with Scots fir from Ballochbuie Forest, which is so highly polished that it closely resembles satin-wood, and the figuring of the wood is beautiful. The fittings of this chapel, or "service-room," as it is called, are of Puritanical plainness, but the four mullioned windows are filled with stained-glass.

THE New Journalism of London, "religious" as well as secular, says the *Christian Leader*, must look to its laurels. Recently it has been almost surpassing its Yankee exemplars; but the latest achievement of an American editor leaves even the least scrupulous cockney experts in the rear. This boldly adventurous spirit intimates, with a flourish of trumpets, that he has been successful in "inducing" the widow of a distinguished President of the United States "to tell the story of her courtship," and how her husband made his proposal to her! And the scoundrel of an editor is about to print the narrative.

Surely the day is hastening when the self-respecting people of the great Republic will make short work of these Yahoos who transform the blessing of a free press into one of the most frightful evils that has ever cursed the world.

THE Rev. Henry White, M.A., chaplain to the House of Commons, was found dead in his bed recently. He had only recently returned from a holiday at Homburg, and during his vacation had without advice taken heavy and fatiguing exercise. He had reached his fifty-seventh year. His ministry at the Savoy chapel attracted a large and influential congregation. He had declined valuable livings offered him by Mr. Disraeli and the Baroness Burdett Coutts, and also more than one colonial bishopric. In a recent sermon Mr. White mentioned the fact that he had then celebrated his one-thousandth wedding at the Savoy. Over 3,000, including many theatrical and musical people, visited the Savoy chapel on Friday to pay their last respects to his remains. Archdeacon Farrar has been appointed his successor in the chaplaincy of the House of Commons.

ANGLO-SCOT in the *Presbyterian Messenger* says: The death of the Rev. Jackson Smith, D.D., of Armagh, which has been expected for some time, took place recently. Dr. Smith had been suffering for a long time, and had spent some weeks at Bournemouth last winter. He has now passed away to that land where "there is no pain," and where he now sees the Master whom he served so well. He was brother to the late Professor Smith, of Derry, a very distinguished minister, and who was for some time M.P. for Derry. Dr. Jackson Smith, it is understood, was engaged for some time previous to his death in writing a biography of his brother. He has left a blank in Armagh and in our General Assembly which it will be difficult to fill. His culture, his Christian work, his active and faithful service as a minister, and in many prominent positions, both in the Church and on public boards, make his loss to be severely felt and lamented.

A SOCIAL meeting was held recently in the Oddfellows' Hall, Edinburgh, to celebrate the jubilee of the Rev. Dr. Goold. Many leading Presbyterians were present, and quite a number of addresses were presented to the venerable divine, accompanied by a cheque for \$5,000. Dr. Goold has completed a fifty years' ministry in a single congregation, that of the Martyrs' Church, Edinburgh. He was first connected with the Reformed Presbyterians, or Cameronians as they were commonly called, who united in 1876 with the Free Church of Scotland. Dr. Goold acted as professor for twenty-two years in the Reformed Presbyterian Divinity Hall, and is the sole survivor of the five professors connected with that institution. The Martyrs' Church has a venerable history, for its origin must be traced to 1681, when that wonderful organization of the societies took place, extending over the whole South of Scotland, and formed for the maintenance of religious worship as well as for resistance of the tyranny of the Stuarts. Dr. Goold, in his own speech, said that session after session he had consigned to the grave. Of the Synod into which he was ordained, all, without exception, had gone to their rest and reward. There was not a street, almost, in central Edinburgh where he could not recognize house after house in which he had married the living or out of which he had buried the dead.

MR. GLADSTONE has an article on "The Mosaic Legislation" in the *Sunday School Times* in which he combats the theory of those rationalistic linguists and critics who assign the production of large parts of the Five Books of Moses to a much later date than that which is apparent on their face, and which has been the generally received view of the Christian world. With reference to the processes by which these critics reach their conclusions, he says: "It is against this vague, irrational, unscientific method of proceeding that I would enter not protest only, but a pleading. Whatever is to happen let not Christians lose unawares either their faith, or that

pillar of their faith which the great books of the Old Testament ever have supplied." Mr. Gladstone proposes to keep company with Christ and His Apostles in regarding the Pentateuch as a part of the inspired Word of God, and also in regarding the real Moses of the history as the human author of those wonderful books. He does not believe that any of them could have been produced at a much later age than that of Moses, and then palmed off upon the Jewish people as the writings of Moses. He asks the rationalistic critics to state clearly what meaning they assign to the standing phrase: "And the Lord spake unto Moses," which, "with its variants, occurs, it may be observed, thirty times in the twenty-seven chapters of Leviticus."

THE Presbytery of London North met recently in Regent Square Church for the induction of the Rev. John Skinner, M.A., into the office of Professor of Hebrew and Old Testament Exegesis in the Presbyterian College at Queen's Square. The Rev. Dr. Donald Fraser, Convener of the College Committee, had been appointed Moderator for the occasion. He declared that the Church had no dogma in regard to the manner in which, or the sources from which, the Holy Writings were composed so long as they were held to be theopneustic. He only urged reverence in connection with criticism. Prof. Skinner gave an address on "The Critical Reconstruction of Old Testament History." He asserted that the strength of modern criticism would be found to lie, not in its negations, but in the positive conceptions it built up of the religious history of the people of Israel. He held that in accepting the conclusions of criticism in its own sphere, they did not accept the doctrine that miracles never took place or that Israel's religion was the product of natural evolution. He insisted on the need for an honest recognition of believing criticism on the part of the Church. It was the necessary extension of the Protestant principle of the interpretation of Scripture. It made the Old Testament a living book, with a meaning in every part—not always the meaning they looked for, but always one that brought out in grander proportions the plan of God's revelation.

THE *British Weekly* says: In a meeting held at Toronto to protest against the endowment of the Jesuits, Professor Goldwin Smith spoke some home-truths. The Church of Rome in Canada has a solid basis of operations in Quebec, with its ignorant and devout peasantry and its tithe-collecting clergy immensely wealthy among the general poverty of the people. Quebec, too, has a separate nationality, of which the priest has presented himself as the champion, and which he is striving to detach morally from the Dominion and connect with Rome. Professor Smith points out that the Dominion has a veto on provincial legislation which makes all the representatives and all the people of the Dominion responsible for provincial wrong-doing in matters which affect the general welfare and character of the nation. If Quebec comes to the Dominion for better terms for grants to works, and with the request that the Dominion should shoulder her debts, she cannot say that her finances are separate from those of the Dominion. But the main value of Professor Smith's address is his exposure of the unchanged character of Romanism. It is true that Rome has changed her methods. Once she intrigued with kings; now she intrigues with the people. The kings have lost their power and she has no choice, though she may often look back with fondness to the days of Philip II. and Louis XIV. But the enormous pretensions of her dignitaries show that her spirit remains unchanged. No one wishes to treat the Church of Rome unfairly, but, like other Churches, she must expect equality, and leave conscience perfectly free, acknowledging in all civil matters the supremacy of the State, and propagate her faith by fair argument and not by social usurpation or political intrigue. Wherever Rome is granted an inch of foothold she proceeds to claim the whole ground. In these mealy-mouthed days people need to be reminded that speaking the truth in love does not mean keeping silence in a mixture of charity and fear—often more fear than charity.