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Notes of the Week.

THE Ninth International Convention of the Young People's Society of Christian Endeavour will be held in St. Louis from June 12-15, 1890. Admirable arrangements have been made for the reception and entertainment of delegates. An attractive programme has been issued, from which it appears that a number of leading ministers in several branches of the evangelical Church are to take an important part in the proceedings of the Convention. Reduced travel rates have been arranged for.

A CONTEMPORARY says: An anonymous correspondent at Honolulu, probably a Jesuit priest, is full of wrath at the exposure of the Father Damien delusion, and, in reply to the venerated Rev. Dr. Hyde, president of the North Pacific Missionary Institute, who let light in on the subject, sneeringly remarks that he "very likely belongs to a class of people whose systematic prejudices deny the merit of voluntary celibacy." Dr. Hyde is no doubt in sympathy in this matter with the writer of 1 Tim. iv. 1-3.

THE International Missionary Union will hold its seventh annual meeting at Clifton Springs, New York, June 11 to 18 inclusive, 1890. Free entertainment will be provided for all Foreign Missionaries, or persons who have been Foreign Missionaries, of whatever evangelical society, or board, or field. Membership in the Union is open to all such persons and includes no others. Candidates under actual appointment to the Foreign field of any evangelical organization are earnestly invited to attend, and will also be freely entertained, as far as provision can be made. It will not be practicable to provide for the attendance of children of missionaries. Subjects of living interest in connection with Foreign Mission work will come up for consideration.

A FEW weeks ago it was intimated that definite arrangements had just been completed for holding an international conference of the Evangelical Alliance in the April of 1891 in the city of Savonarola. This will be the ninth of these ecumenical councils. The eight preceding conferences, held in some of the principal cities of Europe and in New York, were attended by large numbers of Christians of many nations; and it can hardly be doubted that the proposed gathering in Florence will prove attractive in the highest degree. In the early history of the Alliance its influence was claimed in behalf of religious liberty in Italy; and it was through its earnest appeals that the Medici were liberated after having suffered long imprisonment in Florence on account of their evangelical faith.

DR. DRUMMOND, Moderator, addressing the students at the close of the session in the U.P. Theological College, Edinburgh, on the nature and responsibility of the ministry, said that any one having no joy in the work and no hearty relish for holy labour, was not the kind of man the Church wanted for the pastorate. No greater misconception could be formed than to think a minister might live a life of gentlemanly ease and leisure. Because a sermon now lasted only about thirty minutes, and the minister was seen so little in the pulpit, certain people fancied that he had an easy time of it. They were beginning to know different. In some respects the minister's life was the most harassing, most responsible of all. Yet it was the happiest and most desirable.

THE Young Men's Christian Association at Berlin, organized some five years ago, met at first with considerable opposition. The clergy as a class looked askance at it, and the church societies opposed it; but now all the evangelical pastors, from the court chaplains downwards, and the leaders in the church associations are in hearty sympathy with the movement. At the recent opening of the splendid building which has been erected for the association, and which includes a boarding-house for young men, with seventy-five rooms, the Empress took a prominent part in the proceedings, while the Em-

peror sent a handsome subscription. The venerable Count Von Molke was present, as also were Count Waldersee, chief of the general staff of the German army, and other high dignitaries of the court and the army.

A PROTESTANT place of worship, seated for about three hundred worshippers, has been opened at Tunis. The occasion was one of great rejoicing on the part of the little church, which counts some two hundred members of various nationalities. Well-nigh all the Protestant pastors in Algeria attended and took part in the proceedings; and among those present were all the civil and military authorities of the town. One of the oldest members of the church is a Frenchman, M. Chapelie, whose ancestors when driven from their native country by the Revocation of the Edict of Nantes took up their residence in Tunis. Thus the blind despot, who persecuted the Protestants of his kingdom, contributed unconsciously to the spread of evangelical truth throughout the whole world, as well in the north as in the south of Africa, where many of the descendants of Huguenot refugees are to be found to this day.

THE *Christian Leader* says. Bad manners may upset a man in the ministry almost as surely as bad morals. Here is a case in point. A student well on to thirty years of age, and therefore who ought to have known better, was being ordained to the pastorate of a thriving church. His tutor was giving "the charge," full of direct appeal to the young minister, when the latter received a telegram and left the church for five minutes to reply to it—the tutor still charging him while absent; this made the service a farce. He had hardly settled into work before it was found he did not keep appointments; if he had promised to speak in the school, he would send word that he could not come, and did it so often that even the children used to exclaim on the announcement, "Oh, he won't come." Perhaps there was a strain of laziness in his nature that assisted his deposition; but there could be but one end to such arrant violation of courtesy to superiors and to children.

IN a circular recently issued by the Dominion Alliance for the suppression of the liquor traffic, the following paragraph occurs: There will be held at an early date a general election for the Ontario Legislative Assembly, and it is desirable that the influence of friends of right should be exerted in that election towards securing the return of known and reliable representatives who will do all they can to secure the suppression of the traffic in intoxicating beverages. The Dominion Alliance does not seek the formation of a new political party, but asks for the united co-operation of all who favour temperance, in support of candidates who are thoroughly sound on this question, and in opposition to those who are in favour of the liquor traffic. Only in cases where no existing party nominates a reliable friend of our cause do we propose independent nominations, but we deem it essential that our friends should openly and unitedly work and vote for candidates in whose hands that cause will be absolutely safe.

AT the annual meeting of Cowgate Free Church, Edinburgh, Professor Thomas Smith said he hated a congregation composed of "ladies and gentlemen" only, and he hated a congregation where there were no ladies and gentlemen. He thought distinctions of rank should cease altogether in the church. It ought not to be that half of the money in the Free Church congregations in Edinburgh should be contained in one-tenth of them. The exclusiveness of their congregations was the rock upon which they were likely to split; the money power would prevail more than it ought to do, and the intellect would prevail more than it ought to do. They wanted all classes to mingle together. Mr. Charles J. Guthrie, advocate, said he quite agreed with Dr. Smith that the Free Church did not properly distribute its intellect, natural and acquired. He himself had never felt so much satisfaction in any step he took, next, perhaps, to his marriage, as in the resolution that he would not attach himself to any of the temples

which Dr. Smith had referred to. He felt that any little money, any little acquirements he had would be of far more use if he attached himself to a working-class congregation.

THE fifteenth annual report of the Prisoners' Aid Association of Canada has just been issued. It makes a satisfactory showing of the excellent work carried on by this excellent but unobtrusive agency. The objects of the Association are the reformation of offenders, their welfare when discharged, and prison reform. The means employed are as follows: A mission in the Central Prison; a mission in the Reformatory for Women; a mission in the Gaol; a night school for secular education in the Central Prison; a day school for secular education in the Gaol; the employment of an agent who gives his time for the welfare of discharged prisoners; the distribution of prison reform literature, and the use of other means for awakening a more general interest in the cause of prison reform; the formation of branch societies in different parts of the Province of Ontario; the maintenance of a central office in the city, as a place of call and shelter for prisoners after their discharge; a preaching service, weekly, in the Central Prison and Female Reformatory, by members of the Toronto Ministerial Association. During the year, the report says, the work of the Association has been prosecuted with vigour.

IN Dundee Presbytery Rev. Andrew Inglis moved a petition against the Religious Disabilities Removal Bill, if it passed, the direct representatives of the sovereign might, he said, be really the subjects of the Pope. Rev. J. Wylie thought the Bill would demolish the Christian character of the Government. Rev. John Jenkins, who moved that the Presbytery take no action, thought this a purely political question likely to be discussed on strictly party lines, and that it would be unwise for them as a Presbytery to interfere. Personally he did not see why the Bill should not pass; it was an attempt to sweep away the last relics of a barbarous legislation that was a disgrace to the country. Rev. A. Alexander said the country having conceded the principle, nothing could be gained by opposing the Bill. The petition, however, was adopted by nineteen to ten. Rev. A. C. Mackenzie, who was absent from the court while this subject was under discussion, writes to the *Dundee Advertiser* expressing his abhorrence of the persecuting principles underlying the opposition to the Bill. He can conceive of few things, he says, more cunningly contrived to keep alive the least defensible principles of Roman Catholicism than the flourishing in its face of this last rag of a discredited policy.

THE Sixth International Sunday School Convention of the United States and British North American provinces will be held (D.V.) in the city of Pittsburg, Pa., Tuesday, Wednesday, Thursday and Friday, June 24, 25, 26 and 27, 1890. Each State, Territory and Province, having an interdenominational Sunday school organization, is entitled to representation in the Convention. Delegates must be elected by the several conventions, or appointed by the executive committees of such conventions, or State associations. Where no such organization exists, application may be made to the chairman of the International Sunday School Executive Committee. Each State will be entitled to as many delegates as will be equal to four times the electoral vote of the State, with a proportionate number for the Territories and Provinces, the number being equal to four delegates for each one hundred and fifty thousand of population, and four for a fraction of seventy-five thousand or over; the exact number for each Territory and Province will be determined by the Territorial or Provincial Executive Committee. The usual arrangements for the entertainment of delegates, and reduced rates of travel will be made. A list of the delegates appointed from each State, Territory and Province is requested by the chairman of the International Executive Committee, and the names of all the delegates who desire hospitality must be sent to Mr. William F. Maxon, Room 41, No. 83 Fourth Ave., Pittsburg, Pa., previous to Saturday, June 21, 1890.