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Notes of the Week.

THE will of the late Mr. S. Greenshields, of Montreal, after making liberal provision for relatives and recognizing worthy employes, provides that the sum of \$1,000 be invested and given to the trustees of St. Paul's Church to be added to the legacy left them by his late uncle, and used as directed by his will. He has also left \$5,000 to McGill University, unhampered by any conditions other than the executors may see fit to make. The Montreal General Hospital comes in for \$5,000 also.

PROFESSOR WILLIAM GRAHAM was wont to point out a peculiar coincidence in the history and topography of Scotland. Looking at the three great religious movements—the first against Popery, the second against Prelacy, and the third against Patronage—he showed that three parishes lying next each other are famous in connection with their respective leaders. John Knox began to preach in St. Andrew's; Alexander Henderson in the next village, Leuchars; and it was from Kilmany that Thomas Chalmers emerged to the great work of his life.

THE membership of the Evangelical Protestant Churches of the United States, says a contemporary, is now over one fifth of the total population. It was as one to five when the last national census was taken. Next census may show it to be one-third, or at least one-fourth, of the whole. The Churches have been gaining strength, both positively and comparatively, ever since the first census was taken. Hence come irrefutable facts to back an unwavering faith that America will be wholly won for Christ.

PRINCIPAL RAINY, at the opening of the new Session of the Free Church College, Edinburgh, intimated several donations to the library, a legacy of \$35,000 from the late Mr. John Fulton, towards the endowment of the college, and \$7,000 from the late Dr. Patison. The fresh accessions to the library include the books of the late Ion Keith Falconer, a very remarkable library intended to prepare for the most scholarly and efficient work in the Arabian mission field, and also one-half of the library of Adam Smith, author of the "Wealth of Nations," contributed by Rev. Mr. Bannerman, of Perth, who inherited the collection from his father.

DR. MOFFAT, the energetic secretary of the Upper Canada Religious Tract and Book Society, has issued a circular, which in briefest possible form presents a number of "Facts for Business Men," in such a manner that a glance will suffice to show the nature, objects and working of this most valuable evangelical agency. There are now five colporteurs engaged in the good work of disseminating Bibles, books, periodicals and tracts, in various parts of the country where their labours are specially needed. All profits from sales in the Book Room are devoted to the supply of religious literature, tracts, etc., for gratuitous distribution. The society is undenominational and possesses the entire confidence of the Christian community.

THE third annual International Convention of Christian workers in the United States and Canada, held in Detroit, from the 15th to the 21st November, awakened widespread interest among Christians and attracted unusual attention from the press. The numerous and varied reports of religious and philanthropic work in every portion of the continent, and the addresses by local and outside authorities on kindred topics, not only showed the wide extent of what is being done for the heathen of our land, but served to indicate ways in which those desirous of serving the Master can best utilize their talents. Among the most interesting features of the conference were the addresses by Dr. Pierson, of Philadelphia.

PRINCIPAL CUNNINGHAM, in his opening address in St. Mary's College, St. Andrew's, condemned the 1711 Act of Assembly as an attempt to override the

Act of Parliament regarding subscription. He was glad the Assembly and the Presbyteries had set about remedying the blunder exemplified in the Auchterarder case. When the students had completed their course, and their learning and eloquence had commended them to some admiring congregation, he hoped they would be called upon to subscribe the Westminster Confession, not according to the illegal formula of 1711, but according to the legal and statutory formula of 1693—not according to a formula which would bind them irrationally and unnecessarily to every one of the 1,000 propositions of the Confession, but to a formula which would bind them only in a general way to the system of Christian truth which it contains.

THIS is how the London correspondent of the New York *World* refers to rumoured Papal action in Irish political affairs. A big row is imminent in Ireland over the new Papal rescript. It may possibly be promulgated to-morrow, but it is hardly probable, and the Bishops are doing their utmost to keep the whole thing very quiet. They had a long conference over it this week, and while terrified at the idea of open disobedience to the Pope, are fully aware that this new attempt by the Vatican to suppress popular sentiment against coercion places them in a very perilous position. They fully realize that if the rescripts be published there will be an explosion such as Rome does not dream of. This second rescript is said to cover much the same ground as the first one; only it is much more emphatic. A prominent Irish member, on being asked by your correspondent what the Pope's object was in interfering, a second time replied: "The only object is that he hopes to get an English representative at the Vatican, of which he stands about as much chance as he does of getting back his temporal power."

IN healthy contrast to the toadyism with which a titled libertine was received by certain American social leaders at a fashionable watering place is the blunt and unyielding protest of the Church of England rector of Woodstock. When the Duke of Marlborough took his American wife to ancestral Blenheim, Dr. Majendie, the rector, declined to have the chimes rung on their arrival. This very much incensed the ducal magnate, who has taken all the petty means in his power to show his resentment. The rector states that in the action he has taken he has been influenced by principle, not by personalities. He has the countenance and support of his brother clergymen of the rural deanery, as the following resolution attests: That the clergy of the rural deanery of Oxford, recognizing the extreme danger to public morals caused by the relaxation of sanctions of marriage in many countries at the present time, and accepting gratefully the resolutions of the bishops lately assembled at Lambeth Palace on this subject, do hereby express their sympathy with the Rev. Arthur Majendie, rector of the parish of Woodstock, in the difficult position in which he has been placed by his conspicuous protest in the recent case within his own parish.

THE wickedness of Chicago is proverbial, but it is very far from being wholly given to idolatry. The *Interior* shows that there are powerful influences calculated to wipe away the reproach that not undeservedly rests on the great commercial city of the west. Our contemporary says: The Sabbath Association of Illinois is young, but it begins life full of vigour. Its first annual meeting, held in this city last week, laid down lines of battle against the various kinds of business and sport which are endeavouring to destroy the sacredness and quiet of God's day, and we look for hot fighting pretty soon. Ere long the results of that meeting will be laid before the people in a powerful pamphlet, to be widely distributed. It will summon those in Illinois who love the Sabbath, and who want to see it kept as a holy day, to enlist in the good crusade and to add their influence, openly and unreservedly, to the forces which are moving, in other states as well as our own, for the rescue of that day

from the base uses to which mercenary, evil minded and indifferent men have put it. The *Interior* long has cried out against the shame and sin of Sunday saloonism, journalism, theaterism, concertism, excursionism and every other form of this abomination. We hope now, at last, that the Christian people of this state will wake up to their duty in the premises. They can work wonders, with God's help, in the line of reform.

THE *Times* correspondent says that "it will soon appear that the Pope will not remain at Rome without the temporal power." This, says the *Christian Leader*, is a prophecy that will take long to get fulfilled. The Pope will neither get the temporal power nor leave Rome. He only rests in the Vatican—which house is his castle—under an Act of Parliament, while another Act makes it a penal offence for a priest to say in the pulpit that the Pope ought to have Rome. In one sense he is better off without it: his ecclesiastical power is not lessened; he is free from the trammels of political complications, except as he creates them for himself—Monsignor Persico's mission to wit; and he can pose as a martyr without martyr's pains. Nor will he be quick to move. He has no refuge in reserve. Temporal potentates will shrink from asking to their hearths a power that is likely to be a discomfiting guest, if it cannot have its own way. The announcement of contemplated departure is only the putting out of a seeler—trying it on. Half the glamour of the Papacy would be dissipated if the Pope should forsake his ancient home. The Pope of Rome is somebody; the Pope of Timbuctoo would be next to nobody. The cardinals—certainly Dr. Manning, whose astute energy was a power sixty years ago—must see that the only way of leaving Rome that will pay is to get themselves all driven out, bag and baggage. The Italians won't do that. Romans may not think much of the Pope; but his visitors are a very calculable advantage to them. The Pope at the Vatican is a good paying and perpetual ecclesiastical exhibition. A more profitable than the antiquities of the dead past. He will have to stay.

IN the midst of the bitter recriminations of political orators it has been a refreshment, the *Christian Leader* remarks, to listen to the magnanimous words spoken at Birmingham by Mr. Gladstone with reference to his old friend and co-worker, Mr. Bright. It was to be expected, of course, that the Liberal leader would counsel the Birmingham people to get rid on the first opportunity of those members who resist his Irish policy; but he expressed an evidently heartfelt hope that no attempt would be made to disturb Mr. Bright, and in one of the noblest sentences he uttered in the Midland capital a prayer was breathed for Mr. Bright's speedy recovery. This is all the more creditable to Mr. Gladstone considering that no kindly word has qualified the rigour of any of Mr. Bright's numerous references to himself since the deplorable separation took place. Mr. Gladstone's conduct on this occasion is in keeping with all his previous actions towards political antagonists. The moment he heard of Disraeli's death he telegraphed to Lord Rowton an offer of a public funeral; and once when Lord Salisbury was violently attacked in his presence, Mr. Gladstone said: "I believe him to be perfectly honest and I can never think unkindly of him since the day I first saw him, a bright boy in red petticoats playing with his mother." When it was rumoured that he intended to recommend Dr. Benson for the vacant see of Canterbury a political supporter called to remonstrate with him. Mr. Gladstone asked the ground of his objection. "The Bishop of Truro is a strong Tory," was the reply; "but that is not all, he has joined Raikes' Election Committee at Cambridge; and it was only last week that Raikes made a violent personal attack upon yourself." "Do you know," replied Mr. Gladstone, "that you have just supplied me with a strong argument in Dr. Benson's favour? for, if he had been a worldly man or self-seeker, he would not have done anything so imprudent."