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NOTES OF THE WEEK.

IN the late meeting of the Synod of the United Presbyterian Church of Scotland a motion was made, though lost, that all sellers of intoxicants as a beverage should be excluded from membership. Faithful discipline was urged in all cases where they were proved to have been sold to drunkards.

THIS is the fashion in which the *Baltimore Presbyterian Observer* summarizes the relations existing between the churches North and South: "Our churches wooing. Northern Presbyterian Church to Southern: Do you love me? Southern Church: Yes. Northern Church: Do you enjoy my visits? Southern Church: Well, rather,—O! yes. Northern Church: May I come to see you again? Southern Church: Suppose you write. That will do just as well." The marriage will take place in due time. The Presbyterian Church in Canada would doubtless, if asked, be willing to perform the ceremony.

IN scientific study of late several of our Presbyterian ministers have been displaying considerable aptitude. The other week, Rev. Kenneth F. Junior, at the Canadian Institute, gave interesting details of his studies in natural history in Bermuda and Formosa. Last week, the Rev. W. J. Smyth, Ph.D., Principal of Demill College, Oshawa, read a paper before the Natural History Society of Toronto on "The Mound Builders of Ohio." Dr. Smyth concludes that the great centres of population along the valleys that lead to the Ohio River were once moving with a greater mass of humanity than now. These industrious people were finally driven from their country by the Indians, those that escaped death reaching Mexico, where their civilization was utilized, giving rise to a higher civilization, of which those ancient temples bear testimony.

A STEP in advance has been taken by the Niagara Methodist Conference. By a vote of seventy-eight to sixty, they have decided that in future delegates to Conference defray their own expenses. Though people have in the past exercised their hospitality ungrudgingly, and sought in every way to make the visits of their guests agreeable, it is considerable of a tax on the people living, for the most part, in large towns and cities. The billeting system belongs to a rudimentary stage of development, and is not likely to continue a great while longer. Congregations could, without detriment to their own or their minister's self-respect, defray the necessary expenses of attending Church courts, or see to it that the stipend is sufficient to enable the minister to bear his own charges without causing him to make a sacrifice he is ill able to afford.

BISHOP SIMPSON of the Methodist Episcopal Church, United States, after a lingering illness, died on the morning of the 18th inst. This distinguished divine was born in Cadiz, Ohio, on the 21st of June, 1810. He lost his father while still an infant, and the whole care of his education devolved upon his mother. He took the degree of M.D. in Madison College in 1833. He, however, felt it his duty to preach, and was licensed as a local preacher; he was ordained a deacon in 1835, and elder in 1837. He was vice-president of Allegheny College from 1841 to 1851, and professor of natural science. In 1848 he was appointed editor of the *Western Christian Advocate*, and was made bishop in 1852. He was an earnest and devoted Christian, and, while zealous in the advancement of his denominational interests, he was large-hearted and liberal in his views, possessing the respect and esteem of all Christian people.

PREPARATIONS for the semi-centennial celebration are now sufficiently complete to warrant the confident expectation that it will be one of the most imposing and memorable events the city has witnessed during its half-century of existence. The celebration

is to continue for one week, each day being devoted to one particular aspect of the city's varied interests. The first day will be devoted to the municipal and historical recollections of its development. Tuesday is the Military Day, Wednesday being set apart as Trades and Industrial Day. The U. E. Loyalists come to the front on Thursday, and though last in order by no means least in importance, will be the display of Friday and Saturday, when Benevolent Societies and the rising citizens of Toronto will represent Charity and Education. The attractions promised are bewildering in their variety and special excellence. The committee have been indefatigable in their efforts to make the semi-centennial celebration a red-letter event in the history of Toronto.

WHILE the Venerable Roman Catholic Archbishop of Toronto meets the pointed attacks of Father Chiniquy with plausible ambiguities the adherents of his faith in the ancient city of Quebec, respond to the ex-priest's exposures with controversial weapons of a more primitive nature. Mr. Chiniquy had lectured in Montreal to a crowded audience, but there were no disturbances. The meeting at Quebec, in a suburban chapel, did not terminate so peacefully. Some of his remarks had excited the anger of several of his hearers, when a few stones were thrown, breaking several panes of glass. On coming out of the church Mr. Chiniquy was set upon by an infuriated mob. He succeeded in getting into a hack and was rapidly driven beyond the reach of his tormentors, volleys of stones being thrown at the retreating vehicle. The police were not in sufficient force to prevent the disorder. The Archbishop lectures the Assembly on its want of charity. The proceedings at Quebec afford a significant commentary on his Grace's manifesto.

IN an article on the half-yearly conference of Y.M.C.A. secretaries, the *Montreal Gazette* gives the following summary:—There are now 2,427 associations in the world, thus apportioned:—United States, 786; Germany, 400; Holland, 335; Switzerland, 222; England, 190; Scotland, 178; Sweden, 71; France, 64; Canada, 50; Australasia, 24; Ireland, 20; Belgium, 18; Spain, 14; Turkey, 14; Italy, 10; Africa and Madagascar, 9; Russia, 8; Syria, 5; West Indies, 3; India, Japan and Chili, 2 each; British Guiana, Bermuda and Hawaii, 1 each. The association owns seventy-three buildings, valued at from half a million dollars (as in New York and Philadelphia) to \$12,000 (as in Clifton Springs, N.Y., and York, Pa.)—the total of buildings and real estate being estimated at \$2,900,000 and the total net property of all kinds at \$3,458,000. The cost of the work last year was \$26,000. The progress made during the last seventeen years is indicated by the fact that in 1866 there was one association building valued at \$10,000, and only nine secretaries, whereas now there are 378 and the operations in all directions have undergone a corresponding advance, and this vast and far-reaching organization has thus grown up and covered the earth in less than a single generation since it first took permanent root.

THE Rev. Benjamin Bosworth Smith, of Kentucky, the oldest and therefore the presiding bishop in the Protestant Episcopal Church in the United States, died on the 31st ult. He was born in Bristol, R. I., on June 13th, 1794, and attended Providence College, now Brown University. In his earlier ministerial life, he occupied successively several important charges. In 1823 he removed to Vermont, and became a rector of St. Stephen's Church, Middlebury. While there he edited the *Episcopal Register*. He remained in Vermont until 1828, when he became rector of Grace Church Mission in Philadelphia, and editor of the *Episcopal Recorder*. He was a vigorous writer and a frequent contributor to the press of New York. In 1832 he was rector of Christ Church, Lexington, Ky. On October 30th, 1832, he was consecrated first bishop of the diocese of Kentucky, from which position he retired and came to spend his remaining days in New York. His great age—he lived to the age of ninety—may be attributed in part, at least, to the

simplicity and regularity of his habits of life. He made no use of alcohol or tobacco. He was gentle and easy to be entreated, of affectionate disposition, with a heart open to charity. In his theological opinions he was exceedingly evangelical; and was filled with broad catholic sympathies towards Christians of every communion. His friend, Dr. Prime, editor of the *N. Y. Observer* writes: All the virtues which adorn humanity were displayed in the walk and conversation of this man of God, and he has left to the church an example of holy living and dying which is a more precious legacy than silver and gold.

CONCERNING the difficulty of our mission at Indore, the *Christian Leader*, Glasgow, says: The more we hear from India concerning the present position of the Indore difficulty the less we relish what is being done in the name of Britain. We fear a mistake was committed by the sub-committee of the Calcutta missionary conference appointed to draw up a memorial on the subject to the viceroy. They refrained from doing so in the belief that Lord Ripon's action would be more sympathetic and thorough if he were left to deal with the matter apart from any outside pressure. His lordship's known sympathies made it unlikely that he would feel earnestly or strongly on the subject of religious toleration; and the fact is now conclusively established that whatever his motive may have been he failed to take the bull by the horns. Whether from personal indifference, or a mistaken fear of rendering himself unpopular with the natives, he applied only a half remedy, and the result is a hostility on the part of Holkar to the Canadian missionaries working within his own dominions that is bolder and more demonstrative than before. He is opposing their work, even in its most unobtrusive forms. He evidently regards the very mild remonstrance of Lord Ripon as an admission of weakness. The sooner he is undeceived the better. If a petty chieftain who holds his authority by sufferance on our part finds that he is free to persecute Christianity without check or rebuke, the amusement is likely to become fashionable in other so-called independent states, and the issue may be a political danger assuming serious proportions. Our missionary societies at home should lose no time in making a firm appeal on the subject to the Government.

THE fourth International Sabbath School Convention has just concluded its labours at Louisville, Kentucky. The various reports that have reached us show that a fine enthusiasm and a most excellent spirit prevailed. There is no weakening in the high estimate in which this great movement is held by the mass of Christian people. Canada was well represented at the convention, Mr. S. H. Blake, who presided at the opening meeting, was untiring in his efforts to make the gatherings interesting and profitable. Rev. John McEwen, Secretary of the Sabbath School Association of Canada, took an active part in the proceedings. Dr. Potts, of Montreal, and Mr. McLean, of Toronto, also contributed to the success of the convention. One who was present thus describes the impressions produced by the meetings of earnest Christian workers from many lands, and representing many branches of the Evangelical Church. The interest of the meetings was cumulative till the end of the series. The last service was one never to be forgotten, re-enacting the scenes of the closing night at Toronto three years ago. These earnest workers go to their homes inspired with new zeal and carrying with them a fire of enthusiasm which might well set the whole continent in a flame. One cannot but feel that this work is one of the great moral movements of the age. One of its noblest features is its generous and fraternal character. It is only by inquiry that one can find—and not always then—the religious denomination of any speaker not previously known, so entirely are sectarian differences ignored. The influence in the near future of the diligent instruction of the millions of youth of the world in the Word of God is simply incalculable, and is an omen of brightest augury for the Christian civilization of the coming age.