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Notes of the Week.

THE Belfast *Witness* notices with pleasure the erection of a number of new Presbyterian Churches, and the enlargement of others recently in that town. Several beautiful structures have been built of late, or are in course of erection, in various parts of Belfast, which are an ornament to the town, and a credit to the Presbyterian cause.

THE best Anti-Poverty Society ever known in this world, says the *Independent*, is made up of those who work up to the measure of their abilities, and have the good sense to spend less than they earn. Some men will not work, and for this reason are poor; and some who do work spend all they earn, and for this reason are poor. It is not God's intention that idlers and spendthrifts should share in the earnings of others.

IT was reported in the English Presbyterian Synod that there had been a loss of \$1,425 on the *Presbyterian Messenger* since the weekly issue was begun in May last, and a loss of \$2,530 on the general business of the publication committee. This, added to the deficiency of the previous year, had swallowed up all the working capital and \$1,675 more. It was resolved to wind up the bookselling business, as the Synod declined to devote money to its maintenance.

THE Scotch Lord Advocate was asked in the British Parliament by Mr. Fraser Mackintosh if he had received information of continued outrages against the peace and comfort of the minister of Duthil in Inverness-shire, and would institute an investigation. Mr. Macdonald said nothing had occurred calling for his interference. The result of a lawsuit, in which the minister was on the losing side, had been celebrated by a bonfire, and the firing of a gun on a farm half a mile from his residence, and a torchlight procession which went cheering past the manse.

THE Rev. W. T. Latimer, Moderator of the Synod of Armagh and Monaghan, in his opening address directed attention to the injury the Church is suffering from the misarrangement of congregations. In some districts and towns there are too many congregations, and in other districts where there are scattered Presbyterian families there is no such accommodation for them. We want, said Mr. Latimer, to make the most of the power we have, and not let any of it be lost. Where two congregations exist in a village they ought to be united. There ought to be more help in the overgrown congregations of large cities. Besides, in several districts of the North, stations ought to be established where none exist. The Synod, however, took no action in the matter.

THE Dominion Government having decided that the Dominion Exhibition for the present year shall be held at Toronto in conjunction with the Industrial Exhibition to be held from the 5th to the 17th of September next, we may confidently look for the largest display of the agricultural and industrial products of this country that has yet been gathered together at any exhibition ever held. New buildings are to be erected, and large additions made to the existing ones, in order to accommodate the large number of extra exhibits which will be made here this year. The prize lists are revised, and are now ready for circulation. The special attraction part of the exhibition is being looked after by the Attraction Committee, who are endeavouring to make this feature far superior to any previous year. Full particulars as to the exhibition, and copies of the prize list can be obtained by dropping a post card to Mr. H. J. Hill, the Manager, Toronto.

THE Belfast *Witness* concludes an article on the union proposals of the Presbyterian and Episcopal Churches in America with the following remarks. In this unhappy country, so divided every way, a beginning might be made by overture of union and co-

operation with all evangelical non-Episcopal bodies. Covenanters are already bone of our bone, and ought to be one flesh. Independents would have no difficulty in accepting co-operative basis, and the Wesleyan Methodists might also be approached in a brotherly and wise spirit of conciliation, of mutual give and take. There is not immediately required an incorporated union. All that is immediately required is a conference on these four or other equivalent bases of communion and co-operation. The divided state of Christendom is a scandal, and a hindrance to the spread of the Gospel. We believe some union is possible, first with all non-Episcopal Evangelicals, and ultimately we would hope, amongst all Reformation Protestants.

CHRISTIAN Britain is no. always consistent. She gives, with some degree of liberality, men and means for the evangelization of Africa. At the same time her merchants are pushing energetically on the same natives the curse of the drink traffic. Lately a conference of members of Parliament was held, at which the Hon. and Rev. James Johnson, of Lagos, West Africa, gave some particulars regarding the gross enormities of the liquor traffic among the natives of that wronged country. He showed that the drink imported had now reached the enormous amount of 1,231,000 gallons annually, and added, so opposed to the withering traffic were the majority of the people that did the Government pass a prohibitory law the natives would take care that it was enforced. The pith of the matter was put in the statement that unless the traffic was prohibited the race would be killed off, and then the British would have no one to rule over. For the furtherance of this same object an immense mass meeting was held in Prince's Hall, Piccadilly, under C. E. T. S. auspices, at which a series of strong resolutions were forcibly put, and enthusiastically carried. The England of freedom and fair play is stirring mightily for the liberation of the benighted peoples whom Providence has entrusted to her care.

THE theory that a foreign nation is a kind of contemporary posterity, remarks the *Christian Leader*, receives a knock-down blow from that accomplished literary essayist, Mr. T. Wentworth Higginson. If any foreign country could stand for a contemporaneous posterity, one would think it might be a younger nation judging the older. Yet the American reputations of fifty years ago have by no means proved the prediction of permanent fame as to British writers. True, they gave early recognition to Carlyle and Tennyson; but Mr. Higginson reminds us that the early estimate of these two did not place them higher than some other authors who are now faded or fading into obscurity—Monckton Milnes, John Sterling, Trench, Alford and Bailey. No English poem ever went through so many editions as "Festus," and Tupper's "Proverbial Philosophy" was not far behind. Speaking of English ignorance of American literature Mr. Higginson tells how some nine years ago, at a dinner party given in London to eminent men by an Oxford professor, not one, save the host, knew that America had a greater historian than Motley in Francis Parkman. "This ignorance is shared," adds Mr. Higginson, "by the only English historian of American literature, Professor Nichol, who actually does not mention Parkman."

THE *Christian Leader* is correct when it says that it does indeed seem strange in this year of her Majesty's jubilee, that amidst the many wise and foolish proposals which have been made for its proper celebration, so little should have been heard of recognizing God in the event. No doubt there have been isolated suggestions and even movements toward public prayer and thanksgiving—in more than one Scottish town we are pleased to see arrangements are being made for united services, in which the ministers of all denominations will take part; but anything like a general desire to mark this time by a devout acknowledgment of Divine goodness, and earnest interces-

sion for continued blessing for our Queen and her dominions, has been little apparent. We are, therefore, specially glad to note the proposal made in our excellent monthly contemporary, the *British Messenger*, that there should be a concert of thanksgiving and prayer throughout the United Kingdom, somewhat similar to the one annually arranged by the Evangelical Alliance. Our contemporary has drawn up an admirably arranged plan by way of suggesting in some measure the manner in which the scheme might be carried out. Such a movement would consecrate and adorn with the beauty of holiness a season which will often be recalled by succeeding generations, and would bear witness to children's children that in the year of Queen Victoria's jubilee the heart of the people was on the Lord's side.

A RESOLUTION was adopted at the recent meeting of the United Presbyterian Synod in Edinburgh condemning the widespread practice of gambling. While this resolution was being discussed a lively scene occurred. Mr. Johnston (elder), Langbank, said: I would like to ask the Convener what is gambling? (Laughter, and cries of "Oh, oh.") It has a very wide meaning. Dr. Orr, Hawick (to the Moderator): A motion has been put. I think it ought to be seconded. Mr. Johnston. My question is, What is gambling? That's to the point. I want to know is a bazaar gambling? (Laughter and applause.) Dr. Orr. Is there an amendment, or is this gentleman speaking to the motion? Mr. Kennedy: Mr. Johnston wants to express his opinion on what is gambling, and that is the question before the court just now. I think we are entitled to hear him. (Applause.) Mr. Johnston. It is well known by those who have crossed the Atlantic that a number of the passengers pay a shilling, or a half a crown it may be, and they receive a ticket, and after the captain makes up his reckoning for the day, the one who has say No. 270, if 270 is the number of miles travelled, gathers all the shillings into his pocket. Now, is that gambling? (Cries of "Yes.") I think it is. (Laughter.) That is one thing. (Laughter.) Some ladies hold a bazaar. They go around and sell tickets, and after 100 or 500 tickets are sold at a shilling, some lady draws from the box or the ballot, or whatever you call it, the winning number, and gathers all the shillings into her pocket. Is that gambling? (Cries of "Yes," and loud laughter, amid which Mr. Johnston resumed his seat.)

IN the Report of the Statistical Committee presented at the English Presbyterian Synod at its late meeting, it was stated that there were, in 1886, 286 congregations and 67,781 communicants, giving an average of 216 each. In 1876 the Church had 258 congregations, with 50,739 communicants, giving an average of 196 each. Since the Union the Church has formed twenty-eight more congregations, and its congregations are numerically stronger. Most of the congregations have large and commodious buildings, and many have also schools and manses, freehold and leasehold, and they are insured for the collective amount of \$4,700,000. The number of office-bearers has increased from 4,608 in 1885 to 4,688 last year. Attending the college at the present time were sixteen students. As regards foreign missions, in ten years the number of missionaries had increased from twelve to sixteen, native evangelists from forty-nine to eighty-four, students from twenty-seven to forty-six, stations from sixty-six to 100, and communicants from 1,874 to 3,553. The number of communicants on the roll at the end of the year was 61,718, being an increase of 124 per cent. on the year. In 1886 there were 2,116 district visitors, 4,855 members of Dorcas societies, 7,210 Sabbath school teachers, having charge of 75,794 scholars, besides 7,518 scholars in day schools; also 5,625 members of young men's societies, and 7,583 members of the Bible classes. The total receipts of the Church were \$1,032,665. There was a diminution of \$47,865 in the total receipts in 1886 as compared with 1885, but the difference was fully explained by the smaller amounts derived from legacies, while the financial and economic condition of the country had been also unsatisfactory.