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Notes of the Week.

THERE is a pretty memorial, printed for private circulation, of the jubilee of the Rev. Dr. Murray Mitchell. Dr. Mitchell, after completing fifty years of service, mainly in India, was inducted minister of the Scotch congregation in Nice—probably an unprecedented event. The *Athenaeum* spoke of him some years ago as the "acutest intellect ever devoted to the service of the Cross in India."

AT the meeting of the American Board of Foreign Missions Dr. Storrs claimed the credit for the Church of the Pilgrims, Brooklyn, of bringing Dr. Wm. M. Taylor to the United States. In his absence, he said, wanting to indulge in the luxury of some good preaching they brought Dr. Taylor over from Liverpool; there was then no import tax on ministers. If the Tabernacle Church had to import him to-day and pay *ad-valorem* duty on him they would have to mortgage their property.

MR. SPURGEON, in a fresh attack on the down-graders of his own denomination, passes to a consideration of the case of the Free Church. "Scotland," he says, "has faithful men, and these not few in number; but what are they at? Save in the Highlands, they seem to be consenting to the general defection." He asks if "the modern gentlemen" have a legal right to the emoluments of the Free Church, and suggests that nothing will probably touch some consciences but an appeal to this problem. He is convinced "Scotland will yet yield men of firm spirit, who will not see the heritage of believers rent from them and divided among those who undermine the foundations of her ancient faith."

THE Board of Managers of the United States Temperance Society, at its last regular meeting, unanimously adopted the following resolution: Whereas, It is proposed to hold the World's Fair and Exposition in this country in the year 1892, which will be attended by people of all nations; therefore resolved, that we deem it expedient to hold a World's Temperance Congress sometime during the progress of such Fair, and that a committee be appointed with full power to call such Congress, and make all necessary arrangements. An influential committee consisting of General Clinton B. Fisk, Rev. Dr. T. L. Cuyler, J. N. Stearns, Rev. Dr. Albert G. Lawson, James Black and others, has been appointed.

GEORGE MULLER, founder of the British Orphanage, who is now eighty years old, says the *Christian-at-Work*, is still travelling and preaching, and at last reports was at Darjeeling on the Himalayan Mountains. He reports the sums received since March, 1863, to amount to nearly \$6,000,000. Nearly 8,000 orphans have been cared for, and five large houses have been built on Ashley Downs, Bristol, at an expense of \$575,000, which can accommodate 2,800 orphans at a time. During the year 1888-89 one legacy has been received of \$25,000, another of \$10,000, and later another of \$25,000. The old principles on which the institution was founded still prevail. The managers make no debts; they buy nothing on credit; they ask God for the supply for every need. The institution is a marvel of faith—a standing demonstration of the mighty power of prayer in the midst of a sceptical and scoffing generation.

THE New York *Independent* says: Dr. Talmage's Tabernacle will be rebuilt; that goes without saying. He preached last Sunday morning to an enormous congregation at the Brooklyn Academy of Music, and delighted his audience with the report that already a large and fine plot of ground had been secured by exchange for the old site, and a new building will be completed in a year from this time. The enthusiasm of the people and the sympathy from abroad are very encouraging, and Dr. Talmage sees no reason why he should delay his proposed trip abroad. He will visit the Holy Land, sailing October 30th, and will be gone two months, which is time enough for a hasty survey if he does not stop by the way. During his absence his pulpit, in the Academy of Music, will be supplied by various distinguished preachers. The new church will be

larger than the old one, and Dr. Talmage speaks with great confidence as to his ability to make his voice fill it; and we have equal confidence that the audience will do the same. By shouting Amen? The *Independent* is not quite specific.

THE annual meeting of the Ontario Branch of the Dominion Alliance will be held at Toronto, commencing on Wednesday, December 18th, 1889. It is confidently anticipated that this will be one of the largest and most influential gatherings of the kind yet held, and an earnest appeal is made for the attendance and co-operation of all in sympathy with the movement, and its objects. Among the many important questions to come up for discussion at this meeting there are two, to which special attention is called. 1. The securing of immediate prohibitory legislation as far as the same is within the competence of the Local Legislature. 2. Electoral action for the securing of legislators in the favour of prohibition. The present plan of the Alliance is the organization of voters for the purpose of securing prohibitionist representatives in the Dominion Parliament and in our Local Legislature. It is specially requested that all churches and temperance societies will kindly connect themselves with the Alliance on the plan above named, and that as far as possible they will appoint representatives to the approaching convention. Travelling arrangements of a gratifying kind have been made for delegates.

THE *British Weekly* says: The Church Congress has been quite a revelation to us. No such startling proof has ever been given of the advance of High Churchism in its most militant and uncompromising form. The evangelicals were fairly overwhelmed. The most audacious of these proceedings was the celebration of High Mass at St. Mary's when the Bishop of Derry preached. We give from the *Record* an account of the extraordinary proceedings which this prelate, hitherto believed to be evangelical in his sympathies, calmly sanctioned. It is simply heart-breaking to read of the measures taken by the "faithful few" who are offended by these proceedings. There was only one feeling among them, says the *Record*, as to the importance of doing something. And what is something? The preparation of a memorial to point out the illegal character of the ritual, that violence was done to the consciences of the Evangelical members of the Congress in being asked to attend the service, and unless that some guarantee can be given that the outrage is not to be repeated, Evangelical men will consider whether they can continue to attend the Congress! And this is all that Evangelicals can dare. The fact is, there is no fight left in the Evangelicals. They will submit to anything and everything, grumbling, even mildly threatening, but ever yielding.

AT the Belfast meeting of the Pan-Presbyterian Council it was agreed to afford pecuniary help to the Evangelical Church of Bohemia. To America was allotted the raising of \$6,000. In this the Presbyterian churches on this side the Atlantic—to their shame be it said—have hitherto failed. The failure gives the *Christian Leader* an opportunity of saying a few things which can scarcely be construed as complimentary. This is how our contemporary wields the whip: For one of the wealthiest denominations in a country of such unbounded resources as the United States, five years seems a very long time to raise such a paltry sum as \$6,000 in aid of a Church whose history is perhaps more calculated to awaken sympathy and to quicken generous impulse than any other that can be named—a Church that was Presbyterian a hundred years before Luther was born, the martyr Church of John Huss and Jerome of Prague. The American members of the Pan-Presbyterian Council never fail to contribute perhaps a little more than their full quota of talk, especially when Dr. Marcus Dods or some other heretic is to be called over the coals; it is a pity that their pecuniary offerings need to be squeezed out of them as if by repeated surgical operations. A little more of their cash, and a little less of their extremely orthodox eloquence, would be welcome. A Church that boasts of having quite an array of its elders in the Cabinet at Washington, including

the President, and which is also well represented among the millionaires of Wall street, might surely contrive to raise \$6,000 for a great cause in less than five years.

THE last number of the *Free Church Monthly* has the following; as it gives information to our readers generally, and answers the query of a correspondent, it is here reproduced: One of our own ministers, who has been travelling in Ireland this summer, writes: I have met with many ministers of the Irish Presbyterian Church here, and have been greatly struck by the excellence of their preaching, as well as with the manifold tokens of abounding spiritual life in their Church. Our correspondent sends, along with his letter, a copy of what he describes as "a very remarkable pamphlet written by a Romish priest who has recently abandoned the Church of Rome, and whose case has awakened much attention among Protestants, and especially among Presbyterians in Ireland." The remarkable pamphlet referred to ("Hear the Other Side." Dublin. George Herbert. Price, 6d.) contains the story, told by himself, of how this Irish priest was trained for his profession, and how he became a Protestant. Probably his former co-religionists will try to take the sting out of his indictment by pointing to the fact that he disliked the priesthood from the outset, and by suggesting that the bitterness with which he speaks of his bishop may have had its origin in personal spite. But the reasons which he offers for the step he took are too weighty in themselves to be trifled with, and we do not wonder at the wide circulation which the tale has received. What he says of student life in Maynooth is particularly striking. Mr. Connellan—that is the priest's name—is now in England doing literary work (we notice he has become a contributor to the *Christian Irishman*) and is a member of the congregation ministered to by Mr. Webb Peplow. The pamphlet, we may say, is extremely well and interestingly written.

THE Dublin Christian Convention originated during the visit of Messrs. Moody and Sankey to the Irish metropolis in 1874. Its object is the bringing of the various Evangelical Churches into closer fellowship and co-operation for evangelization purposes and the deepening of the spiritual life. Year after year the interest in the gatherings has been well maintained. The committee were successful this year in securing a list of speakers which could not fail to draw large audiences. A letter was read at one of the meetings from the Archbishop of Dublin, stating that though he was at home, as he had changed his plan in regard to his visit to America, other engagements made it impossible for him to be present at the Convention, but he conveyed his cordial congratulations and his desire that the cause of Christian Union might be promoted by it. The foreign missionary meeting was one of uncommon interest. Mr. Swanson spoke of his experiences in China during a ministry of thirty years. From two small churches, with twenty-five or thirty adherents, the mission of the English Presbyterian Church had advanced to 120 churches, with 4,000 communicants and 12,000 adherents. The addresses of Dr. Marshall Lang were very highly appreciated, and that on The Spiritual Kingdom and its Conditions of Membership, as set forth in Christ's conversation with Nicodemus, will be long remembered. Rev. Geo. Davidson, B.Sc., of Edinburgh, in his address on The Law of Spiritual Capital, as illustrated in the Parable of the Talents, said that the loving Father never sends out a soul without a dowry to begin the business of life. The last day was one of special interest, as Rev. Mark Guy Pearse came from Belfast to give a Bible reading in the afternoon and an address to men in the evening. Besides, Mr. George Clarke, who is exceedingly popular in the city, was also advertised to give the closing address. The large hall and the minor hall, with all the passages thereto, were packed to their utmost capacity, and the United Presbyterian Church and the school-room adjoining had to be brought into requisition. The attendance throughout was remarkably good, the tone of the meetings high, and the various churches were evidently labouring with increasing zeal and success.