

clergy play an important role in the public life of England, and always do, with the determined avowal of their loyalty to the Queen.

But if the data furnished by Whitaker and Hazell are correct, then they prove that the Catholic Church has not decreased materially as far as the English, Scotch, and Welsh are concerned, because the continued immigration of the Catholic Irish must not be left out of consideration. The number of Catholics in Ireland in 1872 was 4,141,933, but according to the census of 1891 there were only 3,549,745. Accordingly there has been a decrease of 592,188 souls. Many of the Irish have indeed emigrated to America, but a large number go annually to England. It is known that this immigration was larger in former years than at present. The immigration of Catholics from other countries into England is so small as not to deserve consideration in this connection. But when the Cardinal speaks of "thousands" as entering the ranks of the Catholic Church of England each year, here undoubtedly the wish was father to the thought.

Sabbath Observance.

A severe struggle is in progress in Indianapolis owing to the announced intention of the Western League to play the league games of base-ball on the Sabbath during the summer. Here, we in Canada, have an illustration of how insidious and gradual the course of Sabbath desecration may be. This public opinion which would tolerate base-ball on the Sabbath has not sprung into existence all at once. At one time the Sabbath was respected in the United States, but from small beginnings the poison gradually spread until the United States have been vitiated with what not so long ago, comparatively speaking, was supposed to apply to the "Continental Sunday" of Europe alone. Let us take heed, what has happened in the United States may happen in Canada where even already a judge has decreed that golf playing is not unlawful on the Sabbath. At Indianapolis the ministers have taken up the question actively and an agitation is under way which will test the Christian feeling on the subject. But on such questions how often, alas, have we to echo the sigh of the old elder "Alas for Christian opinion, as against worldliness."

A Benefactor to the Church.

Mr. George Munro, the prominent New York publisher, whose benefactions to Dalhousie University have been so liberal, has passed to the majority. He was a native of West River, Pictou and he was educated in Pictou Academy. He was for some years Principal of the Free Church Academy, Halifax. He succeeded remarkably as a publisher in New York. His prosperity enabled him to help Dalhousie to the extent of \$320,000. He was at the same time bountiful in other directions. Mrs. Munro is a daughter of the late Dr. Forrest, and sister of President Forrest of Dalhousie, Mr. Munro leaves two sons and two daughters. Two of his brothers and three sisters survive. Not his own family and relatives only, says the *Halifax Witness*, but the thousands that have benefited by his munificence towards higher education will mourn his death, and gratefully cherish the remembrance of the good that he has done.

Commissioners to General Assembly. In this issue of the PRESBYTERIAN REVIEW we publish a full list of the names of the Commissioners to the General Assembly, corrections on which shall be made from time to time should occasion arise. We understand that the ar-

rangements for billeting the commissioners are well under way and that comfortable and desirable provision will be made in every case. The committee in charge is meeting with gratifying success.

Upper Canada Tract Society. It is with pleasure we give space to the announcement that the annual meeting of the Upper Canada Tract Society will take place on Monday of next week in St. James' Square Church Toronto. Among the prominent speakers who will deliver addresses are Rev. Principal Sheraton, Rev. Messrs. Bishop and Weeks. The Society has had another prosperous year to add to its glorious record.

Rev. B. Fay Mills' New Departure. By a letter in the *Independent* the Rev. B. Fay Mills, the noted evangelist announces a change in the character of his ministry, that will astonish and grieve many that have regarded his extensive work in many cities with great interest. He proposes to enter upon the public preaching of a theory of Christian sociology, based on the assumption that the Church and the Christian are now utterly selfish; and that the gospel now needed is renunciation and self-sacrifice to save the world.

Foreign Mission Funds. The Church Treasurer's books were closed on the 30th April, and it is to be regretted that the Foreign Mission Fund closes the year with a considerable deficit. A few weeks ago an appeal was issued, stating that \$6,000 would be required by the end of the year. Notwithstanding the response of a few congregations, owing to other unexpected claims, a yet larger amount is still needed. A more explicit statement will be given next week. In order that the work of the next year may not be crippled the Executive have decided to acquaint the Church with the situation, and ask for a collection on the 24th or 31st May. It is hoped that when the Assembly meets all past claims will have been wiped out.

Moderator of Presbytery. That was an able statement by Rev. Dr. Laing at the Synod of Hamilton and London in defence of the Presbytery of Hamilton which had appointed Mr. Robert Lowry, a ruling elder, as its Moderator. He submitted four propositions. The first was that there had been no violation of the law of the church. That law stated, he observed, not that the Moderator "shall be" a minister, but "is" a minister; the cautious wording of the statement was intentional and significant; and, secondly, in any organized society, unless the constitution pronounced otherwise, every member was eligible for election to the Presidency, and there was no provision to the contrary in the law of the church. Thirdly, when a Presbytery is constituted there is strict parity between ministers and ruling elders except when functions other than those of government have to be performed. On this point Dr. Laing argued at some length, contending that a minister is really an elder who is authorized to teach. Fourthly, exceptions had occurred in the past to the use and wont of the church on this point. In opposition a strong position was maintained by Rev. Dr. McMullen. He argued that by Dr. Laing's argument there was no scriptural ground for the Presbytery itself. It was a far-reaching, radical and revolutionary change, which would destroy Presbyterianism as it now is. The new theory would result in congregationalism, or worse, for in the latter form of church government the minister is Chairman, while by the theory advanced by the Presbytery of Hamilton the minister would be nowhere. The question went simpliciter to the General Assembly.