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Notes of the Week.

A protest has been signed by several of the leading members of Great James' Street Presbyterian Church, Derry, against the use of unfermented wine in the Lord's Supper, which they describe as "a source of dangerous error," and say they "refuse to believe that the great and good men of the past were in any way the moral or intellectual inferiors of those who propound the new and startling view that to partake of any substance containing alcohol is morally wrong." The matter has been referred to the Presbytery.

By the time this issue reaches our readers, Sir Oliver Mowat, according to his arrangements for sailing from Britain, will be nearing Canada. The whole country, of all shades of politics, will be glad to welcome the veteran Premier and will welcome him with tenfold more gladness because it has pleased God so to bless, to the restoration of his health, rest and travel, that he is able to give the report: "My friends here say they never saw me looking better." All will wish that the health he has gained he may long retain to be used in the service of his Country, and especially of the Province of Ontario.

Admirers of Mr. J. M. Barrie's books will sympathise with the popular novelist in the double bereavement which befell him lately. His mother and his eldest sister died within three days of each other, and with startling suddenness. To his mother Barrie owes much. She was a woman of strong character and deep religious nature. Her maiden name, Ogilvy, suggested to Barrie the *nom de plume* of "Gavin Ogilvy," under which some of his earliest sketches were published. Mrs. Barrie was originally an "Auld Licht," and was steeped in their traditions. It was from her lips that the future novelist, when a boy, heard those incidents of the Kirriemuir church life which he has given to the world in "Auld Licht Idylls" and "A Window in Thrums." To her they were folk-lore of a past generation; he made them literature.

The now far-famed Keswick Convention was this year attended by larger numbers than ever. Its most prominent feature was the addresses delivered by the well-known Rev. Andrew Murray, from the Cape, from whom we, in this city, have just had such a refreshing visit. There seems to be no doubt that with prolonged experience the general body of the teaching respecting the Christian life, associated with this Convention, has been freeing itself from features that excited the distrust of many earnest Christians, and by a more comprehensive agreement with Scripture has been gaining in solidity and spiritual influence. These qualities appear to have been more marked this year than ever. The week following the Convention was given to the Student's Conference, the accounts of which reveal a movement of remarkable promise in its world-wide contact with educated youth. "I will pour forth of My Spirit, and your young men shall see visions."

The London Missionary Society has just celebrated its founding exactly a hundred years ago. Many will give thanks on its behalf. Its splendid record of world-wide labours is the joy of the whole Church of Christ, and all friends of missions will pray for a growing blessing upon its labours in the years to come. Although mainly supported by Congregationalists, it maintains a Catholic basis, both as regards support and direction at home, and the organization of native churches abroad. Presbyterians are united to it by ties of sacred memory and present interest. They

have furnished many of its most eminent missionaries, and from the beginning of its history many of their members and congregations have yielded to it a generous support. At the invitation of the Society, the chairman and secretary of the U. P. Foreign Mission Board have been appointed to represent that body at the Convention to be held in London during Founders' Week, from the 21st to the 27th ult. The Centenary Fund now amounts to upwards of £67,000.

Cardinal Vaughan has again been showing, as he has not seldom done already, how far inferior he is to the late Cardinal Manning in shrewd, practical, far-seeing wisdom. At the Roman Catholic Conference, held in Bristol, England, last week, he declared that no basis of reunion is possible which does not admit the authority of the Pope to teach and govern the whole church. This is a frank notification to High Churchmen that reunion means uniting with the Roman Catholic Church and nothing else, just as Anglicans in this country show Presbyterians, Methodists and all else that what they understand by the union they talk so much of, but practice so little, is going bodily over to what they are pleased to call "the Church." The Cardinal graciously added that he did not look for the submission of the English people as a body to the Pope, but expected that it would come by the slow process of individual conversions. This interpretation of the Pope's recent letter on church unity can hardly be comforting to those who seek a reunion of the Catholic and English churches.

When upwards of six months ago the health of Rev. W. T. Herridge, B.D., of Ottawa, completely gave away much anxiety was felt by all his friends, and a great sense of relief when the doctors gave the assurance that six months of absolute rest would restore him to full strength and vigor. Six months have come and gone, and after visiting the Bermudas, the West India Islands, crossing the Atlantic, and travelling and resting, when disposed to do so, in England and Scotland; in the latter country visiting Haddo House, Lord Aberdeen's ancestral home, Bridge of Weir, in Renfrewshire, he again, a short time ago, reached Ottawa, thoroughly recuperated to the gratification of all his friends, and to the delight of his congregation. A number of his leading members and other friends welcomed him and Mrs. Herridge, who had joined him in Scotland, on their arrival in Ottawa. On the Sabbath following his arrival he occupied his own pulpit at both services. He was greeted with unusually large congregations, including beside the regular attendants of St. Andrew's, many visitors from other city churches. Both his manner and his speech gave evidence of the life and vigor which has made his pulpit utterances among the most noted of the Capital.

Rev. James Chalmers, the well-known New Guinea missionary and explorer, has just been presented with the freedom of the Royal burgh of Inverary, his native town, in recognition of "his career as a missionary and his eminent services in the cause of civilisation and the spread of the Gospel among the heathen." Twenty-nine years have elapsed since a similar ceremony took place, the last recipient of the freedom being the Marquis of Lorne, who then came of age. The distinction becomes the greater by reason of its rarity. In replying to the eulogistic speeches made by the town clerk and provost, Mr. Chalmers said he had had many honors in his life-time. He had been initiated into the tribes of New Guinea, and received by them as a brother. He had also had a recognition of his work as an explorer—although he had never claimed to be an explorer; his object had always been to be considered a Christian missionary—a bringer of real civilisation to savage

and cannibal tribes. After the most important of his travels his services were recognised by the Geographical Society of Germany. Then followed recognition by the various societies of the Australasian colonies. When he returned to Great Britain nine years ago, the Royal Geographical Society did him the honor of presenting its diploma—which was also held by their great countryman, Dr. Livingstone—and of making him an honorary member. But, considering even all these things from societies, literary and scientific, nothing gave him greater pleasure than the act which had been done that day in making him a free burgess of Inverary.

No Governor-General of Canada has ever won for himself a warmer place in the affections of our people than Lord Dufferin. His perfect affability, courtesy and grace of manner, and kindness of disposition equalled by Lady Dufferin's, gained them hosts of warm friends, while his conspicuous ability in counsel, and brilliancy as an orator and writer, have made Canadians proud of him; at the same time that his services to the country, both while in the country and since, have earned our gratitude. He is now in his seventieth year, and after a long and illustrious career is, it is understood, desirous of retiring from the arena where he has so long been a commanding figure. Complications in Europe, which appear just now to be thickening, may delay somewhat his enjoyment of well earned rest, which all Canadians will unite in wishing he may be spared some years to enjoy. A city contemporary, the *Mail and Empire*, says truly:

His career has been long and splendid; no man since Talleyrand has had such qualifications for diplomacy. His experience of it has very greatly transcended that of the famous Frenchman. India was the seat of Lord Dufferin's greatest activities, and his most splendid achievements. The period of his Viceroyalty, 1884 to 1889, witnessed the solution of some of the most complicated and serious problems that have grown out of British administration in India. To him more than to any other man before or since was due the settlement on a comparatively satisfactory basis of the land tenure in a country where they are as various and multiform as its religious beliefs. To this absolutely important task, Dufferin brought all the experience gained during many years of active participation in the discussion of Irish agrarian questions. The resemblance between these questions and similar problems in India was not lost upon him.

The Rev. Charles Chiniquy, or, as we like to call him, and as he well deserves to be called, Father Chiniquy, although in his 87th year, and exposed to danger by doing so, on a recent Sunday visited the city of Quebec. He preached three times in a church in which, at each service, there were at least 450 persons present. The preacher was in good form, full of vigor, and most kindly in his treatment of his compatriots. A French sermon in the morning, in the afternoon a Bible-reading, a sermon in English in the evening was a good day's work for the venerable veteran. At the close of the morning service there was a great crowd awaiting the appearance of the Rev. gentleman on the street, and as he walked arm in arm with the pastor of the church to his lodging, the crowd followed anxious to get a glimpse of the wonderful old man, Pere Chiniquy. There was no noise, no insult, but kindly treatment. So also in the afternoon the behaviour of the audience was all that could be desired, and the preacher was listened to with great attention. At the close, the conduct of those who had gathered on the street was of a different character, the police had allowed the mob to gather, and as the old gentleman walked home on the arm of Rev. D. Tait, escorted by the Rev. Mr. Bruneau, from five to six hundred hoodlums followed, screeching and whistling and uttering curses, and making the air hideous. In no other city in Canada, it may be safely said, would the police allow such conduct without making arrests. It is the Mayor's duty to see that the police on such an occasion do their duty, and to preserve the name of Quebec from being a by-word and reproach.