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## Notes of the Week.

AT an ordination in the north of Ireland, Dr. Magill, Cork, uncle of the newly-ordained pastor, in responding to the sentiment "The General Assembly," said a comparison of the state of their Church now with what it was fifty years ago would provoke astonishment. A better system of education existed now, and young ministers, as a rule, were superior to those of the past. He believed that with such education as was now provided their ministers should excel those of the English and Scotch pulpits.

THE deputation representing the governing body of the Presbyterian Church in Ireland, and consisting of the Rev. Dr. Brown and Mr. Huey, J. P., waited upon the Chief Secretary at the Irish office recently in support of the claims of the Rev. R. J. Lynd, Moderator of the General Assembly, as a candidate for the Presidency of the Queen's College, Belfast. Mr. Balfour received the deputation very cordially, and intimated that the representations of the deputation would have his most careful consideration. The successor of Dr. Porter will, it is thought be either Dr. Murphy, Dr. Hamilton, or Dr. Todd Martin.

A COUNTRY clergyman once gave Mr. Bright a lift in his conveyance, not knowing who he was. The talk turned on a speech delivered by Mr. Bright the previous day. The clergyman, in ignorance of the identity of his companion, denounced the orator, and expressed a wish to shoot him. Before they parted the clergyman invited Mr. Bright to his service at church next day. Mr. Bright went, and heard a sermon on his own speech. At the end of the service he thanked the preacher for his able sermon, and went away. No sooner had he gone than the clergyman was informed that his hearer was John Bright. The astonished preacher confessed to having insulted him unwittingly on the previous day, and expressed his intention of apologizing at once.

A SECOND Canadian convention of the Christian Alliance, it is announced will be held in Toronto, May 5 to 8 inclusive. The presence of a number of persons prominent in this movement, among them Dr. A. Simpson, of New York, is expected. The prospectus says: The Christian Alliance, like the Bible Society, or the Evangelical Alliance, is not in any sense an ecclesiastical organization; but it is a fraternal union of believers in cordial harmony with all evangelical Christians; and its great object is to bear united testimony to these four great truths of the Gospel of Christ: 1. Salvation through Christ for all who believe. 2. Sanctification of life and walk through Christ's indwelling, for all who fully yield themselves to Him. 3. Divine Healing through the name of Jesus for those who believe and obey Him. 4. Christ's Personal and Premillennial Coming.

ANGLO-SCOT in the *Presbyterian Messenger* says: The tide of emigration from Ireland has commenced this spring to flow in an increased volume. Extra steamers are being put on by all the companies. This is affecting the numerical strength of all the religious denominations, and the whole population is now under five millions. Within the last twenty years the Roman Catholics have lost 544,374; the Episcopalian Protestants, 53,783; and the Presbyterians, 52,557. During this period the Roman Catholics had fallen from 77.69 per cent. of the population, to 76.54 per cent., while Protestant Episcopalians had increased from 11.96 to 12.36 per cent., and Presbyterians from 9.02 to 9.01 per cent. Taking these statistics, which are given by the Rev. John Healy, LL.D., of Kells, the outlook for Protestantism in Ireland is hopeful rather than otherwise. Amid the turmoil which has been produced by politicians, it is well to be calm and remember "the Lord reigneth." "There is a Providence that shapes our ends, rough-hew them as we will."

ANOTHER illustration says the *Christian Leader*, of the scandalous waste of time and money, not to

speak of the disorganization of congregations, that is occasioned by the procedure in the matter of calls is afforded by the case of the call of Keppochhill Free Church, Glasgow, to Mr. Smith of Dufftown. Six commissioners travelled all the way from Glasgow to Banffshire to hear that worthy pre-millennarian say, "No!" If we are to judge of the length of life by the time that the Scottish Churches take to effect even trifling reforms we make a deplorable mistake in singing, "Threescore and ten years do sum up our days and years; we see." The year of that psalm must be interpreted as we now interpret the day of the first chapter of Genesis—an unknown period of time. While Assemblies and Presbyteries are battledore-and-shuttlecocking overtures on the subject during the next dozen years, it may be well for congregations to take a hint from the M'Crie-Roxburgh people and make their own procedure. Is it too much to expect that another Mr. Mackay may be found, who shall act in the sensible, manly and business-like way that characterized the Glasgow minister's refusal of the Edinburgh call?

ACCORDING to *Le Canada Ecclesiastique* the Company of Jesus possesses in Canada fourteen establishments, containing 230 members. Of these all but sixteen are natives of Canada. The entire number of the religious belonging to the order is 12,070, distributed in twenty-five provinces all over the world. The superior-general in Canada is the Rev. Father Hamel, S.J. The general of the Order, who resides in the mother house at Rome, is the Very Rev. Antoine Marie Anderledy. The provincial house in Canada was founded in 1842 by the Rev. Father Martin, S.J., first rector of the institution. His five colleagues were Fathers Pierre Chazelle, Remi Tellier, Paul Luiset, Joseph Hanipaux and Dominique Duranquet. In the diocese of Montreal there are establishments in the city of Montreal, St. Mary's College, residence of the Immaculate Conception, and at Sault-au-Recollet. In the diocese of Quebec there is one establishment in the provincial capital. In Three Rivers there is one, and in the diocese of Ottawa there is one at St. Ignace de Nominingue. In the diocese of Hamilton there is one at Guelph. In the diocese of Peterboro' there are six: Wickwemikong, Manitoulin Island, Sault Ste. Marie, Garden River, Fort William, Sudbury and Port Arthur. In the diocese of St. Boniface there is a college, founded by Mgr. Tache, and served by seventeen religious, with Father Hypolite Lory, S.J., at its head.

THE forces of modern civilization, as well as direct Christian influence are having a palpable effect on Mormonism. Constant efforts in many lands to secure recruits for the Accidental counterpart of Mohammedanism fail to arrest its numerical decadence. The president of the Latter Day Saints, at their recent Conference, finds that after all these years the number of adherents of the Joseph Smith doctrine of polygamy is but 153,911, and of these nearly 50,000 are children under eight years of age. Besides, as the young men grow up, they leave the territory and go in search of fresh fields. To keep the faithful Mormons in good spirits, the president indulges in prophecy, and relieves the gloom of the immediate outlook by predicting a future, when Mormonism will be the universal religion. Unsympathetic Gentiles may venture to prophesy that president Taylor, the present race of Mormons and Mormonism itself will have become extinct long before the future he pretends to see becomes the present. By the way, what about the Mormons in our own Canadian North-West Territory? It is hinted that they would like to live up to their doctrine of polygamy. If they attempt this, it is time to tell them that it must not be. What with the Jesuits in Quebec, and the Mormons in the North-West, freedom-loving Canadians need to be on the alert.

SPEAKING at the opening of a sale of work in connection with St. Matthew's Church, Edinburgh, Mrs. Burnett-Smith (Annie S. Swan), the accomplished novelist, remarked that the very fact that a desire for new churches existed, and that money was forthcoming for their support, was a hopeful sign of the times. She had no sympathy with those

pessimists who said that the old days were better than these, and she hoped that they would agree with her that there never were more glorious days than those in which they lived. Not only were they surrounded on every hand by the bounties of God; but a broad spirit of brotherly kindness and charity was leavening not only the Christian Church, but the whole mass of society. There never was a time when religious questions were so occupying the minds of men, or when that interest was of such a healthy and religious kind. There was a desire abroad for individual conviction and individual choice. The speaker did not know whether it was happily for the ministers or not, but in these days the pews no longer accepted all the utterances of the pulpit without question. Criticism was good, for without it any kind of work must stagnate. Let them see to it that their criticism was kindly, and that they did not degenerate into mere carpers, whose only desire was to find fault.

THE following is from an article in the *Christian World* commenting on a grand entertainment held in Albert Hall, Kensington, in aid of a hospital fund: Out of the hall, the visitor passed into the conservatory, and noticed on his way a *Café Chantant*, under the management of the Duchess of Montrose, assisted by a dozen "Ladyships," and a dozen untitled society dames and misses. The conservatory was transformed for the occasion into a mimic Canadian scene. At one end was the Montreal Ice Castle, in canvas, and at the other an Alpine mountain, which had apparently found it necessary to emigrate. The ladies and gentlemen in attendance were dressed in blankets and fur caps. They must often have wished for a lighter costume. Thousands paid their sixpences to witness the snow-shoe races and fancy skating here held at intervals. As the snow-shoers were evidently novices at the business, and lumbered along in the most ludicrous fashion, the audience got their money's worth in fun. We were sorry to see the extent to which the gambling element was introduced. It is not pleasant to see a company of fashionable ladies and gentlemen urging visitors to start their shillings on a mimic horse race, nor yet to see young ladies imploring gentlemen, "Do have a ticket in our raffle!" It was all for a good cause," we may be told. True, but the dangerous speculative element in human nature is too easily excited to be trifled with, even for so excellent an institution as a hospital. We hope the hospital will be a great gainer by the carnival, but we would rather that the gains had been free from even the suspicion of shadiness in the means.

SINCE Mr. Kingston, of the *Daily Telegraph*, had his famous interview with the Pope a few months ago, the officials at the Vatican have been much exercised in their minds as to how they should prevent the Pope from being again "interviewed." The difficulty consists in this, that every foreigner who is a Roman Catholic may claim audience from the Pope almost as a matter of right. Foreigners are generally admitted in batches; but now and then a gentleman starts up who either claims a private audience, or who, when admitted to a public audience, begins to question the Pope. His Holiness, being a genial, talkative old gentleman, and a very liberal-minded man to boot, often says things of which the Jesuit camarilla at the Vatican strongly disapprove. These Jesuits have accordingly hit on the fine plan of making every applicant for an audience sign a card by which he (the applicant) pledges himself to "ask nothing of his Holiness," and to "publish nothing of what his Holiness may say." Unfortunately one of the first personages to whom this card was submitted for signature, about a week ago, was a Spanish grandee of the first class, the Duke d'Ossuna, who tore up the card, and announced that he would leave the Vatican at once unless an apology were given him. As the Duke d'Ossuna subscribes about \$10,000 a year to the Papal Propaganda there was a great flurry, and apologies were at once offered, with the innocent remark that as his grace had driven up to the Vatican in a cab none of the higher officials had suspected his quality. The incident was so unpleasant, however, that the "card" has been for the present dropped.