

THE CANADA PRESBYTERIAN.

VOL. 17.

TORONTO, WEDNESDAY, JUNE 6th, 1888.

No. 24.

Notes of the Week.

THE Illinois Prohibitionist Convention declared in favour of entire prohibition of the liquor traffic in all forms, of female suffrage, of a tariff for revenue only, of compulsory observance of Sunday, of arbitration as a means of settling labour troubles, and of teaching temperance in the public schools.

THE *Interior* says: The rupees are ready wherewith to found branches of the Young Men's Christian Association in India, whenever it is ascertained that a fair degree of success is likely to attend the enterprise. Should the association get a foothold in India its methods will be more than a nine-days' wonder to the natives. There is scarcely a greater contrast conceivable than between contemplative paganism and active Christianity.

THE Rev. John Hall, D.D., preached his annual sermon in the Fourth Presbyterian Church, West 34th Street, on a recent Sabbath evening before a large congregation. He depicted in an earnest and touching manner the progress and influence of religion on this continent and in other lands, and spoke of a greater observance of the Sabbath in New York and other cities of the Union, as well as in nearly every place in the Dominion of Canada.

BETWEEN apostolicity and ecclesiasticism there is not always agreement. "Let brotherly love continue" is apostolic. The following is not: A resolution is pending in the Lower House of the Convocation of Canterbury, asking the Upper House to take measures to enforce the resolutions adopted last year "to prohibit and suppress the practice of inviting dissenting ministers to take part in public services in the church, as well as accepting invitations from them to join in their services."

THE last great slave-holding power in the world, except Spain, has finally abolished the iniquity. Brazil has emancipated her slaves, over a million in number, by a decree which goes immediately into force. For this result, Dom Pedro deserves much of the credit, and in his far-off sick chamber in Milan, his heart is made very glad. But his daughter, the regent, must share with him the honour, and the people have not been far behind in their enthusiasm.

THE United Presbyterian Church in Scotland desires an endowment for a chair of practical training for the ministry in its theological college. The members of Synod are feeling their way cautiously. Professor Calderwood threw out the hint that a fine opportunity was presented to wealthy men to endow such a chair. Meantime progress is made, but with economy. The Synod resolved to appoint annually two ministers of experience as lecturers, who should receive the modest honorarium of \$250 for their services.

AT the recent meeting of the U. P. Synod in Edinburgh Mr. John Smart, S.S.C., Edinburgh, presented to the Synod a full-length portrait of Principal Cairns, painted by Mr. E. W. Lockhart, R.S.A. He said that the desire of the subscribers had been to mark the esteem in which Principal Cairns was held by the Church, their admiration of his high attainments as a scholar and a theologian, and their appreciation of what he had done for their own Church and the Church universal. Principal Cairns, who was received with quite an ovation, expressed his deepest sense of obligation to those who had conceived the idea of having his portrait painted and presented to the Synod.

A CORRESPONDENT giving an account of the proceedings of the Southern General Assembly at Baltimore says: On Saturday morning, prohibition knocked at our doors in the form of a motion offered by

Rev. J. W. Heagan, of Lafayette Presbytery, Missouri, to appoint a committee on temperance. Commissioners Brooke, of Virginia, and Monroe, of North Carolina, opposed the motion on the ground that it was uncalled for; the former saying that we might as well appoint a committee on the Ten Commandments. Rev. E. D. Washburne, of Virginia, could see no harm in defining the Assembly's position on such a vital question. It was finally disposed of by referring it to a special committee, to report to the next General Assembly.

DR. GORDON GRAY, of Rome, who was in Toronto about a year ago, in an interesting letter published in the *May Voice from Italy*, says the number of pilgrims in connection with the Pope's jubilee celebration compares unfavourably with pilgrimages of former days, when no such facilities for travelling existed as now. The pilgrims themselves go away wondering wherein the Pope's liberties are restricted, and why the semblance of imprisonment must be kept up. As to the results of the evangelical work carried forward in all parts of Italy, Dr. Gray believes that far more is being accomplished than one hears of by the ordinary channels. It is a significant fact that of the 124 engaged with Dr. Prochet in his work no fewer than seventy-four are either converts from Roman Catholicism or the children of converts. The case is typical. Gavazzi testifies that of the 1,600 members in the Free Italian Church not one is a Protestant by birth; and two important additions recently made to the staff of workers are from the ranks of the priesthood.

MOST people, says the *Scottish American*, would be greatly disposed to think that there must be something radically wrong in the organization and arrangements of the North Presbyterian Church, when they consider how disproportionately and inadequately generally its ministers are paid. From the report of that body, it appears that it has 6,436 churches. Of these, 115 pay their ministers a salary of \$5,000 or over; ninety-four pay a salary of \$3,000 and under \$5,000; eighty-two pay a salary of \$2,000 and under \$3,000; and the remaining 6,148—or ninety-five per cent. of the whole—pay \$1,800 or less, mostly less; in fact, the average salary of Presbyterian ministers in this country is under \$800, many of them receiving even less than \$500 a year. It also appears that there are 782 more churches than ministers, and yet scores of ministers are reported as being "without a charge." In these circumstances it is not surprising that last year the Relief Board had to aid 562 ministerial families, but it will surprise many that, in a Church which professes to be so rich and liberal, the average of the appropriations did not reach \$200.

WE heartily endorse what our good brother of the *Halifax Witness* suggests in the extract which follows: The Lord's supper was observed at an Assembly meeting in Hamilton a number of years ago. The proposal gave rise to a discussion about preparatory services that almost for a brief space perilled the observance. There is now no danger of a similar episode occurring. The *Witness* says. It is customary in many Church courts, such as Conventions, Synods, General Assemblies, to celebrate the Lord's supper at an early sitting. This is a sign of communion in the love, faith and service of the one Lord and Master. We hope our own General Assembly will soon venture on this innovation. We are confident the result would be helpful in many ways. It may be too late now to suggest such a service this year; but the matter might be discussed with a view to acting next year. The Presbyterians of England, the lineal descendants of the Westminster Divines, hold such a service and find it profitable. Our brethren in the United States always hold such a service. We hope therefore it will not be thought amiss if our own Assembly take the matter into serious consideration.

IN the report on Foreign Missions presented to the Presbyterian Assembly at Philadelphia, the following

passage occurs: The total receipts for the year have been \$901,180 80, making an advance upon last year of \$117,023 21. This splendid uplift along the grooves of finance is due to an increase from legacies of \$59,454, from churches, \$20,120, and from women's societies, \$46,851. As usual, the Marthas and Marys and Phebes and Tryphenas and Tryphosias of our beloved Church, to the outward boundary of our expectation, and their beautiful and deepening devotion to this cause, form one of the most significant and delightful surprises of modern missions. It is plainly the duty of the Church of God to make grateful and rejoicing recognition of this enlarging activity and liberality of women in Christ's work of redemption. Where Paul could only salute a single Urbane or Priscilla as "a helper in Christ," and here and there a single mother or sister as a "labourer in the Lord," we may greet a goodly and godly host of womanly hearts wearing the jewel of discretion while aflame with zeal, and consecrated to "woman's work for woman" the whole wide world round.

THE Toronto Woman's Christian Association has completed another year's successful effort in doing good. The fifteenth annual meeting was held in Association Hall last week, and was well attended by those taking an active interest in the work of the Association. The reports presented show a healthful state of affairs financially and in practical philanthropic work. The officers elected for the year were: Mrs. Andrew Jeffrey, president; Mrs. J. C. Gilmore, Mrs. Gzowski, Mrs. David Cowan, Mrs. Brett, Mrs. J. H. Richardson, and Mrs. J. K. McDonald, vice-presidents; Miss Buchan, recording secretary; Mrs. W. J. Davis, corresponding secretary; Mrs. H. E. Clarke, treasurer; Mrs. Gamble, Campbell, Finch, Mrs. James Campbell, Mrs. MacMurchy, Mrs. Reid, Mrs. John Harvie, Mrs. Boddy, honorary members; Mrs. Barnett, Mrs. Beard, Mrs. W. R. Brock, Mrs. Clapp, Miss Carty, Mrs. Calvert, Mrs. R. S. T. Davidson, Mrs. J. Evans, Mrs. Jarman, Miss Joseph, Mrs. W. N. Millar, Miss Morrison, Mrs. MacVicar, Mrs. T. Moore, Mrs. McMillan, Mrs. W. B. McMurrich, Mrs. Charles Poole, Mrs. Purkiss, Mrs. Robert Parker, Miss Scott, Mrs. Steele, Mrs. Torrington, Mrs. Thom, Mrs. Wood, Mrs. Walton and Mrs. Macfarlane, directresses.

THE latest phase of the papal rescript on Irish affairs seems to place the Sovereign Pontiff in a position somewhat resembling that occupied once upon a time by Balaam the son of Bosor. His Holiness was taken to curse the Nationalist movement, and he ends by giving it his mild benediction, as the following manifesto by the Irish ecclesiastical authorities plainly indicates. In obedience to the commands of the Holy See and in willing discharge of the duty thus placed upon us, we desire to put on public record that the recent decree of the Holy Office addressed to the Irish Hierarchy was intended to affect the domain of morals alone, and in no way to interfere with the politics in this country. Even this very day we have had from our Holy Father the Pope direct and unequivocal assurances of his deep and paternal interest in the temporal welfare of our country, and that, so far from intending by this decree to injure our national movements, it was the hope and purpose of his Holiness to remove those things which he judged might in the long run be obstacles to its advancement and ultimate success. With these facts thus clearly before us, apart altogether from his numerous titles to our filial affection and respect, we must warn our people against the use of any hasty or irreverent language with reference to the Sovereign Pontiff or to any of the Sacred Congregations through which he usually issues his decrees to the faithful. While expressing our deep and lasting gratitude to the leaders of the National movement for the signal services they have rendered to religion and to the country, we may deem it our duty at the same time to remind them and our flocks, as we most emphatically do, that the Roman Pontiff has an inalienable and divine right to speak with authority on all questions appertaining to faith and morals.