

interesting discussion followed the reading of these papers.

#### ROMANISM IN CANADA.

Rev. Robert F. Burns, D.D., in his paper on "Romanism in Canada," stated that the last census gives Canada a population of 4,324,810, of whom 1,791,983 are Roman Catholics, 1,300,000 French-speaking. According to numerical strength the Churches of the Dominion stand first, Roman Catholic; second, Methodist; third, Presbyterian; fourth, Episcopalian; fifth, Baptist and Congregational sixth. In the Province of Quebec the Romanists outnumber the Protestants six and a half times. For between two and three centuries the Province of Quebec was in North, what Paraguay was in South America, a favourite preserve of Rome. Throughout extensive districts scarcely a single Protestant can be found; where few and far between struggling families of Protestants are scattered, the Papal authorities are ever seeking to buy them out, that their people might dwell alone. They dread what they count a contaminating contact. There were four counties returning fourteen Protestants. In one county, which was originally settled by Scottish Highlanders, there are about fifteen Protestants to 18,000 Roman Catholics, many of them bearing familiar Scottish names and certain Scottish characteristics, but ignorant alike of the language and faith of their fathers. In Canada Romanism is virtually established, through the Canadians having no established Church. There is no spot in the British dominions except Malta where the powers that be show it so much deference. The tithe system is in force. One-fifteenth of the product of the soil has been appropriated to ecclesiastical support. Heavy additional rates are imposed for the building of churches, convents, and other ecclesiastical edifices. It has been moderately estimated that the Church of Rome in Canada must be in the enjoyment of what is equal to the revenue derivable from 65,000,000 dollars' worth of property. The Jesuits in 1871 obtained an act of incorporation which gave them the right to hold property along with the other orders. The lottery has been repeatedly pressed into their service. Romanism in Canada includes four archbishops, over a score of bishops, 1,500 priests, and a million and three-quarters of people. It is a solid compact body of vast resources, destitute of mental cultivation and independence, and sold to the highest bidder in the political shamble. Having referred to the missionary enterprises of other Protestant Churches in Canada to deal with this mass of Romanism, Dr. Burns said the Presbyterian mission, which started some fourteen years ago, had been very successful. There were seventy-three stations, with an aggregate attendance of 5000 worshippers, supplied by thirty-one missionaries, twelve of whom are ordained ministers. Dr. Burns then gave interesting statistics as to Sabbath-school and colportage work, and also as to Father Chiniquy's work.

#### SIXTH DAY.

The Rev. Professor Jean Monod, Montauban, presided at the morning meeting on the sixth day of the Council.

Principal MacVicar reported the application of the Free Church of Geneva, which was received into the membership of the Alliance.

The union of effort in the prosecution of foreign mission work, the eldership and lay help in church work, were the principal subjects considered during the morning session.

#### THE ELDERSHIP.

The Report on the Eldership was presented by

Mr. James Croil, Montreal, stated the views generally entertained respecting the Eldership, its qualifications and duties, concluding "that at the first elders were elected in nearly all the Reformed Churches annually, but in most Presbyterian Churches at the present time the tenure of office is *ad vitam aut culpam*. It is computed that the number of elders in the Presbyterian Church is not less than 100,000. The committee believe that the time has come for raising the eldership to a higher plane than it now occupies, not by flattering concessions as to their status, but by a suitable course of training that would enable them to fill the office more efficiently, not only in their own congregations, but also in the capacity of representatives, when they have to consider the welfare of the whole Church. The only practical suggestion which the committee venture to make is that provision might be made by Presby. et al., with special

reference to the instruction of the eldership, for an occasional course of lectures on the distinctive principles of Presbyterians, the practice and proceeding of ecclesiastical courts, and the government and discipline of the Church."

Rev. J. M. Gibson read an able paper on "Lay Help in Church Work," including Deacon's and Women's Work. Home Missions, Sabbath Schools and Temperance were discussed.

#### SEVENTH DAY.

The moderator of the Irish Presbyterian General Assembly, the Rev. I. Maxwell Rogers, Derry, presided at the morning meeting. After routine, and a discussion on some of the papers read, President McCosh, of Princeton, read a valuable paper on "The Place of Religion in Colleges." In concluding his paper Dr. McCosh took affectionate farewell of the Council. He was, he said, so advanced in life that it would be preposterous to expect he should continue to attend future meetings, but he trusted the Alliance would go on as it had begun. He hoped they would go on as they were doing, not only for years but for ages, for if the Presbyterian Churches did not combine they would be surpassed and out-rivalled by the Episcopal denominations. There was nothing for him now to do but to wind up his work and bid farewell, especially to the young men who in former years were students of his. He would not for a long time have such a feeling of intensity as that which he experienced in shaking the hands of those young men. When some of them came forward he had difficulty in recognizing them, but when they began to speak, and told their names, he had never felt such pleasure. He was going to Scotland in a few days to take farewell of his friends in a place where he had the privilege for sixteen years of preaching the Gospel, and then return to his adopted home, where he had to discharge three works bearing on philosophy, to which he had devoted his life, and it was his hope to lie beside the great Edwards—the greatest intellect America had produced—to sleep with him in the same graveyard, and rise together on the resurrection morning.

Papers on the "American Colleges" by Dr. Roberts, New York, and the "Popular Press," by Dr. Johnstone, Washington, Pa., who in a well timed and sensible manner spoke of the importance and responsibilities of the press, concluding with a remark that few connected with journalism will gainsay. In the Church, Conference, prayer meeting, and family there is a constant remembrance of friends and agencies that are charged with great responsibilities and exerting an important influence. But it is seldom that a prayer is offered for an editor. A teacher of teachers, he is shut off from the sympathy that is given to so many others. Christians should be thoughtful for the popular Press, and labour and pray that it may be the ally of the Church, the friend of Jesus, and the advocate of humanity.

Rev. Dr. Waters, Newark, N. J., read a paper on "Large Cities." He stated that in the large cities of America they had three methods of dealing with these classes—charitable, reformatory, and evangelistic. He gave interesting details and statistics respecting all these divisions. This work was the special care of the churches, and it was their duty to enter upon it more zealously and earnestly than they had ever done in the past, so that the great cities may yet be all won for the Master.

Rev. Wm. Johnstone, D.D., of Belfast, then read a paper on "The Duty of the Church Toward her Orphans."

A paper on "Congregational Life and Work" was read by Rev. J. Howard Nixon, Wilmington, Delaware, which was followed by an address on the same subject by Dr. John Hall, New York.

#### EIGHTH DAY.

The morning meeting of the Alliance was presided over by the Rev. John MacMillan, Hamilton, Victoria, who delivered a lengthy address on "The Australian Church."

Rev. Leon Cachet, Rotterdam, gave an interesting address in reference to the position of the Churches in Holland, where he said there were 1,600 or 1,700 congregations, the ruling of which was in the hands of nineteen men, only two of whom adhered to the Confessions of the Reformed Churches. They were engaged in a most important struggle for the truth. Three hundred of their congregations were unoccupied, and although there are some ministers to be

had, the congregations preferred waiting before they gave a call to a man who did not stand by the standards of the church. They were engaged in a great contest, but he trusted the Lord would give them the victory, though it was possible they would be thrust out. There was a great possibility that in a few years, and before the meeting of another Council, they would be thrust out, but they were not afraid and would continue to adhere to the old standards. If thrown out they believed that the Lord would provide.

Dr. Blaikie submitted a report on the better organization of the Alliance, which led to lengthened discussion, when the report, with modifications, was adopted.

The closing meeting of the Alliance took place in the evening, Dr. John Hall occupying the chair. Rev. Principal Brown delivered a stirring address on "Personal Consecration." A number of happy speeches were delivered in moving and responding to the votes of thanks with which the proceedings ended. The closing address was delivered by

Principal Cairns, who with characteristic eloquence and fervour touched on the principal incidents and work of the Council, concluding with these words: "We have enjoyed visions—not unreal—of brighter days for Ireland and for the world. More than a quarter of a century ago I stood on the top of Mangerton, above the Lakes of Killarney, to catch the prospect at sunrise. The mist was obstinate, and after waiting weary hours I was about to descend in despair. Suddenly the mist opened, and rolling up like a curtain, left that glorious sea and mountain-girded expanse from Kenmare River to Dingle Bay, with the bright lakes in the centre, at my feet. Thus we have seemed to catch a glimpse—God grant it may be an abiding one—of a brighter, happier, purer Ireland, with the living waters in the centre. From a mountain like this we must now descend and go our separate ways, striving by faith and prayer to realize our several visions, till the call reach us through grace as it has come to others—a Duff, an Adams, a Knox, a Baird, who longed to see successive meetings of this Alliance, and who have not seen them 'come up hither!' We are all unworthy of that higher fellowship; but the blood that redeems us, and the grace that calls us, can make us meet for that great inheritance. The feet of our great High Priest have touched the waters. The ark of the Covenant is in the midst of the Jordan, and it will not come up till the whole host of the ransomed—and O, that we may all be among them—not only the Caleb and the Joshua, but the Feebleminds, the Ready-to-Halts, and the Much-Afraid have passed over and entered into the promised land."

The benediction was then pronounced, and the Belfast meeting of the Pan-Presbyterian Council terminated.

THE exemption of church property from taxation is by many people considered to be unjust. The opinion is growing everywhere that all such property should bear its fair share of the public burdens. Even in the city of Quebec, where it is generally believed that ecclesiastical influence is predominant, the proposal has been made in the city council that a special water rate should be levied in future of 5 cents in the dollar on all religious and charitable institutions occupied as residence, of 3 cents on the churches, of 12½ cents on all Dominion Government property, except the Citadel and Esplanade, and of \$4,000 on the Local Government for the departmental and new Parliament buildings.

THE *Interior* says that the Mormon delusion continues to seduce its innocent and wretched victims to our country. The steamship *Arizona*, which recently arrived at New York from Liverpool, brought over 531 of these deluded persons. Northern Europe continues to feed the insatiable maw of this surprising superstition. Of this number more than 400 are said to have been Scandinavians, while only 100 were English. It is complimentary to the intelligence of the land of Knox that it contributed only six to this large number of victims to a delusion whose hierarchy continues to openly defy the laws of the United States, and whose accessions and strength are drawn almost entirely from the monarchical countries of Europe. It is a humiliating fact that political complications and interests seem to render ineffectual all measures adopted to stay this influx of persons, who, like those of this last arrival, come largely from the most ignorant and degraded classes of Sweden and Norway.