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Notes of the Week.

It is announced that a large number of Irish Presbyterian students are in attendance at Trinity College, Dublin. Since this University has opened its gates to all comers, whether Catholic or Protestant, and the honours and rewards are open for competition, many Presbyterian men are resorting to old Trinity.

AT Monaco, of all the places in the world, a new sect has been formed calling itself "The Brotherhood of the Sons of God." It has features resembling those of the Essenes of the early Christian ages, and aims at diffusing throughout the world love for one's neighbour and at bridging over the chasm which divides the rich from the poor. To reach all mankind it proposes to use Volapuk. The members abstain from tobacco, intoxicants, and animal food.

THE Rev. Alexander MacLeod, D.D., of Birkenhead, has been selected for the Moderatorship of the next English Synod, which meets in London next spring. The Board met lately in London, Principal Dykes in the chair, and by acclamation resolved to nominate Dr. MacLeod, no other name being brought forward. Dr. MacLeod was nominated for the chair three years ago, but, owing to ill health, was unable to fill the appointment. Dr. MacLeod's health has improved of late, and there is a strong desire and hope that he may now see his way to accept the nomination.

WE have no faith at all, says the *British Weekly*, in the movement against inefficient ministers as at present conducted. If anything is to be done in the way of removing men who fail to do their duty properly, a beginning ought not to be made with poor country ministers labouring under adverse conditions. It ought to be made in the highest places of the Church—let us say the New College, Edinburgh. When we see any serious proposal to deal with inefficient professors we shall begin to have some belief in the equity and in the possibility of dealing with the inefficient ministers.

WHILE the proposed union of the Congregational and Presbyterian Churches in Japan may be delayed, a new movement for union in China has been started by the Northern Presbyterian Mission there. The Synod of China has addressed a communication to the seven other Presbyterian missions asking them to enter into negotiations to unite in a single United Presbyterian Church of China. The advantages are obvious, and as the separate denominations, in the Presbyterian Alliance, have approved union in mission fields, we cannot doubt that it will be achieved in 1890 at the General Conference in Shanghai.

DR. J. A. WYLIE, in a lecture in Edinburgh, lately, affirmed that Romanists in Britain, being the subjects of a foreign king, were not citizens in the proper sense of the term and had no claim to take part in legislating for the nation. The Catholic Emancipation Act had resulted in eighty-six Romish members being sent to Parliament, and they had become masters. The first work of a new government was to make terms, not with the Queen or the nation, but with the Papish phalanx. They might see a garter round the leg of the prime minister, but if they scanned him narrowly they would see a Roman collar round his neck.

THE *Christian Leader* says: Dr. Smith, the Roman Archbishop of Edinburgh, has a tough job on hand in pleading the Queen's cause before the special commission sitting in London on the canonization of Mary Stuart. We should like to see how the Doctor contrives to get over "the blowing up" of her Majesty's spouse and the marriage with Bothwell, to say nothing of poor Rizzio. But there is no reason to expect that the Scottish archbishop will fail in securing the end on which Scottish Catholics are believed to have set their hearts, and it may be freely conceded

that the Queen of Scots is worthy of a place among the saints—of Rome.

ONE of the most useful undenominational societies in the City of Toronto, is what is now called the City Mission. In a quiet and unobtrusive manner it is steadily engaged in the good work of bringing help and encouragement to the distressed and the tempted. It directs its efforts specially against intemperance, endeavouring to rescue its victims, and help them to ways of well-doing. It recognizes that the Gospel is the one effective agency for raising the fallen and comforting the distressed. The annual meeting was recently held and the reports presented were most encouraging. The society in its management and working is entirely worthy of the confidence and support of the community.

AT a meeting of the ex Moderators of the General Assembly of the Church of Scotland, held in Edinburgh, it was resolved that the Rev. Dr. Gloag, Galashiels, should be nominated for the Moderatorship of next General Assembly. The Rev. Doctor was ordained forty years ago, and has been a keen upholder of the Church of Scotland both on the platform and in pamphlets. He has also written a number of theological treatises. Dr. Gloag is married to a sister of Dr. Marshall Lang, Glasgow. He is a native of Perth. At a private meeting held at the close of the Free Church Assembly Commission it was unanimously agreed, on motion of Principal Rainy, that the Rev. John Laird, Cupar Fife, be appointed Moderator for next year. Dr. Laird is about seventy-five years of age. He commenced his ministry in the Church of Scotland as second minister of Arbroath, where for many years he laboured with great success, and was afterwards presented to the parish of Inverkeilor. Later on he was translated to Montrose, whence he went to his present charge.

IN the November number of the *Theological Review*, among several important articles by theological specialists, there appears a very practical one by a layman. Mr. Taylor Innes writes on the coming creed-revision in the Free Church. He urges that in this matter "there should be no hurry, and there need be no delay:" and he refuses to say which of the various proposals—change of formula, excision from creed, added Declaration, or new creed altogether—should be adopted. All of them, he announces, have their partisans, and all of them should be brought immediately before the Presbyteries of the Church that they may be sifted and weighed at leisure. The grounds for seeking such remedies, however, he states explicitly as follows: 1. The Confession has some things not true. 2. It has others antiquated in form, and therefore foreign to our lips and disingenuous in utterance. 3. Even where true, it is unwarrantably detailed and enlarged, and so excludes men whom we know we ought to admit—whose exclusion therefore is not unfortunate merely, but dishonest.

A GIFT of \$5,000,000 to found a mechanical school for boys is announced from Philadelphia. It is made by Mr. I. V. Williamson, who has had the matter under consideration for some time. Mr. Williamson, being over eighty years of age, has relinquished the carrying out of his plan to a board of trustees, who will fix the site, erect the buildings, and conduct the entire administration of the institution. The details of the plan upon which Mr. Williamson has been busy for nearly two years are not yet known, but it is understood that the one aim of the school will be to turn out proficient mechanics. Carpentering, blacksmithing, and many other mechanical trades will be taught. It is inferred that Mr. Williamson will, if necessary, enlarge his gift of \$5,000,000. That is the minimum sum. The location has not yet been decided upon, but it is understood that the donor favours Philadelphia. The first published outline of the plan stated that it was Mr. Williamson's design to accommodate several hundred white boys and instruct them in a useful mechanical trade. Mr. Gowen, who drew the legal

papers, and Mr. Townsend, one of the trustees, say that no discrimination against the coloured race is in the deed of gift. Mr. Gowen broadly acquits Mr. Williamson of ever contemplating "any distinction of colour, race or creed in the admission of scholars to the institution."

AN extract from a New York religious journal on Annexation is given on this page. Here is one from Chicago. The *Interior* says: The annexation of Canada is a scheme which originated over two hundred years ago, and General Wolf did annex it. But the large French element of the Dominion was not of revolutionary stuff in revolutionary times. If Canada had been Yankee instead of French, the whole block of American colonies would have hung together in 1776, and the United States would have extended from Mobile to Grinnell Land, and onward to *stella polaris*. But the "French wedge" divided the union. At various times of the century the annexation of Canada has come into discussion, and now it is on again; but the French wedge is larger and sharper than ever. The people of the United States would like very well to own the country between Dakota and Alaska—originally mostly Scotch settlers—but not many are anxious for the French-Canadians. They are thoroughly French and intensely clannish. We refused Cuba and Hayti because they are Spanish and African. The absorption of the British North-West is a future certainty. There is no antagonism of race or nationality. The bounds of reciprocal interest are not put in tension in any way. The American system of States would enable the union to be formed without any change in the institutions or laws—indeed, the same law-books are now authority on both sides of the line. Under such circumstances it is impossible that the annoying barrier of custom houses should long be allowed to stand. Our Dakota is very restive under a territorial government. Manitoba will not consent to a territorial government in perpetuity. The United States would not admit Mexico if it were to petition unannouncedly for admission, because there could be no real union. But the union with our British neighbours north is already real, and the separation is arbitrary and artificial.

THE New York *Independent*, which this week has completed the fortieth year of its existence, and continues to be one of the best religious papers published on this or any other continent, has this to say on Canadian Annexation. If anybody on this side of the border talks about forcing Canada into political union with the United States, it can be set down as a part of the roaring and gilly fun of flippant speakers. We have never heard or seen a suggestion of this sort from a single serious speaker or writer. The attitude generally in the United States to the matter is that union will be welcomed from a general sense of its advantage to both countries, yet with a certain question whether this country is not already as large as is good for its own sake. Our friends in Canada may be assured that there is absolutely no such enthusiasm for union as would allow any sensible man to think of putting the least pressure on Canada to secure it. It is the general belief here that we can stand alone so much better than Canada can that the advantages of union would be on her side rather than ours. It is, however, clear to every thinking man that the union on equal terms of this country and the Dominion would add greatly to the strength and glory of both. The whole English-speaking continent thus joined in union would give the promise of power and influence unequalled by any other nation in the world, and there would be a great development, we believe, of the northern territory, whose resources and possibilities are yet unknown. If there is some silly bluster on the subject on this side of the line, it is more than matched by the bluster of some Canadians. It is not a question to be settled by sentiment, but by clearly studying the advantages or disadvantages of the proposed union. It seems clear to us that a line of custom-houses drawn through field and forest across a continent is not conducive to agreeable intercourse, or prosperity of trade, or diffusion of population.