

Notes of the Week.

ENGLISH reformers and martyrs seem to be largely represented among the Irish commonalty. Professor Tyndall's father was an Ulster policeman, but the professor claims to be a descendant of Tyndale the Reformer. The lately deceased Dr. McCoy, editor of the *Indian Witness*, was born in Ireland; but though his parents belonged to the humbler ranks of society, his mother's name was Latimer (which he assumed after he had grown to man's estate in America), and he claimed to be through her a direct descendant of the martyr.

THE Sustentation Fund Committee of the Free Church of Scotland have unanimously resolved to recommend the ensuing General Assembly to appoint Rev. Dr. Andrew Melville, of Glasgow, to the office of Sustentation Fund Secretary. The unanimous opinion of the Committee should carry great weight. For the Chair of New Testament Exegesis in the New College, Edinburgh, rendered vacant by the death of Professor Smeaton, the names of Dr. Marcus Dods, Professor Salmond, Aberdeen; Mr. Stalker and Mr. Patrick, Kirkintilloch, are mentioned. Some are proposing to transfer Dr. A. B. Davidson from the Hebrew to the Greek Chair, and to get Professor Elmslie as a successor to Dr. Davidson.

DR. JAMES BLACK, who will be the next Moderator of the United Presbyterian Synod, was ordained over the congregation at Urr in 1854, and ten years later was elected colleague to the late Dr. Robson of Wellington Street, Glasgow, of which congregation he is now sole pastor. The membership is 1,043, and the total income last year was \$30,020. Four years ago the congregation removed to the new church at University Avenue, the cathedral of the denomination. The cost of this magnificent edifice, including the site, was upwards of \$120,000, all of which has been paid. Every sitting has been let from the opening of the church.

THE *Christian World* remarks that all men must admire the tenacity with which Bishop Wordsworth, of St. Andrew's, preaches the doctrine of union between Scottish Presbyterianism and Episcopacy. As the preacher at the University commemoration service in St. Giles', Edinburgh, he had a splendid opportunity to reiterate this doctrine; and he made admirable use of it. Never, however, did mortal man undertake a more hopeless mission than that which Dr. Wordsworth has prosecuted with such enthusiastic faith all these years. Apart from the fact that Scottish Episcopacy has absolutely nothing in ancient history to recommend it to Scotsmen, the manner in which its modern representatives insist upon making the form of Church government a matter of dogmatism is absolutely fatal to any hope of union. Scottish Episcopacy has always leaned toward High Churchism, and never more so than at present.

It is a healthy sign, says the *Christian Leader*, that there is something like a political revolt in the constituencies when a member's moral reputation is damaged. The members for Chelsea and St. Austell were both Liberals, and of high rank in their party; the former was defeated by a Conservative, in spite of a strong traditional hold on the electorate; the latter's resignation was followed by an increase in the Conservative poll, though the seat was retained. The members for Kennington and Rochester were both Conservatives; both have been replaced by Liberals. It is impossible not to credit these revulsions in part to a very natural indignation at the dishonour cast upon the constituencies by their representatives. Each party has been weakened by the defalcations and alleged misdeeds of its members. This is as it should be, for there is no maxim more pernicious than that personal morality has nothing to do with political service.

A BAPTIST writing to our Chicago contemporary says: A writer in the *Interior* recently said: "No minister could now preach the sermons of Jonathan Edwards and get a call to any Presbyterian Church in the United States." The *Western Recorder*, the Baptist paper of Kentucky, which has probably the

largest circulation of any southern paper of that denomination, last fall published in full Jonathan Edwards' sermon on "a sinner in the hands of an angry God." Its subscribers were so much delighted with the sermon, that the demand for extra copies far exceeded the supply. Then there was a call upon the paper to republish the sermon. It complied, publishing a very large edition, and that was soon exhausted also. Presbyterians are generally supposed to be as staunch in the oldest doctrine as are Baptists, and would no doubt have been as delighted as were they, had a Presbyterian paper published a sermon of Jonathan Edwards.

OSTER from the temporal sovereignty, the Papacy is struggling desperately to maintain its influence by a vigorous propagandism. Since 1870 the number of ecclesiastical seminaries—that is, training colleges for priests—in Rome has increased from five to forty-one, the houses of the religious orders have increased from twenty-two to 128; while the schools managed wholly by priests, friars, and monks have risen from nine to 117. The eighteenth annual report of the Free Italian Church and the Evangelical schools belonging to this church show that the bitterest opposition to the nascent Protestantism is being encountered from the priests, who do not scruple to employ every weapon of intimidation, bribery, and misrepresentation. Yet in Rome itself, within sight from windows of the Pope's apartments, there is a flourishing school of twenty-four teachers and 801 scholars. As if it were a plague spot, this school is shut in by a cordon of seventeen papal schools. Other Evangelical schools are making progress in Florence, Naples, Turin, Venice, and Leghorn. Protestants travelling in Italy are cordially invited to visit them.

THERE is a Church of England School in Burslem Wesleyan Circuit, says an English contemporary, that has a catechism all to itself. Some of the questions and answers reveal a capacity for humour in the author probably unsuspected by himself. We quote the following: Do not Dissenting ministers call themselves Reverends, and do they not sometimes assume very clerical attire? Yes. But you may dress up and call yourself Queen Victoria. Will that make you queen? No. Then how are we to know who is a real clergyman? We must be satisfied that he has been ordained and commissioned by the Catholic Church. When you move from one parish to another, the first inquiry you should make should be—Where is the church and who is the priest of it? Many kind friends will ask you to go to chapel, but you must say no. Not long ago, says Mr. Charles H. Gough, writing to the *Methodist Times*, the author of the catechism told the children that it was as great a sin for Church people to go to Dissenting chapels as for the Children of Israel to mix with idolaters. All pupil teachers in this Church school, which is partly supported out of the public taxes, are compelled to subscribe to this precious catechism.

THE *Christian Leader*, Glasgow, takes the following view of the Quebec Jesuit Estates Act: Sir J. Macdonald, the Canadian premier, by his action in reference to the Quebec Jesuit Bill, has turned his back upon the principle which he himself laid down six years ago, that "all Provincial bills should be disallowed if they affected general interests." The constitutional point seems to us not to be limited in its application to the Dominion. Canada is a part of the Protestant empire of Great Britain. Is the mother country to allow legislation in any part of her dominions that not only endows the Jesuits, but actually places the administration of public funds in the hands of the Pope? Merely to put this question seems to us to answer it. Some of the best men in Canada are saying that if the recent action of the Ottawa legislature is homologated by the Queen, then it may become necessary to seek annexation to the United States, in order to escape the rule of the Jesuits and the Pope. There is something for us in the old country to do in this matter. We do not, in the meantime, venture to say what; but that it is the British constitution as well as that of the Dominion, which is being infringed by the Quebec Jesuit Estates Bill does not admit of a doubt.

AN English contemporary thus quizzes the learned examination papers framed to test the average pupil's proficiency: If any one has the courage to face the depths of his own ignorance, let him possess himself of the collection of examination papers on "General Knowledge," compiled by Mr. Stedman. He will realize how far his own standard of information is below that expected of the ordinary schoolboy. Not every one has numbered the legs of the spider, and fewer still can "account for the shape of birds eggs," or "explain why crabs walk sideways." The statesman and philosopher in his teens is called upon to give the causes of the decay of nations, and to pronounce whether England is decaying. To answer the question, Is lying ever justifiable, and if so, under what circumstances? one had needs be something of a casuist. And what an agglomeration of knowledge is required to explain the following: The Danish Burghs, the Foul Raid, the Day of the Spurs, the Black Death, the King of Bourges, the Winter King, a bed of justice, a joyous entrance, patriarchal theory of government, Caesarism, social compact, communism! Yet the modern schoolboy is not ordinarily a person of dazzling intellect.

A MOVEMENT has been started at St. Anne's, Kankakee, Illinois, to observe the eightieth birthday of Father Chiniquy, which falls on the 30th of July, 1889. The movement, though begun at the scene of the indefatigable Protestant champion's lengthened labours, trials and triumphs, is by no means confined to that locality. His friends in Britain and Australia have intimated their desire to assist. There can be no misgiving as to the propriety of recognizing in some worthy manner the self-denying services rendered, and the intrepid moral courage displayed by this war-scarred veteran, who has unflinchingly fought a good fight for so many years. His many friends throughout Canada will, we are persuaded, gladly assist in making the demonstration as great a success as the most ardent of them can desire. For their information the following from a circular recently issued is appended: At a meeting of citizens of St. Anne, to organize for the purpose of this demonstration, R. J. Lucide Boudreau was selected as president, and Mr. Moses Chartier, vice-president; Mr. James H. Peterson, was elected treasurer; and Mr. Stephen R. Moore, secretary. Communications may be addressed to Rev. P. Boudreau, St. Anne, Ill., or to the secretary at Kankakee, Ill. Memorial funds will be directed to the treasurer at St. Anne.

A GLASGOW contemporary says: The constitutional party in the Free Church has lost the last of its most influential leaders, and the Scottish Church one of its most pious and accomplished scholars of the old orthodox type, by the sudden and quite unexpected death of Prof. Smeaton, of Edinburgh, who passed away on a recent Sabbath morning in his seventy-fifth year. During the past winter he appeared to be in more vigorous health than he had enjoyed for some time; and on Sabbath week he had preached in Dr. Goold's pulpit. Heart-disease was the cause of death. As a student, even in that brilliant band which included McCheyne and the Bonars, before the most pronounced evangelicalism had ceased to be connected with learning, he was distinguished for his scholarship; and the promise of his early days was amply fulfilled by his admirable treatise on the Atonement and his Cunningham lectures on the "Doctrine of the Holy Spirit," the latter the first of the series to which it belongs that passed into a second edition. In 1839 he became the first minister of the Quoad Sacra Church, of Morningside, whence he was shortly translated to Falkland, where he laboured till the Disruption. In 1843 he became the first minister of the Free Church at Auchterarder; in 1850 he was appointed a professor at Aberdeen; and in 1857 he was translated to the Chair of New Testament Exegesis in the New College at Edinburgh, an office he has held ever since. Though strongly opposed to the Union movement and the Disestablishment agitation, and still more perhaps to the opinions of Dr. Robertson Smith, he was not one of the fighting men of his party, finding his chief delight in simple Gospel preaching and quiet study. Dr. Smeaton's personal influence for good upon the students is making itself felt in many a pulpit to-day.