

THE CANADA PRESBYTERIAN.

VOL. 10.

TORONTO, WEDNESDAY, NOVEMBER 15th, 1882.

No. 46.

NOTES OF THE WEEK.

THERE is good reason for believing that a Sunday-closing Bill for England will be included amongst the legislative proposals of the Government for next session. Mr. Gladstone is said to be alive to the anomaly of having Sunday-closing in three portions of the United Kingdom, and not in the fourth.

THE executive of the Woman's Missionary Association in connection with the Presbyterian Church of England are greatly encouraged by the manner in which auxiliaries are being formed in the various congregations throughout the Church. At a meeting of the Association in London last month another lady was appointed to proceed to China to labour among the women of that empire.

REPORTS from France show that the harvest is almost everywhere above the average. No serious deficiency has occurred in any quarter. In every country in Europe, except, perhaps, in Spain, the labours of the husbandman have been crowned with success. Throughout this continent the crops are marvellously abundant, both in our own land and in the United States, where the total yield of wheat exceeds five hundred million bushels, and the corn crop will reach nearly two billions. Such abundance calls for devout and grateful acknowledgments to the Lord of the harvest.

A RECENT lady traveller in the East tells of her visit to the Girls' Orphanage in Nazareth, the early home of Jesus, an institution established many years ago by a Christian society in London. There she heard the children singing sweetly the well-known hymn, "Jesus of Nazareth Passeth By;" and she says that they were "sure the words were all meant for them." This is another illustration of the far-reaching power of a popular hymn. The hymn in question was first published in the "Sunday School Times," eighteen years ago. Since then it has encircled the world with its strains of plaintive pleading, and it is a new power to-day in the earthly home of Him whom it sings.

THE drinking habits of English women are terrible. These habits are described by a writer in the "Manchester Guardian," England, from which we take the following: "Having lately returned from America, where a drunken person in the street is a *rara avis*, and where women are never seen drinking in the saloons with men, except in the most depraved places, I perhaps notice it more than those who, living here, have got accustomed to the sight. In Manchester, I see with horror and disgust that it is a common sight, and one to be seen at any hour of day or night; and in our public and crowded thoroughfares women and girls—mere children—may frequently be seen reeling through the streets, fouling the air with profanity and obscenity. It is a frightful state of things, and ought to be looked into and remedied by the law. I can assure you that, though not very squeamish, having lived out west among desperadoes and diggers many years, I shivered with horror and loathing to hear the frightful and obscene language indulged in by these young girls—all unchecked by barmen or master. Can nothing be done to prevent this? No wonder that the Bishop of Manchester should be deeply moved by this sad state of society in the great manufacturing city of England."

REV. JOSEPH COOK was requested by the Free-thinkers in Melbourne to meet Mr. Thomas Walker in open discussion. Mr. Cook declines such work for the following reasons: "First.—Freethought, Spiritualism, and Infidelity in general, in America, England, and India, and, as far as I know, in Australia, are notoriously connected with schemes for the propagation of immorality. Several of the prominent agitators in support of infidelity and freethought have been sent to jail for distributing infamous publications

through the mails. No decent man can consent to appear on the same platform with the representatives of enterprises that have a debasing effect on the public mind. Secondly—I am not open to challenges of which the evident object is to advertise infidelity. Thirdly.—Not an unoccupied nor an unengaged hour is left open to me in Australia. Fourthly.—When infidels of any kind issue a book that goes through ten editions in ten years, at a dollar a copy, I will reply to it. I have a right to offer this challenge, for several of the volumes of the 'Boston Monday Lectures' have gone through ten editions in five years. Fifthly.—Infidels can put their written inquiries, if they choose, into the box at my free question-box lectures."

LAST year a gentleman gave the Lord's Day Observance Society a sum of £200, to be divided in prizes for sermons supporting the principles of the Society. Twenty prizes of £10 each were offered, and for these 696 manuscripts were sent in last September in competition. The work of adjudication was undertaken by twenty-one eminent clergymen, who, after much labour, have intimated their award. Eight of the prize sermons are written by Scotchmen, the others being all by English ministers. Dr. Grant, of St. John's Established Church, Dundee, has gained a prize for a sermon on "The Original Institution of the Sabbath," and another sermon which he sent in was awarded honourable mention. The Rev. James Smith, Free Church, Tarland, Aberdeenshire, has gained two prizes; the Rev. Matthew Hutchinson, Afton Free Church, New Cumnock, Ayrshire, has gained two prizes; the Rev. William Ingram, Free Church, Rothiemay, Huntly, has gained one prize; the Rev. George Wallace, St. John's Free Church, Hamilton, has gained one prize; and the Rev. Thomas Pitt, Wesleyan minister, Alexandria, Dumbar-ton, has gained one prize. Of the English prize sermons, ten are by clergymen of the Church of England, and two by clergymen of the Wesleyan Church. The prize sermons are to be published in a volume.

THE endowment of Knox College was considered at a meeting of the representatives of the Presbyterian Church throughout Ontario held at Knox College, Toronto, on the 31st ult. Since the Union of the Presbyterian Churches in Canada, the three Colleges—Knox, Queen's, and McGill—have been supported by a common fund, and it has proved insufficient. McGill and Queen's have each been pushing their independent endowment schemes, and it is considered that the time is now ripe for a movement to be made in favour of Knox. Principal Caven said that the debt, now amounted to \$11,340. Knox, he said, was to receive \$10,000 of the \$19,000 which was supposed to be raised in support of the three; but as only \$15,970 had been raised, only \$8,426 went to Knox. All that was asked, said the Principal, was to put Knox College on a footing with the other two with respect to an independent endowment. A general discussion took place, from which it was plain that the necessity of further endowment was fully recognised. Speeches in favour of the movement were made by Rev. Dr. Cochrane, Mr. James Walker, Hamilton, Dr. Macdonald, Hamilton, Rev. Dr. King, Rev. G. Bruce, Mr. Adamson, Rev. Mr. Wallace, Rev. Mr. Parsons, Mr. W. Alexander, and Rev. Dr. Reid; and it was resolved that \$200,000 should be raised, payable in two years.

SPEAKING at Mildmay, London, the other day, Mrs. Booth, wife of General Booth, said: "We have been standing on our dignity too long. Shame on us! and I take it to myself as much as I charge it to others. We have held out our hands from an eminence, while whole generations have gone to perdition, instead of coming down and following our Master. Who are we, that we cannot stoop as well as He; that we cannot go after these poor crowds as He went? Who are we, that we cannot eat with publicans and sinners, as they accused Him of doing? Who are we, that we cannot take the poor, fallen women by the hand? He let her wash His feet with

her tears and wipe them with the hair of her head. We shall never make any appreciable impression upon these people till we follow His example. We must come down and do it. A lady said to me, 'I have not got the power.' 'Then,' I said, 'go into your closet, and down on your face till you get it.' What is the power needed for this work? The Holy Ghost—the baptism of Pentecost. Pentecost is all you want. Go into your closet, strip off your finery, strip off your jewellery, give up your wine and tobacco, and go on your face before God, and say: 'Lord, I have made a clean sweep. I have cleansed my hands and purified my heart, by my intention and consecration. Now, Holy Ghost, come and fill me,' and He will fill you, and you will get up a new man, a new woman, as Peter and John did at the Pentecost.

ARCHDEACON DUNBAR has at length completed his arrangements for restoring to London on a more magnificent and gorgeous scale the grand and ornate musical services for which he lost his license from the Bishop of London. Driven from all regular ecclesiastical edifices, he has taken not a theatre, as was first intended, but the Portland Bazaar, between Langham Place and Great Portland street. Here, in the largest building attainable anywhere, capable of seating some 7,000 or 8,000 people, he has commenced his peculiar rites, naming the edifice "The Church of the Holy Apostles." It is intended that sixty surpliced choristers shall sing the most elaborate services that were ever heard in a church at which an Anglican minister officiated. The surpliced choir will be assisted by another choir of 100 voices, and by a full band of brass, string, drum, and harp. The body of the church will be lighted by an enormous silver gilt cross with four arms, the extremities of each arm containing a red-coloured lantern, illuminated by the electric light. Costly pictures will be upon the walls—one an enormous "Nativity," by Paul Veronese. There will be daily service with a quartette choir, an elaborate service on Saturday nights, and on Sundays the clash and clang of every instrument heard in an orchestra. In the morning grand masses will be sung in their entirety, and in the evening oratorios will be given. Such is the grand scheme for the new musical church, with Mr. John Cheshire as leader of the orchestra, Miss Jessie Boyd as prima donna, and the best operatic singers for the evening performances.

TEN years ago the Rev. D. Miller, of the Scotch Presbyterian Church, finding that from 7,000 to 8,000 English speaking sailors annually visited Genoa, and that it was almost impossible to get any of these to leave their ships and attend a place of worship on shore, resolved to put forth an effort to bring these men under the power of the Gospel. He accordingly purchased an old hulk, and had it fitted out as a floating chapel. The experiment was from the first a success, and every year the attendance at the "Bethel" continued to increase, until it became too small for the growing requirements of the work. Two years ago the old hulk became too frail for repairs, and was condemned to be broken up by the harbour authorities. It was then resolved to build a new seaman's chapel that should be sufficiently large for all the departments of this mission. In order to accomplish this Mr. Miller succeeded in obtaining the Christmas collection of the Sabbath school children in connection with the Free Church of Scotland, which amounted to about \$4,000; subscriptions for \$1,585 from ship-owners and others, and a donation of \$5,000 from Lady Harriet Scott Bentinck. With these funds a floating church, named "Caledonia," was built, and on the first Sunday of this year was opened for public worship. Everything connected with this vessel gives the greatest satisfaction, so that captains who have sailed round the world pronounce it the finest seaman's chapel afloat. It is fully three times larger than the old "Bethel," but the average attendance is also three times larger than it was ten years ago, and instead of 7,000 men, as was reported in 1872, the total number of sailors who visited Genoa last year under the American and British flags was 17,734.