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Notes of the Week.

Dr. Parker, conducting anniversary services at Birmingham a short time ago, read his text, and then asked if it had been heard by everybody in the building. Cries of 'No' came from the other end of the church, and the doctor repeated the text in a voice that made the farthest off man hear without the slightest difficulty. No more useful innovation was ever introduced in public worship.

Great and general indignation is expressed in the press of the United States, at the release by Governor Altgeld, of Illinois, of the anarchists who, seven years ago, were condemned to imprisonment for life, for the murder of a policeman by the explosion of a bomb, during what is known as the Haymarket Riot. Several of the gang were hung at the time. The plea, after the lapse of years, is put forth that the trial was not fair; that the judge was partial, the evidence insufficient, and the jurors corrupt—the contentions of the anarchist party from the first, and possibly the opinions of the executive who liberated these fiends and set them loose again upon the world.

The last of the arguments in the prolonged, but most interesting and important, Behring Sea case, has been closed. The decision will now be awaited with great interest, not only by those more immediately concerned, but over the whole civilized world. Whatever it may be, it will doubtless be loyally accepted by both nations. The settlement of so grave and delicate an international question by arbitration, instead of an appeal to the sword, marks another triumph of the more rational, humane, and just method of settling international disputes, which it may be hoped the spread of intelligence, and, above all, of the principles of the Gospel of peace will one day make universal.

The growth of the Christian Endeavour movement has been phenomenal. The statistics tell the story most pointedly and briefly. They are as follows:

	Societies	Members
In 1881	2	68
In 1882	7	481
In 1883	56	2,890
In 1884	159	8,905
In 1885	253	10,946
In 1886	850	50,000
In 1887	2,314	140,000
In 1888	4,879	310,000
In 1889	7,672	485,000
In 1890	11,013	660,000
In 1891	16,241	1,008,980
In 1892	21,080	1,370,200
In 1893	23,565	1,413,900

The question naturally presents itself. What shall the future be? Perhaps the great success of the movement is one of its chief sources of danger. This fact was in the mind of one of the speakers at the opening session of this year's convention, when he pointed out the great danger of placing too much reliance on the human side of the work—thorough organization, and the enthusiasm of numbers.

Professor Orr delivered the opening address of the summer session to St. Cuthbert's Y.M.C.A., Edinburgh, when he declared that if theology kept true to its basis, there could not but come to be a great and growing measure of essential agreement, while there would also be of like necessity great development and change in the living forms by which the truth was expressed. In its course through the minds of men, theology was necessarily coloured by the ideas and tendencies which ruled in their minds. Evolution was an idea which had laid

hold upon the age with a fascination which was in danger of becoming a superstition. But science was already beginning to distinguish between Evolution and Darwinism, and to recognize that Evolution admitted of new starting-points, and did not invariably proceed by insensible modifications. What was true and proved in evolution was not incompatible with anything in Christianity.

A large and enthusiastic gathering of the church and congregation of the Metropolitan Tabernacle, London, was held lately, to bid farewell to Dr. J. A. Spurgeon, the retiring pastor, and to Dr. Pierson. Valuable and identically similar testimonials were presented to both gentlemen. Words of warm gratitude, and high appreciation of the services rendered by both the brethren to the church, in the case of Dr. Spurgeon, extending over twenty-five years, were spoken, and appropriately and feelingly responded to. The hope was expressed that the way might be opened for the return of Dr. Pierson, not for a brief period only, but for a permanency. Dr. Spurgeon, in acknowledging the gifts, said his twenty-five years' connection with the church, and with his brother, who had such a 'wonderful career,' was a grand quarter of a century. They had never altered each other's plans, but worked together, not as two, but as one. His association with the church, come what would, could never be forgotten.

Rev. J. G. Greenhough, in his address as warden of Midland College, said the modern pulpit could only be filled effectively by men—men, not millinery; men, not unsexed priests; men, not sacerdotal puppets; men, not starched and be-surprised functionaries. The age was becoming more and more impatient of mere officialism, and answered its pretensions in its ex cathedra utterances with a polite sneer. The priest and the parson, as apart from the mental and spiritual force of the man, were being gradually relegated to the region of fossils and antiquated curiosities, and the most orthodox ordination would fail to invest with authority those whose own sterling manhood could not win it. If a man had a real message to deliver, he would be heard, but if he had only a staff of office to show he would be treated as if he were an insignificant member of humbugdom. What was wanted was the man, who, without affectation, with deep, broad sympathy, could speak the things of God to his fellowmen.

It will be news to most of our readers that on the 29th of June last, at the Brompton Oratory, at the suggestion, and by the desire of the Pope, the realm of England was dedicated to the Virgin Mary, the "Mother of God," and placed under the patronage of St. Peter, the Prince of the Apostles. In the forenoon, a Pontifical High Mass was celebrated, and in the evening there were Pontifical Vespers, and an act of Consecration to St. Peter. "We cannot," says the Catholic Register, "bring back those days of faith. But we can arouse our own faith, and, at the bidding of the Holy Father, renew and enlarge our love and service of the Queen of Virgins, in public and private, in great things and in small, consecrating to her our lives and our actions, and as far as lies in our power, putting her once more in her place as the country's Sovereign Protector." The Protestant Alliance has issued a protest pointing out the idolatrous and blasphemous character of the so-called consecration to the Virgin.

There died at Palo Alto, California, on the 20th June, Senator Leland Stanford, of the United States. Out of an estate valued at \$35,000,000, he founded Stanford University, and besides left at his death at its disposal, \$5,000,000. At eighteen years of age he made enough by clearing forest land to educate himself and enter upon the legal profession. A change of circumstances led him to enter upon mercantile pursuits with the result, so far as wealth is concerned, above stated. As one would expect, he was a many-sided and strong man. Though his own religious views and principles were like those of so many whose youth has been spent amid unfavorable surroundings, somewhat indefinite, yet through the influence of a good woman whom he had for his wife, he was led to apply a portion of his great fortune to the higher uses of mankind, under conditions favorable to Christianity, in the founding of the university which bears his name, in memory of an only son. He showed his wisdom in making his endowments and benefactions during his lifetime, when he could personally supervise the execution of his trusts and see that they were not improperly diverted.

Our Governor General, Lord Derby, has now finished his term of office among us, and returned to England. The quiet, undemonstrative manner comparatively, in which this has been done, is a striking illustration of the orderly procedure of the Government of our country. His official life has been of a very uniform, plain, and unpretentious character, but not the less useful and beneficial. Nothing but kind words and good feeling towards Lord and Lady Derby are heard on all hands, and they have been pleased to speak kindly of Canada, and of their treatment in it in their high position. This is as all would wish it. The Earl and Countess of Aberdeen come to take the place of those who have just gone, bearing a very high reputation for all the virtues which can be reasonably expected as qualifications to fill with honour to themselves, to the sovereign, and to the people of Canada, the duties of their high office. When they arrive among us, they will undoubtedly, as the representatives of Her Majesty, and for their own sakes, meet with a welcome which will demonstrate the loyalty of Canadians, and be an inspiration and help to them in the performance of the very varied, and often delicate duties which their high station imposes upon them.

Sir William McKinnon, Bart, died in London, on the 22nd ult., at the age of seventy. He was one of those men who, in a quiet way, leave their mark upon their country. From being a poor Campbelltown boy, he began business there, but early in life went to India to join his friend, the late Robert Mackenzie, with whom he founded the firm of McKinnon, Mackenzie, and Co. He was the founder of the British India Steamship Co., than which no other, perhaps, has a greater tonnage afloat. In 1878 he secured concessions in Africa, of a territory embracing 590,000 square miles, which, however, had to be abandoned because the Ministry of the day could not see their way to sanction it. Later on, he founded the British East Africa Co. He was created a Baronet in 1889. He was a consistent and liberal supporter of the Free Church. Belonging to the constitutional party, he was opposed to the Declaratory Act. By some he was thought ecclesiastically narrow, but like a business man, he regarded subscription to a creed as something to be honourably adhered to, and to be interpreted in the sense originally intended. He established a fund for retired Indian missionaries, which was not to be exclusively confined to the Free Church, and his latest missionary enterprise, was the founding of the East Africa Scottish Mission, which is industrial, medical, educational, and religious, but not denominational.

PULPIT, PRESS AND PLATFORM.

Ram's Horn: Every man will die disappointed who does nothing to make the world brighter and better.

Dr. John Hall: The best way for a man to get out of a lowly position, is to be conspicuously effective in it.

President Grover Cleveland: "No matter what I do, no matter what Congress may do, the only power that can raise the Indian, is the power of Christianity."

Drummond: I wonder why it is we are not all kinder than we are. How easily it is done. How instantaneously it acts. How infallibly it is remembered.

Cumming: As a fountain finds its expression in overflowing, as a river in rushing to the infinite main, as trees bursting into life, and blossom in the spring-tide, so God feels it His joy to give liberally, and to give all we can ask, or think, or desire for Christ's sake.

Bishop Baldwin: The so-called higher critics ask me to give up the Word of God. Before I do, may this hand wither and this tongue become mute. To give up my faith in Moses as a man of God, to turn from Isaiah, Jeremiah, Ezekiel and Daniel, to give it to men who were just but a day ago absolutely ignorant, were to prefer a burning taper rushlight to the light of a thousand suns together as typifying the word of truth.

Canadian Baptist: From the moral point of view, what virtuous parents do not already realize how hard it is to bring up their children in the way in which they should go, amidst the allurements and temptations of city life? Let all such seriously ask themselves whether the running of Sunday cars to all the various places of resort within reach, will tend to lessen or increase their great burden of anxiety and responsibility. We speak as to wise men. Judge ye.

James Martineau: He who will persistently follow his highest impulses and convictions, who will trust only these amidst noisier claims, and constrain himself to go with them alike in their faintness and their might, shall not find his struggle everlasting; his wrestlings shall become fewer and less terrible; the hand of God, so dim to him, and doubtful at the first, shall in the end be the only thing that is clear and sure; his best shall be his strongest, too.

Central Presbyterian: To have a prejudice against doctrine, is to have a prejudice against the way of salvation; it is to have a prejudice against the truth as it is in Jesus, who died to redeem us from sin, and to purify us unto himself; it is to have a prejudice against the Holy Ghost who is the sanctifier and comforter of God's people; it is to have a prejudice against faith, and justification, and pardon, and adoption, and sanctification. It is a prejudice that would set aside the teachings of Christ and His apostles, and open the way for all manner of unbelief. It is a prejudice which would stop the child of God from saying: "I believe in God the Father almighty, maker of heaven and earth, and in Jesus Christ His only Son, our Lord; I believe in the Holy Ghost; the holy Catholic Church; the communion of saints; the forgiveness of sins; the resurrection of the body, and the life everlasting."