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Notes of the Week.

Referring to the decision of the Cabinet on the disallowance question, *Minerve* says: "It is useless to try and make believe that the Cabinet was divided on the disallowance question, that such a Minister voted on one side, and that another gave a different vote. Having made enquiries, to settle the question once for all, we are authorized to say that all the Ministers agreed on the fact that the ordinance could not be disallowed on the ground of unconstitutionality. This refusal to disallow in no way prevents the interested parties from having recourse to the courts to demand the protection which they may expect from them."

The Christian Press Association is the name of a society just organized by the Roman Catholic authorities in this country. Among the names of the founders we notice those of Mgr. Satolli, Rt. Rev. Bernard O'Reilly, LL.D., Rev. Sebastian Smith, D.D., and Rev. John Talbot Smith, a former editor of the *New York Catholic Review*. Rev. Jas. L. Meagher, formerly a parish priest at Cazenovia, in the diocese of Syracuse, N. Y., has been appointed to establish a publishing house in connection with the work of the society. A monthly paper has already been started in behalf of the association which is warmly endorsed by Cardinal Gibbons.

For the purpose of Bible distribution the city of New York has been divided into one hundred districts. Every house to which access could be had was carefully canvassed, the greater part of the work being done in the "tenement-house" districts. Ten months were required to complete this canvass. The record shows the following results: 35,790 houses were visited; the number of families actually seen and spoken to in these houses were 171,570, of these 81,638 were Roman Catholic, 29,029 were Jewish, and 60,903 Protestant. Of the latter, 5,410 were found to be without a copy of the scriptures in their homes, and have been furnished with them in any language needed. Seven hundred and ninety-five families were nominally Protestant, but so great was their antagonism to the Bible that they would not accept it on any condition.

All the world—or at least all the Christian world—has heard of the Fulton Street prayer meeting, which was born September 23, 1857. It owed its existence to one devoted man, Jeremiah C. Lanphier, who was first employed in June of that year "to visit in the neighborhood, gather children into the Sunday School, and invite persons to the services" of the fine old North Dutch Church that stood on the northwest corner of Fulton and William Streets. Mr. Lanphier was bent on doing the people good in that quarter, and so he magnified his office, and the result was the Fulton Street daily prayer meeting, the influence of which has been felt all over the world. Not a young man when he enlisted in this service, Mr. Lanphier's health has yet been unbroken, with a single exception in 1891, for the thirty-six years of his service. He now retires in consequence of age and lessening strength, to an honored repose.

It is much to be regretted that President Cleveland, whose record as a public man has been in many respects so praiseworthy and having such antecedents as he has, should do anything to offend the Christian sentiment and principle of the nation which has raised him to be its head, and by his example help to break down one of the great bulwarks which guards all that is best and most worth preserving in the land, viz., the Sabbath. The *Christian Instructor* thus refers to a holiday which the President took lately, "President Cleveland is off from Washington on a travelling tour on the coast of North Carolina. He probably needed a respite from his arduous labors and possibly may have been glad to be, for a short time even, away from the discordant state of affairs in Congress. The country will not object to his taking this per-

iod for rest and change, but our Christian people cannot but feel grieved that he began his journey, apparently without the least necessity, in the middle of the Sabbath. It was a bad example to set before the nation."

The Senate Committee on Foreign Relations, which has been for some weeks taking testimony relating to Hawaiian affairs, presented their report on Monday of last week. A majority of the committee only signed it. By this majority the position is taken that the Queen Liliuokalani was responsible for the revolutionary movement by attempting to overthrow the Constitution, and that Minister Stevens was justified in his early recognition of the Provisional Government, but they condemn him for having declared a protectorate and raised the United States flag over the Government building in Honolulu. They say, however, that "no actual harm resulted from this unauthorized act, but as a precedent it is not to be considered as being justified." The report is considerably mixed, and it is difficult in short space to give a clear statement of all the views presented. What the Senate will do with the report remains to be seen.

The *Pacific Methodist Advocate* has this to say of the Midwinter Fair now being held in San Francisco: "The Midwinter Fair which was formally opened on the 27th inst., is not such an entertainment as we can recommend our people on this coast or elsewhere to patronize. We speak advisedly when we say that the tendency of the whole thing is to insult the Christian and moral sense of California, and to sink in the moral scale a city which already bears a name too deeply tinged with shame, and too much spoken against in the Christian world. We wish it were possible to speak more kindly of an enterprise which once promised somewhat of benefit to this State; but conscience impels us to speak in disparagement. We also advise our brethren of the ministry, and our church papers throughout the connection, against being entrapped into even a quasi-endorsement of the Fair. It has no sympathy with the best Christian sentiment in San Francisco."

On Sunday evening, the 4th inst., at Knox Church, Winnipeg, in the course of his sermon, Dr. Duval referred to the retirement of Mr. Gladstone. He said the British Premier was not beloved because he had a profound intellect or great literary culture; not that he was a master of Greek, or a good theologian; was well acquainted with scientific pursuits or was a far-sighted statesman; not that he was possessed of any one of these qualities, for many others could say the same, but because he had them all. This was why the multitudes delighted to follow him in crowds with waving hats and uplifted shouts of admiration. Gladstone was a man who, when 19 years of age, made an unquestioned espousal of the cause of God, believing that such was for the well-being of the people. He began early in life to pursue the study of the Holy Scripture, which he has always continued, and it was for these reasons that the people bow before him and say "Long live the Grand Old Man."

A new department of instruction has been established in Iowa College, at Grinnel, Iowa. It is the establishment of a chair designated as the "Professorship of Applied Christianity." Mrs. E. D. Rand, of Burlington, Iowa, founded the chair, and Rev. Dr. George Herron, of Burlington, has been elected to fill the professorship. Dr. Herron is a well-known writer, being the author of "The Message of Jesus to Men of Wealth," and other works. The Bible will be the chief text-book, and the application of Christ's teaching to the industrial, political and social conditions of modern life, will be the chief subjects taught. This is said to be the first professorship of the kind in America, and probably in the world. It should not long be the only one. Every theological seminary in our country should have such a chair, well manned. Dogmatic and polemic theology are far less important

now than they were in former belligerent times. Practical Christianity, however, in its application to relieve the physical as well as the religious wants of men, is the greatest need of the people and duty of the church at the present day.

Much interest has centred in the Christian Endeavor Work in Life Saving Stations, and at the International Convention in Montreal, Canada, an advanced movement was made by adding the Light Houses and Light Ships to the work; also including the United Kingdom of Great Britain in the field of operation. Christian Endeavor Societies, located near stations or light houses are recommended to conduct appropriate services for the crews and also furnish comfort bags, books, magazines; papers, mits, mufflers, wristlets, socks, yarn caps and the like, for the comfort of the surfmen. The life savers of the world are the bravest of men, and continually hazard their lives for others; they guard twenty thousand miles or more of dangerous coasts and have rescued more than a million people from shipwreck. As the most of them are isolated from home and friends, it is highly fitting that worldwide sympathy should be extended to them, also to the men connected with the light houses and light ships, upon whom vessels freighted with precious lives depend for safety.

The Essex Hall Year-Book, just published, is referred to in some quarters as showing the progress of Unitarianism, because there is an increase of nine places of worship in the United Kingdom in 1893. Now, it is rather curious that concurrent with this publication there appears in *The Christian Life and Unitarian Herald*, for the first week of this month, a list, compiled in 1819 by Rev. George Harris, of the Unitarian congregations then existing in Great Britain. Mr. Harris considered "Unitarianism the only religion that can become universal," and now, after seventy-five years, we can judge how far it has fulfilled the compiler's anticipations in the approach to universality. According to Mr. Harris, there were then 291 congregations in England. We find by the year-book there are now 275, or 16 the other way after 75 years; and the present number is due to the increase in the larger cities, such as London, Manchester, etc. The conclusion of the whole matter is, that with an increase of nine congregations in 1893, the denomination is still some 20 congregations short in Great Britain of what it was 75 years ago; so that we are forced to the conclusion that for it universality is not within measurable distance.

The Rev. Mr. Hogg, of Winnipeg, has been on a visit to the city of New York, and in a chatty letter to the *Winnipeg Tribune* delivers his mind with respect to some of the preachers of that great city in a way not very complimentary to them. Speaking of an evangelistic meeting at which a number of prominent clergymen took part, he says: "What was said at that meeting would not give the listener a very exalted idea of the kind of preaching to which New York and Brooklyn audiences have to listen. Mr. Needham told of Jonah, fleeing from the presence of the Lord, rather than preach the preaching that the Lord bade him. The veteran city missionary, Dr. Mingen, supplemented the remarks of Mr. Needham by saying that there must be an awful lot of Jonahs, for the pulpits are filled with men who preach on every conceivable theme but the special one for which they hold their commission. The keynote of his address was of the saddest nature possible. He seems to think that the Spirit of God had either departed from the churches, or that the churches were not equal to the needs of the city. For himself, he said, 'he had tried everything to awaken interest from a brass band to a popular preacher, but had utterly failed to win the people.' He saw no hope for the city in any such appliances, it was lost, unless the Spirit of God came down upon the churches in a new Pentecost, and there was no hope of this, unless the pulpits were manned by men who made the gospel their one absorbing theme."