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Notes of the Week.

THE *Catholic Standard*, in an editorial on "The Religious Outlook in the United States," says Evangelical Protestantism "is rapidly becoming extinct." There is just as much truth in this assertion, and no more, says the *New York Independent*, than there would be in the statement that the United States is rapidly becoming a desert.

AT the thirty-third annual meeting of the Scottish Auxiliary of the Chinese Mission of the Presbyterian Church of England, the report contained the following statistics. Communicants in the five centres of Amoy, Swatow, Hak-Ka, Formosa and Singapore at December 31, 1886, 3,553; children baptized in 1886, 186; total baptized children, 1,962; membership under suspension, 208, total membership, adults and children, 5,778, number of stations, 106; native agents, ninety-eight, theological students, forty-six, native contributions over £1,200. The income of the auxiliary for the year had been £2,603 2s. 5d.

CARDINAL TASCHEREAU has again felt impelled to condemn the Knights of Labour. On this question the American and Canadian Cardinals are not in accord. Cardinal Gibbons has taken a tolerant attitude in relation to the body of organized labour while his Canadian confrere has on two occasions given expression to his hostility. The ground he takes is that good Catholics ought not to belong to an oath-bound society. Another illustration of altered circumstances. The Knight of Labour has to take an oath, so has the Jesuit. The inference is plain that what is wrong in the first instance is perfectly right in the latter.

MR MOODY has begun a series of evangelistic meetings in Louisville, Ky, in a tabernacle erected specially for the purpose at a cost of \$10,000. All the denominations are united in the work, and great good may be expected. It is to be regretted that there is a danger of the colour question interfering again with the harmony of Mr Moody's meetings in the South, as a number of coloured pastors have published a protest against the programme which calls for separate meetings for Negroes. There is no occasion for separate meetings. So long as both races are equal before the law they ought to be in the Church.

THE Rev. Jonathan Goforth has made an appeal for a fund to help to relieve the destitution caused by the awful calamity in Honan, China, by the overflow of the Hoangho. He is correct in his opinion, that as the bearer of material help, he would ensure a cordial welcome as a Christian missionary. In any case, the relief of distress is both humane and Christian, irrespective of subsidiary motives. The charity so eloquently commended by the apostle, vaunteth not itself, nor seeketh its own. For Christ's sake and that of humanity is always sufficient motive for the alleviation of distress. It is therefore hoped that Mr. Goforth's appeal will evoke a generous response.

THE first number of a new volume of the *Canadian Independent* has made its appearance. The Rev. John Burton, who edited it for the past six years, has retired from the editorial chair. During that time he has done excellent work, which is generously acknowledged in a resolution adopted by the directors of the Congregational Publishing Co. Though still the much-appreciated pastor of the Northern Congregational Church, Toronto, Mr. Burton has withdrawn from the membership of the Union. The Rev. W. Wye Smith, of Newmarket, a gentleman who has made valuable contributions to Canadian literature, has undertaken the editorial management of the *Independent*. In his hands it will maintain its former prestige.

THE *Christian Leader* says Too long has the selfish type of the Christian prevailed in the Church,

if the contradiction may be allowed. Did Jesus, when He contrasted the Samaritan with the priest and Levite, pictorially set forth a time when religion in its best form would be found outside the temple, when Christ Himself, with His charity, would for the most part find a true home outside professional and even professed Christianity? It ought to be an impressive sign to us that atheistic and semi-atheistic societies arise in these days to act the part of the good Samaritan, in the hope of doing something better than the Christian Church is doing, or thinks of doing, for the relief of those suffering half-dead millions who have borne the burden of their toil and misery so long, and upon the whole so patiently. Strange, that Christ's word to His Church to-day should be, "Go, and do thou likewise."

If there was reason a few weeks ago to expect that the breach between Dr. McGlynn and his ecclesiastical superior was in a fair way of being healed, there is no such expectation now. Monsignor Preston had preached to an audience in the New York Cathedral the doctrine that good Catholics should take their politics as well as their religion from the Pope. Before a large and enthusiastic audience the excommunicated priest made a powerful reply. Not only did he show that Papal interference in political affairs in different countries had been serious blunders, but that even in religious matters, the occupant of the Papal throne was not always infallible. He claimed freedom of conscience as well as the complete severance of Church and State, and in bitter invective inveighed against the fulsome adulation of the Pope during these Jubilee weeks. The most significant thing is the enthusiasm with which his remarks were received by a Roman Catholic audience.

At the visit of John I. Sullivan to Great Britain has raised a degree of enthusiasm in behalf of pugilism, it is gratifying to see that there are many ready yet to raise a vigorous protest against the apotheosis of brutality. Here is how our Glasgow contemporary, the *Christian Leader*, voices its indignation. The crowds of debased gamblers who are to be seen even in the large towns of Scotland, rushing with feverish eagerness for the evening paper containing the results of the latest races, have too clearly indicated the monstrous growth of a paganism among the broadcloth population, quite as loathsome in its moral aspect as that of the slums. But we were hardly prepared for the information that the brutal champion of the American prize-ring was received in Edinburgh with almost as much enthusiasm as if he had been his friend the Prince of Wales, and that "the first of two fistic exhibitions," given in the same hall where Professor Henry Drummond and other evangelists often preach the Gospel, was actually attended by nearly 2,000 people, each of whom had paid from 1s. to 5s. for admission. This in the city of John Knox in the closing days of 1887.

THE London correspondent of a Scotch paper says Many people go to church on Christmas Day who are rarely to be seen there at any other season of the year. Special services are given in nearly all churches and chapels, though it is the High Anglican Churches which, as a rule, turn the season to the greatest account. These High Churches are particularly well decorated, and the singing of hymns and carols is delightful. The writer went one forenoon to the City Temple, with the prospect of hearing what Dr. Parker had to say for America and himself on his return to this country, but it turned out that Dr. Parker does not resume his ministerial labours till February. The pulpit was occupied by Professor Elmslie, who had a huge congregation. Many Southerners have sympathized with the gossiping Pepys when he complained that a Scot preached "most tediously," but that could not be said of Professor Elmslie. The congregation looked as if they would have liked him to go on much longer. And yet the sermon was quite simple—only the "old story" told in a matter-of-fact style, which was very touching. The same

Congregational pulpit was occupied at night by another talented Presbyterian, Dr. Thain Davidson.

PROFESSOR WOODROW, who was ousted from his chair in the Theological Seminary in Columbia, S. C., on account of his teachings on evolution, has continued as professor in the University of South Carolina. According to a special despatch to the *New York Tribune*, one of the inducements offered to the students of the seminary is that they can attend the lectures of the university professors. Says the despatch Some of the seminary students applied to Dr. Woodrow for private instruction. He refused. They then matriculated in the university in order to hear Dr. Woodrow's lectures, which he could not prevent. When the seminary faculty ascertained this a boycott was determined upon. The students were visited and told that attendance upon Dr. Woodrow's lectures was injuring the seminary, that outside friends would withhold contributions, that the support of those who persisted in attending would be cut off; and that the attendance upon the lectures of Dr. Woodrow was in direct opposition to the will of the Church. The boycott was for a time complete, but some of the seminary students have informed the faculty that they propose to continue attending the Woodrow lectures. No other action has been taken by the faculty.

IN his paper for the Scottish Geographical Society, the *British Weekly* remarks, Sir Francis de Winton touched on many of the subjects covered by that name of vastness, Central Africa. There are from fifty to a hundred millions of "free-living, work-hating, fairly contented people" within the tropic zone, and amongst them representatives of half a dozen European nations, whose civilization is largely an affair of doing trade with simple races and overreaching them. What the result will be a century or so hence is indeed, as the ex-administrator of the Congo Free State said, "a very grave question," and the "welding" of which he spoke before there can be "a useful mass" of population is terrible to think of. To look at an immense region on the eve of such a tremendous change in its destiny is surely to be impressed with the fact that the sanctifying force of Christianity is necessary if "development" in Africa is not to be the progress of a Juggernaut car. What a task awaits the home Churches! For Islam, Sir Francis has nothing to say, except that it is an easy religion for the African to adopt, and that in this newly-opened field the historic battle between Crescent and Cross will have to be fought out. "A tide of Mohammedan invasion is rapidly setting in from the north and from the east," and Mohammedanism, as Dr. Felkin said, if it has a mission, is bent on slave making.

IN explanation of the philanthropic work in which she is engaged, Lady Dufferin writes to a Montreal lady. She earnestly commends female medical missions. The following paragraph occurs. The male doctor is only admitted in extreme cases, and even when the patient is in danger his examination of her condition is made under the most unsatisfactory circumstances and must often be practically useless, while for those who suffer merely from ill health, as distinguished from an illness, there is no help at all. We do, therefore, most earnestly desire to increase the number of female doctors in India, to instruct native women, educating them as doctors, midwives and sick nurses, to open lying-in hospitals and female wards, and we are making decided progress, though we have not nearly enough money for so great an object, and we have great difficulties to contend with. The £50,000 to which you allude are far from being collected; but I feel sure as time goes on the people of the country will take more and more interest in the work and every year will see the question of providing medical relief for women taken up with more determination and with ever increasing success. Any expression of interest and sympathy coming from Canada is especially grateful to me and I desire to thank you sincerely for your letter.