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Notes of the Week.

For the first time in the history of the Presbyterian Church in the United States a layman (Judge Lapsley) has been elected to preside over the General Assembly of the Southern Presbyterian Church. Also, for the first time, a woman has been sent to the Cumberland Presbyterian General Assembly as a Commissioner; her credentials were accepted by a special committee.

What a stinging rebuke has the In-anta Eulalia administered to the World's Fair Directory: Commander Davis, who has charge of the travelling arrangements, opens his letter of instructions to Mrs. Potter Palmer regarding the social usages to be followed in Chicago as follows: "Out of consideration for American customs and the objection in this country to travelling on Sunday, her Royal Highness will leave for Chicago on Monday, instead of on Sunday, as previously arranged." Think of it! A Spanish Princess scrupulously observes the customs which the American Directory ruthlessly trample under foot.

President Patton recently said: "It seems to me that American Christianity is about to pass through a severe ordeal. It may be a ten years' conflict, it may be a thirty years' war; but it is a conflict in which all Christian churches are concerned. The war will come. It is not amendment, it is not revision, it is not restatement, it is revolution that we shall have to face. The issue will be joined by and by on the essential truth of a miraculous and God-given revelation; and then we must be ready to fight, and if need be to die, in defence of the blood-bought truths of a common salvation." Dr. Patton is no alarmist; he is one of the most sober and sagacious seers of this country.

At a meeting of the Board of Directors of Union Theological Seminary, it was decided by a unanimous vote that the Rev. Dr. Charles A. Briggs should continue his work in the department of Biblical History as hitherto. It was also stated by Mr. Ezra M. Kingsley, secretary of the seminary, that the directors decided to make special provision that none of the students of Union Seminary shall suffer from the restrictions which have been put upon the Presbyterian Board of Education by the General Assembly. Mr. Kingsley was asked if he would make any further statement of the plans and purposes of the Directors. He said: "No; we feel that our best policy now is silence. Let others talk, if they desire."

Referring to the recent secessions from the Church in the Highlands, in Dingwall Church, on Sunday, Rev. M. Macaskill said, that while personally, he looked upon the Declaratory Act as a dead letter, and intended simply to ignore it, yet, he was not surprised that some of his countrymen should be meditating escape from such a condition of things. Such action, however, in his opinion, would be most unwise, and no worse service could be done to the cause of truth in Scotland and the Highlands than, in the meantime to secede from the Free Church. It was not a time for the multiplying of sects, but rather a time for the most earnest effort to gather into one, all that was sound and Scriptur-

al in Presbyterianism in Scotland. It was in this he considered the hope of Scotland in this matter to lie. Union, not dissension, among themselves, would alone work towards this end.

Mr. Gladstone, in a recent speech, says this of Co-operation:

There is, I think, no one of those means more attractive in itself than the operation of what is called profit sharing. It is most inviting, if it were attainable. To give a labourer exactly the same kind of interest in production that the capitalist has would be an object of inestimable importance and value. But then comes the question put by your chairman, which I cannot answer, and which, I suspect, even you cannot answer; and that is, What is to be done in the years when there is no profit at all, but even possibly, a heavy loss? Are you willing, or even, it may be said, are you able to share, and share alike, in the loss as well as in the profit? Well, those are questions which it is not likely I should be able to find a solution for; but this I do find, that even in this, efforts at profit sharing, there has been a conclusive indication on the one side and on the other of a good disposition. Depend upon it, that the permanence and solidity of that good disposition are all that you want in order to solve this problem and to determine how much should go to the employer, and how much to the workman. It is not to be solved by magic; it is not to be solved, like a mathematical problem, by a clear, and net reply. It is to be solved by a civil, secular, and Christian feeling; it is to be solved by respect for mutual rights; it is to be solved by the knowledge that each man has of his business, and by his endeavours to make himself master of his business.

It will be a cause for universal regret in the Dominion that Sir Wm. Dawson has felt himself compelled, by failing health, to resign the principalship of McGill College, Montreal, a post he has so long filled with distinguished ability and success. His name, not only as scientist, but as one who holds and upholds at the same time, true evangelical Christianity, is well known, not only on this continent, but over Europe as well. He has rendered signal service, not only to McGill College, but to the cause of science, to this whole Dominion, and his name reflects honour upon this country. To find and select a worthy successor, will be no easy task, for scholarship, important as it is, is not by any means the only requirement needed. To fill such a position well demands a rare combination of other qualities besides scholarship, business and executive tact, ability, and the possession and exemplification in his spirit and daily life, of the highest moral qualities, besides ready and generous sympathy with the young men and women under his charge, as well as a conciliatory temper and disposition towards students, fellow-professors, and others connected with the institution; all these are needed, and shall we add, the capacity to inspire with enthusiasm in the cause of learning, both students and all who are, or may, become patrons of the College. The order of choice would appear to be first, from among the professors already in McGill, if one can be found; if not, then some Canadian educationalist; if not a Canadian, then the best man, come from where he may, he must be the best man in any case.

PULPIT, PRESS AND PLATFORM.

The Watchman: Jesus wanted His disciples to be sure of His resurrection. He said, "Handle me and see." He does not want us to be in doubt; we need not be in doubt. It is our privilege to so come in touch with Him, that we shall know that He lives and takes knowledge of us.

John Hall, D.D.: If I wished to raise up a race of statesmen higher than politicians, animated not by greed or selfishness, by policy or party, I would familiarize the land with the characters of the Bible, with Joseph and Moses, Joshua and Samuel, Daniel and Paul and I would teach them the gentle wisdom of Jesus Christ.

United Presbyterian: If one would receive the kingdom of God as a little child, he must be willing to receive truth which is beyond his power to comprehend. To be a learner one must be a believer. Children in our schools are receiving their instruction largely on faith. Spiritual truths must be received by the child of God largely in the same way. After awhile faith will give way to knowledge of experience.

Philadelphia Presbyterian: Do not keep your religion hidden. If it is a good thing, let others know it. If it is something you are ashamed of, give it up and get the genuine article. A true Christian faith shuns not the day. A gracious spirit courts the light. A real experience of Christ demands an open and manly avowal. We are not to make a parade of our piety, but we are to let it be known in all appropriate ways, to God's praise, and to human benefit.

Sunday School Times: Is friendship a mere name, or not? If we say that it is, we practically admit that our friendship is not to be depended on, however it may be with others. But if we are sure that we are not untrue in this realm, we thereby claim that friendship is a positive reality. To assert that there is no such thing as true and unailing friendship, is to confess that we are thoroughly untrustworthy; and that is all there is in such an assertion.

James M. Ludlow, D.D.: That is always the final test of heroism—its patience, even unto sacrifice. Christian heroism gives itself to Christ for life. It recognizes the immense field to be fought over. As the holy warfare has lasted for eighteen centuries, so the end is not yet. Our eyes will not see it. The next generation will have its problem of poverty and crime and infidelity and hopelessness. All that we can do will be to work each one in his own place; to fight on our battle line, even though we are soon to fall. God's is the time; ours only the present opportunity, and the persistent spirit.

Christian Intelligencer: Regard for the authority of God seems to be declining in the United States. The Sunday opening of the Chicago Fair will tend mightily to reduce that regard still more. The Fourth Commandment being annulled for the benefit of the immigrant workman, it will be easy to take the force out of the other commandments in succession. Our fathers were called "God fearing men." Their children reject the fear of the Lord, and cover a great deal of disobedience with the mantle they are pleased to call Divine charity. In due time the results of this perversion of Revelation, this foolish challenge of Divine truthfulness, faithfulness and authority, will be seen.

Alexander MacLaren, D. D.: There are two roads before us. The one steep, rough, narrow, hard, but always climbing steadily upward, and sure to reach its goal; the other broad, easy flowery, descending, and therefore easier than the first. One is the path of obedience for the love of Christ. In that path there is no death, and those who tread it shall come to Zion with songs and everlasting joy upon their heads. The other is the path of self-will and self-pleasing, which fails to reach its unworthy goal and brings the man at last to the edge of a black precipice, over the verge of which the impetus of his descent will carry his reluctant feet. "The path of the just is as the shining light which shineth more and more unto the perfect day. The way of the wicked is as darkness; they know not at what they stumble."

J. Russell Lowell: Every man feels instinctively that all the beautiful sentiments in the world weigh less than one single lovely action; and that while tenderness of feeling and susceptibility of generous emotions are accidents of life, permanent goodness is an achievement and a quality of the life. "Fine words," says one homely old proverb, "butter no parsnips"; and if the question be how to render those vegetables palatable, an ounce of butter would be worth more than all the orations of Cicero. The only conclusive evidence of a man's sincerity is that he gives himself for a principle. Words, money, all things else, are comparatively to give away; but when a man makes a gift of his daily life and practice, it is plain that the truth, whatever it may be, has taken possession of him. From that sincerity his words gain the force and pertinency of deeds, and his money is no longer the pale drudge 'twixt man and man, but, by a beautiful magic, what erewhile bore the image and superscription of God.

Rev. Mr. Ager, Brooklyn, N. Y.: If your employment be more or less irksome, so that it becomes a burden from which you would gladly escape, if you could, the only real relief is to get rid of that within which makes the employment irksome, and to acquire, in its place, that which will make the work pleasure and rest." In other words, we must learn to look upon our employment, assigned us by the Lord, as that part of His work which He has given us to do, and as exactly the kind of work which is in every way best that we should do, until He shall open the way to something else. When every feeling or thought which rises up in antagonism to it must be persistently condemned and put down, and so far as this is done, will our minds be opened to receive from the Lord a genuine love of use. And so far as we have this love will every use, or work, which the Lord gives us to perform be a source of delight, satisfaction and rest. If one wishes to learn the lesson of the Lord's continual loving care, he or she may say to himself or herself: "The Lord knows exactly what it is best that I should have. If He gives me what I don't want it is because that is better for me than what I do want, and His withholding what I think I need, gives me an opportunity to exercise and strengthen my trust in Him. I will therefore accept in a thankful spirit what He may see fit to give me, day by day, renouncing all anxious thought about the future, knowing full well that that is in the hands of One who loves me with infinite love, and who has the wisdom to provide exactly what it is best that I should have. It will require effort and time to acquire this trust, but we can do it if we will." If we persist in putting down every rebellious, anxious spirit, "we shall gradually form a habit of thought and feeling which will give us entire relief and perfect rest from all burdens of distrust and anxiety."