

THE CANADA PRESBYTERIAN,

— PUBLISHED BY THE —

Presbyterian Printing & Publishing Co., Ltd.,

AT 5 JORDAN STREET, - TORONTO.

Terms: Two Dollars Per Annum, Payable in Advance.

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The Presbyterian Printing and Publishing Co., Ltd.,
5 Jordan St., Toronto.

The Canada Presbyterian.

C. BLACKETT ROBINSON, MANAGER.

TORONTO, WEDNESDAY, SEPTEMBER 12TH, 1894.

THE meanest kind of blowing is crediting ourselves with work which, if done at all, is done by God's power, not by ours.

THE people who crowd to "see the corpse" at a funeral are conspicuous by their absence if there is the slightest suspicion of small-pox or diphtheria. Their morbid curiosity takes no risks.

IT would be interesting and useful to know how many people are shouting violently against separate schools, simply because they are opposed to giving religious instruction in schools of any kind.

WE regret that, owing to press of matter, the second part of the Rev. Mr. Hamilton's article, "Common Sense Versus Higher Criticism," does not appear in this week's issue. It will be forthcoming next week.

HAVING done its best to destroy a Government in which there are four Presbyterians, now just watch the P.P.A. falling into line to support a Government in which there are half-a-dozen Catholics, some of them Jesuits.

NO wonder that the Hon. Christopher Finlay Fraser gave directions in his will that his funeral should be quietly conducted. The only wonder is that more men of sense and truth do not give similar directions. Post mortem eulogies are often untrue, and nearly always cruel, for they suggest the failings that all we mortals have.

EACH city, town and village in Ontario will have its agricultural show within the next two months. The local directors of these shows should stamp out gambling in all its forms in and around their grounds. The gambling spirit is strong and there are places enough in which the dangerous practice can be learned without turning every fair ground into a gambling hell.

CANADA is the most highly favoured country on earth. We have no cyclones, no blizzards, no earthquakes, no famine, no pestilence, no forest fires worth speaking of when compared with those that have been raging in other places, and no war that would be called war in the old world. And yet we grumble just as much as any people under heaven. We are not any more liberal—if as liberal—in our support of good causes than some people who have more than one of the calamities from which we are exempt. The Lord may have a reckoning with this country soon if we do not mend our ways.

BEFORE taking active steps in the direction of organic union with the other denominations or appointing a committee to revise the Confession of Faith, it might be well for the church to devise some plan for keeping our people from crowding the back seats at prayer-meeting, and to provide some motive power by which they may be induced to tell their pastor when they have sickness in their homes.

OUR educational system is being blamed for the rush of farmers' sons and other young men to the towns and cities of Ontario. It is contended that young men are unfitted by the schools for farm life and that they go into the professions in order to make an easy living. The young man who studies law or medicine just now in order that he may get through the world without hard labor has not been educated in the schools or anywhere else. He is either very ignorant or is a natural-born fool. To secure even a competency in these professions a man must work much harder than most farmers do. To rise to the highest rungs he must do more irksome drudgery than is done by all the farmers in a large township.

WE are pleased to learn that Miss Martha Smith, B.E., of Toronto, a daughter of the late Rev. John Smith, pastor of Erskine Church of this city, who during the last winter read selections from Religious Literature and from the Bible with acceptance, is now prepared to give whole evenings of Sacred Readings. We have often wondered that such readings as Miss Smith proposes to give had not before been attempted by some of our professional elocutionists. It certainly opens up an important field of usefulness as well as one that is possible to be made of great interest. Miss Smith is already well known in this city, and her qualifications for the work she is undertaking are borne testimony to by men whose names will secure public confidence wherever they are mentioned. We wish her the most abundant success.

DR. COCHRANE was supposed to be away from Brantford for a season of much-needed rest. He has been in Britain for several weeks. But we are not sure about the "rest"! From our Old Country exchanges we learn of his preaching with power and acceptance, Sabbath after Sabbath, to large congregations in various parts of England and Scotland. On a recent Sabbath he preached in the Parish Church, Houston, at 12 o'clock; addressed the inmates of an Orphans' Home at 3; and in the evening preached again at the Bridge of Weir. At Inverness he also preached twice—once in the Free High Church and again in the West Parish Church. And so on all through the weeks of his absence! Did we not know how thoroughly good natured the session and congregation of Zion Church are we could anticipate for Dr. Cochrane a reprimand at least, when he returns to the "Telephone" city. But Zion congregation is properly proud of their pastor, so there will be nothing but a warm and hearty welcome.

THE *British Weekly* has been interviewing the managing editor of the Boston *Congregationalist* on the point of difference between the British and the American press. Among other things the editor said:—

In the religious papers I find a degree of sprightliness which makes them most entertaining reading. They indulge in much plainer speaking with regard to prominent persons than most American editors would venture on.

These two characteristics of the British religious press have more than once been pointed out in THE CANADA PRESBYTERIAN. A writer or speaker in England is often severely criticized if he lacks humour or sprightliness. On this side of the Atlantic if he displays either quality a certain number of people are sure to say he lacks earnestness, or solidity or something of that kind. In regard to the other point American editors are far and away behind the men of the quill in England. No editor of a religious paper in the United States or Canada would dare to criticize prominent persons as British editors do. The editor of a leading British journal thinks nothing of telling a judge that his manner is bad or the greatest man in the Empire that his speech is too long or too stupid.

REFERRING to the differences that are constantly arising in churches, the *Interior* says:—

All these differences are apart from the divine purpose in establishing the church. The Lord's house, from the beginning, was a house of prayer, and of nothing else. We em-

ploy the word prayer as including praise, thanksgiving and other approaches to the throne of grace. It is not a forum; it is not a tribunal; it is not a stage; it is not a literary bureau; it is not a parlor; it is not a festal hall. It is a place where God is immanently present to meet His people. This idea of the sanctuary is fading out and it needs to be refreshed. All these controversies and doubtful disputations are foreign to the true spirit and purpose of the church. It is a profanation of the House of God to bring contention of any kind into it. If men must disagree and quarrel and strive against each other, let them go elsewhere to settle their disagreements. The associations connected with a church should be of unbroken peace, fraternal and divine love and devotion.

True, but where can they go to settle their disagreements? Some of them think that a session is a court in which they can litigate without costs, that a Presbytery meeting is dull if there is no "case" to try, and the higher church courts are intended mainly for hearing appeals. What can be done with these people?

THE AMERICAN PRESBYTERIAN CHURCH SOUTH.

THE Rev. F. R. Beattie, D.D., professor in the Theological College of Louisville, Kentucky, in connection with the above named church, has been for some weeks supplying the pulpit of St. James Square Church in this city, during the absence on holidays of the pastor, the Rev. Louis H. Jordan B.D. In the last of these services of Dr. Beattie before returning to his own work, on the evening of Sabbath the third inst. he gave an account of the origin, present position and work of the American Presbyterian Church South, which it is both of importance for our church to know, and which we have reason to think will be of such interest to it that we now give the substance of Professor Beattie's account of the church in connection with which, he evidently feels it to be both a pleasure and a privilege to labour.

With regard to the origin of this church, without entering at all into details, it came into existence as a separate Presbyterian body, by reason of certain questions which arose at the outbreak of the Civil War in 1861, and led to the disruption of the Presbyterian Church in the United States into a Northern and Southern body. The latter has now therefore had a separate existence of thirty-three years.

The territory it covers extends from what is known as the Mason and Dixon line, the northern limit, with the exception of small portions of Delaware and Virginia, of the former slave states, over the whole Southern States. On the borders of this line both the Northern and Southern churches have congregations which now work together in harmony, but south of it the Southern Church exclusively prevails. It now embraces thirteen Synods, which for the most part correspond with so many states south of the line above referred to. In these thirteen Synods are seventy-three Presbyteries, one thousand three hundred ministers, eight thousand ruling elders and a membership of about two hundred thousand, being accordingly in strength much like our own Presbyterian Church in Canada. Its history during the past year was one of marked progress despite the severe commercial depression extending over the whole country, and this, the speaker remarked, has always been a feature of hard times, that during them the church has grown in numbers. When earthly props and comforts give way men naturally turn to higher, more stable supports, the increase of membership in the Northern Presbyterian Church last year, for example, being 72,000 and in the Southern 22,000, of whom 15,000 were upon profession of faith. As amongst ourselves the work of the church is done by means of congregations having settled pastors, and Home Missions in new and sparsely settled districts carried on, as Dr. Beattie said, with great vigour and success. Foreign Missions are prosecuted among the heathen abroad and the Indian tribes scattered over the country as found among ourselves in British Columbia and the North-West Territories. The field of this Foreign Mission work is found chiefly in China, Japan, Corea in Brazil and on the Congo. This was the first among American Presbyterian churches to send missionaries to the Congo in the person of Rev. Mr. Lapsley, whose father, Judge Lapsley, was last year the Moderator of their General Assembly. This first missionary laid down his life in the Congo in behalf of Africa. The other missionary who went along with Mr. Lapsley was a Mr. Shephard, coloured, who returned, and after addressing many congregations with force and interest, took back to Africa others to labour with him in that vast region of missionary effort. Last year the amount raised by this church for Foreign Missions was \$143,-