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Notes of the Week.

The Edinburgh United Presbyterian Presbytery has held a conference on the subject of change in the character and the hours of Sunday service. The Rev. James Fraser, Dalkeith, emphasized the importance of providing time to give attention to the young during the hours of daylight, and suggested that a change should be made in the direction of shortening the morning service by at least a quarter of an hour, that this should be followed by the Sunday-school, that the second service should be about four o'clock, and the evening left free for mission work and family worship. Mr. Thin moved that the matter be remitted to church sessions for consideration. The Rev. J. Stevenson, Leith, moved the previous question, and the amendment was carried.

Just to what extent the hard times have affected the work of the churches, it is impossible to say at present, but the next few months will reveal it. The Presbyterian Board of French Evangelization has been considering its financial condition and prospects, and does not deem them satisfactory. At a late meeting of the executive it was unanimously agreed, upon motion of Dr. Warden, seconded by Mr. Taylor, to adhere to the policy of equalizing the expenditure and revenue, and therefore to instruct the treasurer of the board to pay on the first of May next, whatever money he may then have to the credit of the ordinary fund, deducting from the salaries for the current quarter, including those of the officers of the board, whatever percentage may be necessary to close the year free from debt.

At Liverpool, under the presidency of the Lord Mayor, a meeting attended by about 4,000 shopkeepers, shop assistants, and others, has resolved to co-operate in the formation of a self-governing branch of the London Early Closing Association, and to petition in favour of Sir John Lubbock's Early Closing Bill. Sir John Lubbock was himself present to lead the cause of the shopmen and shopwomen. Their case, he says, is understated when it is called slavery, for no slave ever worked so hard. Their hours of labour, as proved by a House of Commons Committee, are in many cases fourteen a day on five days of the week, and sixteen on Saturday. Allowing eight hours for sleep, they have two whole hours left for supper, dressing and undressing, getting to and from business, recreation, the culture of the mind, and the formation or enjoyment of friendships.

The Hamilton *Templar* has been taking a vote of the Dominion Prohibitionists as to the most popular prohibition leaders. The contest appears to have created much interest, and nearly twelve thousand votes were cast. We are pleased to see the names of prominent Presbyterians among the elect. Hon. G. W. Ross and Sir Oliver Mowat stand well to the front, the former receiving 2,352 votes, and the latter 1,403. But it is only fair to Sir Oliver to state that votes did not come in freely for him till after he gave his memorable reply to the Prohibition delegation in Toronto in February. Rev. Dr. Mackay, of Woodstock, stands very near the head of the list, receiving no less than 4,693 votes, and being supported by five out of the eight provinces of the Dominion. Dr. Mackay and G. F. Marter, M.P.P., were the only two who secured a majority of the Ontario vote. John Cameron, of London, received 1,746.

The *Athenaeum*, in a notice it published a short while ago of Captain Lugard's book "The Rise of our African Empire," makes special mention of a Liverpool merchant, trading with the West Coast of Africa, who refused to have anything to do with the liquor traffic. The gentleman to whom this pointed reference was made is Mr. Irvine, a Presbyterian elder at Cloughton Church, Birkenhead. The firm of which Mr. James Irvine was senior partner lost a very large sum of money in trying to conduct their African business without shipping rum or other ardent spirit. At last they felt themselves obliged to abandon their African business altogether;

and the people who took it over, who were troubled with no such scruples, have since made a large fortune. Mr. Irvine, when young, lived for five years, from 1858 to 1863, in the Old Calabar Mission Field, and identified himself heartily with the work of the United Presbyterian Mission there.

If everything bearing upon the religious welfare of the masses in the large cities in the Mother Country is important there, because of the vast amount of heathenism which has grown up, it is also of the utmost importance that in this country we should use all means to avoid what has become so justly a matter of solicitude to Christian people in the Old World. At the Mansion House, London, the Lord Mayor presided lately over a very large and influential meeting on behalf of the London City Mission. The Rev. Alex. Jeffrey, in the course of an address which was well received, condemned the multiplication of small denominational mission halls in the East End, and urged the churches there to join hand in hand with the City Mission, which in a quiet way was doing a splendid work economically, effectively, and along scriptural lines. But for the steady visitation of the city missionary the discovery made by the Lord Jesus Christ of the value of the individual soul would have been lost in wide districts of East London.

Canon Farrar preached at St. Margaret's, Westminster on a recent Sunday morning from Acts xvii. 18. He spoke of the two ancient schools of thought—Stoics and Epicureans, because they had a real bearing on the tendency of the day. The latter class believed in getting out of life all its good, the former and by far the nobler ideal was the denying and restraining of oneself. He recommended young men to read Marcus Aurelius, and gave an extract or two from his writings. The Stoics were at the topmost elevation of Pagan philosophy, and many had compared Seneca to St. Paul. It was, however, far below the very lowest of the Gospel teachings. Stoicism was for the few and despised the crowd. Jesus was moved with compassion for the multitude. Christianity was for mankind. Christ was the true and only friend of the struggling masses. Stoicism demanded a repression of the emotions as well as the passions. Christianity relies on the emotions and expands the heart. Stoicism was a pessimism regarding life as a kind of evil and recommending suicide. Its keynote was sadness. Christianity came as to glad children piping in the market-place, and bringing joy and light to the heart. Altogether Christ had a wider and better grasp of the human heart than Paganism in its highest moments ever glimpsed at.

It is fifty years this summer since General Booth began his career as a religious worker, and the fact is to be made the occasion of a series of great jubilee celebrations, and of new Forward Movements on the part of the Salvation Army. An address to the General has been drawn up, signed by the chief officers of the organization, thankfully recording their sense of what he has been permitted to accomplish, and urging the raising of a jubilee fund of £50,000 as a thanksgiving offering. To this the General has written a characteristic reply, in which he recounts some of the leading features of his wonderful career, accepts the idea of a jubilee celebration, and sketches some of the forms which he conceives it may take. To begin with, he suggests that the sum to be raised be not £50,000, but £70,000, and announces that towards this sum he can at once put £20,000, the proceeds of an estate which a deceased lady friend of the Army has placed unconditionally at his disposal. Further, he proposes an International Congress for the month of July, and in connection with it a great day of thanksgiving at the Crystal Palace. The first week in May is to be a reconciliation week for the reconciliation of estranged friends and forgiveness of enemies; a jubilee campaign of four months' duration, to be conducted by the General in person in this country and the United States; beginning work in new countries, adding 1,000 newly commissioned field officers and 50,000 juniors to their ranks; and several other features of interest, all tending to the extension and consolidation of the army.

PULPIT, PRESS AND PLATFORM.

Drummond: It is the beautiful work of Christianity everywhere to adjust the burden of life to those who bear it, and them to it. It has a perfectly miraculous gift of healing.

Matheson: "To know the Lord." This is a bold aim for my finite soul, and yet my soul will be satisfied with nothing less. It is not by searching thou canst find out God; it is by following him.

Dr. Legge: I have been reading Chinese books for more than forty years, and any general requirement to love God, or the mention of any one as loving Him, has yet to come for the first time under my eye.

Presbyterian Banner: Our business anxieties, cares, sorrows, trials and temptations ought to drive us to the mercy-seat and lead us to the Lord. The fact that we are "so busy" ought to lead us to pray more and more.

United Presbyterian: Presbyterial oversight should mean something. If the Presbytery does not keep in close fellowship with the congregations, it loses its moral power, and fails in the great purpose for which it is established.

Peter Bayne, LL.D.: Without earnestness no man is ever great, or does really great things. He may be the cleverest of men, he may be brilliant, entertaining, popular, but he will want weight. No soul-moving picture was ever painted that had not in it the depths of shadow.

Presbyterian Witness: Father Chiniquy is one of the most generous, most gentlemanly and kindly of men. He is an accomplished scholar, and an orator of rare power. Often he preaches sermons of the greatest excellence, sound in doctrine and breathing the deepest pathos and piety.

The Interior: Solomon says that you may bray a fool in a mortar, with a pestle, and yet you will not pound the folly out of him. St. John speaks in the same way about wickedness, the more men suffer under the phials the worse they get. Both classes are illustrating both truths in our own day and generation.

United Presbyterian: An undertaker who is not a Christian, said the other day: "I have noticed that, as a rule, the less religion people have in their lives, the more they desire to have in their funeral service." This is a tribute which the world pays to Christianity; a tribute for which, after all, we should be thankful.

Christian Intelligencer: Nothing is more common with shallow and witless writers than the separation of theology and religion, as if they were entirely distinct and unrelated. Yet a moment's reflection shows that there can be no religion without theology, unless religion can be divorced from thought and turned into an empty form or still emptier profession. For as soon as any one begins to construe and arrange his religious ideas and experiences, and to interpret their significance, ground and end, he is in the domain of theology.

Christian Guardian: There should be no great wonder that we have to wait awhile for Prohibition. The liquor traffic has its root deep in the soil of the country, and has the support of powerful social and financial interests. It is not wise policy to underestimate the strength of the opposing forces, or to act as if there was no further educational work to be done. Even in Ontario the temperance people should work steadily to reduce the minority against Prohibition. While we continue to press for prohibitory legislation, there should be steady efforts to reclaim the fallen and to convince our opponents of the error of their way.