

# THE CANADA PRESBYTERIAN.

VOL. 22.

TORONTO, WEDNESDAY, MAY 17th, 1893.

No. 20.

## Notes of the Week.

Of the 263,000 teachers in the United States, 240,000 are said to be women.

Moody and Sankey have recently done a great work in Baltimore. From four to five thousand people were in attendance at the daily meetings.

An Italian princess is credited with founding a children's hospital with \$600,000, which amount was obtained by the sale of her jewels and laces.

Dr. Arthur T. Pierson, about whom so much has been said and written as the possible successor of Spurgeon as the pastor of the great London Tabernacle, is to return soon to America.

Mrs. Elizabeth Andrew and Dr. Kate W. Bushnell, two of the "round-the-world" missionaries of the Woman's Christian Temperance Union, are now on their homeward way, after having travelled eighty-seven thousand miles.

The Living Church says that in the Episcopal Church, "out of a total number of communicants of 532,054 in the United States, less than 50,000 take a church journal giving general news of the Church's thought and work."

President and Mrs. Cleveland have taken a pew in the First Presbyterian Church, Washington. It is the church they attended when in Washington before. Dr. Byron Sunderland has been its pastor for forty years.

In New Orleans, where there would seem to be little likelihood of accomplishing much, a Sabbath-closing and anti-gambling league has been formed. A fund of \$30,000 has also been provided to be used in prosecuting the work of the league.

Edison prefers women machinists for the delicate details of his electrical inventions. He says they have more fine sense about machinery in one minute than most men have in their whole lifetime. He proves the sincerity of his statement by placing two hundred women on his pay roll.

The Catholic Total Abstinence Archdiocesan Union of Philadelphia, at a meeting in that city a few days ago, by a vote of 144 to 47, resolved to request "the publishers of the Catholic papers to refuse to permit their columns to be used in the advertisement of the liquor business." If this request is complied with it will make a large gap in the advertising columns of several of the leading Catholic newspapers.

Hitherto Queen's University has had no chairs linked with the names of its benefactors. The reason has simply been that no one person in all its history has given or left a sum large enough to endow a chair. A possible exception is the case of the late Mrs. Nichols, of Peterborough, who left \$20,000 to Queen's without specifying any object; but as the trustees have reason to hope that the executors will add to the sum from the residue of the estate, they have delayed assigning it to any special lectureship or chair until the estate has been wound up or this detail of it is determined. A new era is now to begin. It is understood that the chair of botany and geology is to be known as "the John Roberts Allan chair." The name of Mr. Michael Doran will also be inseparably connected with the university.

The origin of the name "Salvation Army," is given as follows in the "Life of Katherine Booth:" The General was preparing his annual appeal for Christmas, 1877, and was pacing the room, discussing the various particulars. Seated at the table were his two indefatigable aides-de-camp, Mr. Bramwell and Mr. Railton. "What is the Christian Mission?" was a question propounded by the circular. To this was proposed the reply, "A Volunteer Army." Pausing for a moment and leaning over the shoulder of his secretary, the General picked up a pen and passed it through the word "Volunteer," and wrote above it "Salvation." All the trio agreed that the new name was nothing short of an inspiration.

Union with the Presbyterian Church was the question which occupied the attention, during the afternoon and a considerable portion of the evening, of the Toronto district Congregational meeting, held in Broadway Ave. Church recently. The meeting, which was presided over by Mr. John C. Copp, was composed largely of members of Broadview congregation. The afternoon was spent in discussing a motion of censure, which was finally passed, upon those who were foremost in advocating a consideration of the union, among whom are Revs. Duff, Burton, McCormack, Harris, Unsworth and Barker. In the evening a resolution was moved asking that the union meeting of the Congregational Church of the Dominion which will be held in London, commencing the first week in June, be advised to appoint a committee to confer with a similar committee from the Presbyterian Church with a view to formulate a plan for union. The motion was rejected by a vote of 24 to 16.

On being interviewed by a reporter, and asked his opinion as to Dr. Langtry's lengthy arraignment of Presbyterianism, especially as to the effect upon the relations of the two Churches more immediately concerned, Dr. Cochrane said: "As to the first, the lecture contains nothing, but the stale arguments of sectarian high churchmen, who value more highly what they call 'Apostolic Succession' than 'evangelical succession.' These are familiar to every reader of Church history. No intelligent man thinks it worth his while to reply to them more than he would seek to prove that the sun and not the earth, is the centre of the solar system. If it amuses the good doctor to spend his time in this fashion while posing as a lover of union, it is his own concern. But in this age for any sane man to speak of his Church as the only true Church only provokes a smile. At the same time one cannot but regret that instead of fomenting and stirring up by such elaborate and painstaking efforts, bitter feelings among Christians, there were not more united effort for the good of souls. As to the future relations of the Churches concerned, one thing is certain, that so long as Dr. Langtry is tacitly accepted as the mouthpiece of Anglicanism in Ontario, there can be no further efforts after union. That his uncalled for and insolent attack upon the Presbyterian alliance last September, as well as the sentiments expressed in his present lecture, are not the opinions of many of the most learned and godly clergymen in his Church, we know from private correspondence as well as their public utterances. But these men, perhaps wisely, feel like Presbyterians, that it is folly and utter waste of time to reply to such men as Dr. Langtry, who seek notoriety above all things, and whose vocation in life, is to revive in long newspaper articles, the bigotry and narrow-mindedness that belonged to another age."

## PULPIT, PRESS AND PLATFORM.

**Herald and Presbyterian:** Some men preach by words, others with their money, and others by keeping still.

**Augustine:** God mingles the bitter with the sweet in this life, to set us seeking another life where there shall be sweet alone.

**The Interior:** An enquiring soul has been looking at the inscriptions on the tombstones in the various cemeteries. He has heard that this is a wicked city, and wants to know where we bury the bad people

**Dr. Alex. Maclaren:** Character is the precipitate from the stream of conduct, which, like the Nile delta, gradually rises solid and firm above the parent river and continues its flow.

**Ram's Horn:** You can't tell by the length of a man's life how much his soul will weigh in heaven. Methuselah lived nine hundred and sixty-nine years, and yet nothing good is said of him.

**Rev. T. L. Cuyler:** Practice a holy fact. If your husband is more ready to hear the gospel message in some other church than your own, don't quarrel with him; go where he is likely to receive a blessing.

**Mid-Continent:** We are glad the "prelude" has not yet entered the pulpits of the West. It is a sort of "sermonette" before the sermon proper. In the East, where it is for the present in vogue, the fad is receiving some wholesome criticism, not only from the religious press, but from the secular papers as well.

**United Presbyterian:** The man who is waiting for opportunities, is wasting opportunities. In looking for those that may come, he is overlooking those that have come. To wait for a special opportunity is to be unfit for it when it comes. Do your whole duty in your humble station to-day, and you will be ready to come up higher to-morrow.

**Rev. Thomas Secker:** The beloved Daniel chose rather to lie in the den of lions than shamefully desert the cause of the Lamb. Shall not we, for His sake, bear the wrath of man, who for our sakes bore the wrath of God? Though obedience be better than sacrifice, yet sometimes for a man to sacrifice himself is the best obedience. He that loses a base life for Christ shall hereafter find a better life in Christ.

**Christian Inquirer:** Apathy is not faith. There may be professedly confidence in God with indifference or callousness. With true faith there will be an eye to discern God's dealings with us, and a ready ear to listen to His voice. "A mindless submission, a thoughtless trust, can bring no salvation to a man, who is nothing without his mind; who makes no proper use of his mind if he does not think; who turns his thinking to no good account if he does not will whose willing is nothing until it is the embodiment of action." Submission to God's appointments is far different from the stolid stolidism generated by a rebellious spirit which acknowledges the valuelessness of resistance.

**Philadelphia Presbyterian:** The newest pastor may draw the fullest houses, but the staying pastor does the most permanent good. He touches more deeply the conscience and heart—comes into more direct and personal contact with his hear-

ers. His sermons may be less talked about, but they are more influential. He may not be regarded as the latest sensation, but he is the freshest quickener of spiritual life. He who knows his people best, and enters most into sympathy with them, who enjoys their respect and affection, and who has been thoroughly tested by them, is the one who is the most effective dispenser of truth to them. If he does not attract outsiders so much, he strengthens the things that remain, and builds up along lines which means the most for the church and the community.

**Dr. E. Winchester Donald:** From a church kitchen to a church stage is, after all, not far. The path to be travelled already indicated by church bowling-alleys, church gymnasiums, and here and there a church billiard table. The parish cotable, parish strawberry festival, parish lawn party, have lost the attraction of novelty. But the appetite for entertainment is not appeased. These have only whetted it, and now ingenuity is looking about for a new card. What next? There is nothing of entertainment in the Ten Commandments; nothing funny about the Sermon on the Mount; nor do we find in any utterance of the man who wrote the Epistles and Gospels the faintest suggestion that they were possessed with a spirit of entertainment. The Church of God is not a house of attractions. The lust of entertainment and the teaching of the cross go not together.

**Herald and Presbyterian:** Remarkable as Dr. Cuyler is as a preacher, he has other characteristics that appeal to his parishioners with equal force. He has a remarkable executive ability, and every detail of his magnificent church organization is guided by his judgment. Combined with this, he has a wonderful faculty for remembering persons and their names. Every man, woman and child of his congregation of over two thousand members, was personally known to him, and the hearty welcome, hand grasp and shoulder-pat by their pastor made them feel that their individuality was respected, and that their interests were in his keeping. The stranger that came within the gates was welcomed and not forgotten. Those only who have felt the sense of loneliness that a large city inspires, and the lack of that friendly companionship so grateful to all, that the customs of a city forbid, can appreciate the marvelous value of the warm, sincere and loving hand-grasp of such a man as Dr. Cuyler.

**Dr. Alex. Maclaren:** True prayer is not pestering the Throne with passionate entreaties that a certain method of deliverance, which seems best to us, should be forthwith effected; but is a calm utterance of need, and a patient, submissive expectation of fitting help, of which we dare not define the manner or the time. They are wisest, most trustful and reverent, who do not seek to impose their notions or wills on the clearer wisdom and deeper love to which they betake themselves, but are satisfied with leaving all to His arbitrament. True prayer is the bending of our own wills to the divine, not the urging of ours on it. When Hezekiah received the insolent letter from the invader he took it and "spread it before the Lord," asking God to read it, leaving all else to Him to determine; as if he had said, "Behold, Lord, this boastful page. I bring it to thee, and now it is thine affair more than mine." The burden which we roll on God lies lightly on our own shoulders; and if we do roll it thither, we need not trouble ourselves with the question of how he will deal with it.