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Notes of the Week.

A change has been made in the matter of fixing Thanksgiving day this year. Heretofore the second Thursday in November has been Thanksgiving day in Canada, while the fourth Thursday of the same month has been Thanksgiving day in the United States. This year the Canadian holiday is fixed for the fourth Thursday of November—the 23rd—and the people of both countries will give thanks and enjoy their Thanksgiving dinner on the same day. This is as it should be.

Some comment has been caused by a statement in a Welsh paper, that shortly after the division on the Welsh Suspensory Bill, Mr. Evans received from Mr. Chamberlain, a message requesting the Welsh members to support a Unionist vote of "no confidence" in the Ministry. If the vote should be successful, according to Mr. Evans' version of the message, a new Ministry would be formed with Mr. Chamberlain as Premier, and among the first important bills to be introduced by him in Parliament would be one for the disestablishment of the Church in Wales. Nothing came of this bid for the Welsh vote, says the Genedl, except the great amusement of the Welsh members.

In the Legislative Council of Trinidad, a Sunday-closing bill was defeated by a vote of 11 to 3. This happened although the bill had the sanction of all the religious denominations. No one contended for it more heartily than the Roman Catholic Archbishop. The Archbishop in his own paper, writes: The last word, however, has not been said on this matter. The promoters are too much in earnest, and too deeply convinced of the justice of their cause to be disheartened by the rebuff they received on their first attempt. Rev. E. A. McCurdy has taken a leading part—we may say the leading part—in the movement for Sunday closing. On the evening after the defeat of the bill he discussed the subject and called attention to the way in which public sentiment had been ignored by those who are in authority.

Some months ago a large number of the Protestant ministers of Montreal united in an invitation to Rev. B. F. Miller, the evangelist, to hold a series of evangelistic services in that city. It now appears that he must postpone his visit to the winter of 1894-'95. Meantime the condition of his coming there, is that the ministers and churches engage in a special course of evangelistic services among themselves and without the calling in of any outside help. Why not? Gratefully acknowledging the wisdom and goodness of God in raising up special agents to do a special work, we are persuaded that the already faithful use of such means by the ordinary ministry would be honoured with such a continuous outpouring of the Holy Spirit as would show that the conversion of sinners and upbuilding of saints do not depend upon special agencies, and least of all need to stand still until they can be obtained.

The Anglican Diocese of Dunedin, New Zealand, has resolved to establish a Sustentation Fund after the model of that of the Presbyterian Church in that country, and appointed Colonel Morris, one of its most devoted workers, to lay it before its congregations. The following

remarks would apply very well to our Augmentation and Aged and Infirm Ministers' Funds. "It would greatly help our Sustentation Fund, which has rendered the Church powerful assistance in Church extension in the past, if our elders and deacons were to give the congregations the benefit of their advocacy of it, while ministers must not shrink from commending it on the ground of mere feeling. We are convinced that it would be to its advantage if our men of business and earnest Christianity, were to charge themselves with placing before our people the privilege and obligation of giving according to their ability for all Church purposes. Which of our able elders and deacons will take the lead in this necessary work?"

The Rev. Philip Schaff, D.D., who was been for a long time in ill health, died on Oct. 20th at his home in New York. In him, not only the American Presbyterian Church, but the Church of Christ in all lands, loses a distinguished scholar and a bright ornament. He was a Swiss by birth, but was educated in various German universities, and from the first has occupied positions of importance and influence. In 1843, upon the recommendation of Neander, Tholuck and Julius Miller, he was appointed to a professorship in the Theological Seminary of the German Reformed Church in the United States. He was appointed to a like position in Union Seminary, New York, in 1869, and has up to his death, retained his connection with that institution, although his chair has been changed several times. He was a voluminous writer and at various times held many important public positions and discharged ably many high public duties. In the contest which has arisen in connection with Dr. Briggs, he took ground in favour of toleration. As a Christian gentleman he was a delightful companion.

An attempt has been made in Ottawa to ostracise French Protestants from the St. Jean Baptiste Society, which is national in its character, as St. Andrew's is amongst Scotchmen, or St. George's amongst Englishmen. On this conduct, Mr. Tarte expresses sentiments well worthy of being quoted: "French Canadian Protestants are not very numerous in Canada. I would like to see them all Catholics, as I prefer my own religion to theirs, and practise it. But is it a dishonour in the sight of men, a stigma before society, to be a Protestant? As firmly as I hold to my own religious convictions, as resolutely do I respect those of others. I leave to God the last judgment of those who believe in Him and bow down in His adoration in the temples raised to His honour and glory. But one must be blind not to perceive that the number of ecclesiastics who are taking note of the public pulse is increasing daily. These will take good care not to denationalize Christians who do not adore the Creator at the same altars as we do. On the contrary, they will hold out the hand of brotherhood to them; for they are our brothers, these French-Canadians between whom and us you wish to dig a gulf. It is nature, it is the Supreme will that has made them members of our race; neither you nor I can change that. The Church of Canada will be saved by the far-seers, whose eyes are clear enough to perceive the dangerous breaches made in the faith of many by intolerance and absolutism in matters in which perfect freedom of opinion is every man's birthright." Good! The world is most surely moving.

PULPIT, PRESS AND PLATFORM.

Dr. Deems: A pure, holy character exerts its influence like warmth.

Robertson: Christ is the river of forgetfulness, in which by-gone guilt is overwhelmed.

Goulbourn: Let the rule invariably be this, where you cannot pray as you would, pray as you can.

Ram's Horn: Wherever the word of God is preached in purity people will be found who would like to stone the preacher.

Sinclair: Faith is the hand of the soul to take hold of Christ; the foot to come to Him; the eye to behold Him; the ear to obey Him; and the mouth to taste of His sweetness.

D. L. Moody: I tell you the monument I want after I am dead and gone is a monument with two legs going about the world—a saved sinner telling of the salvation of Jesus Christ.

F. W. Robertson: Whosoever is satisfied with what he does, has reached his culminating point—he will progress no more. Man's destiny is not to be dissatisfied, but forever unsatisfied.

Samuel Rutherford: Truly it is a glorious thing to follow the Lamb; 'tis the highway to glory; but when you see Him in His own country at home, you will think you never saw Him before.

Newman: One act of self-denial, one sacrifice of inclination to duty, is worth as proof of a Christian, all the mere good thoughts, warm feelings, passionate prayers in which idle people indulge themselves.

W. E. Channing: The sages and heroes of history are receding from us, and history contracts the records of their deeds into a narrow and narrower page. But time has no power over the name and deeds and words of Jesus Christ.

Lord Tennyson: The woman's cause is man's: they rise or sink together, dwarfed or godlike, bond or free; if she be small, slight-natured, miserable, how shall man grow? As the husband is, the wife is. Who does not honour his wife, dishonours himself, and it is the low man thinks the woman low.

H. W. Longfellow: As the ice upon the mountains, when the warm breath of the summer sun breathes upon it, melts and divides into drops, each of which reflects an image of the sun; so life, in the smile of God's love, divides itself into separate forms, each bearing in it and reflecting an image of God's love.

The United Presbyterian: We all heartily favour congregational singing. We believe that it is the duty of all the people to praise the Lord—to praise Him with a loud noise skillfully. No congregation can do so without education and training. But any congregation that will give a reasonable amount of attention to this important matter can have good singing. They must not undertake to master too many tunes. Dr. Talmage says fifty psalms or hymns are enough for any church. Half that number of tunes will be sufficient. Let us not think we must have new tunes every Sabbath.

The Chicago Standard: Evidences of generous interest on the part of Christian people in the condition and needs of the labouring classes, are particularly welcome just now. There is a growing conviction that in this, as in other things, Christianity must come nearer to those in whose behalf it has, in a very special sense, been given to the world. Signs that this is realized, and that Christian people act upon it, are just so much the more to be welcomed. The Church of Jesus Christ is not to side with the selfish, overgrown and oppressive corporations, but with those who are the victims of such, so far as these in their measures are deserving.

Dr. Lyman Abbott: It is not Christianity that we want to tell our brethren across the sea about, it is the Christ. We recognize the voice of God in many prophets. But we believe that no other revelation transcends and no other equals that which He has made to man in the one transcendent human life which was lived eighteen centuries ago in Palestine. And we find in Christ one thing which we have not been able to find in the religious life of the world. In all religions man is seen seeking after God. But in Christ we see the everlasting Father seeking the children who are seeking Him. He is not an unknown hiding Himself behind a veil impenetrable. He is a speaking, revealing, incarnate God.

Mid-Continent: Of course the spiritual and moral benefits of a church to a community are well understood. But do we often think of the benefit in a business point of view, and how it aids in the better lines of trade? We once knew a place where for some years the little church had been closed, and where there were but seldom any other gatherings which stimulated men and women to make their best appearance. One consequence was that as there was no occasion for "Sunday clothes" and "getting ready for church," the demand for the better line of goods in the stores fell off very perceptibly, and merchants and milliners advocated the re-opening of church services on business grounds, if for no other reasons.

T. V. Powderly: Had I 10,000 tongues and a throat for each tongue, I would say to every man, woman and child: Throw strong drink aside as you would an ounce of liquid hell. It sears the conscience, it destroys everything it touches. It reaches into the family circle, and takes the wife you had sworn to protect, and drags her down from her purity into that house from which no decent woman ever goes alive. It induces the father to take the furniture from his house, exchanging it for money at the pawn shop, and spend the proceeds in rum. It damns everything it touches. I have seen it in every city east of the Mississippi River, and I know that the most damning curse to the labourer is that which gurgles from the neck of the bottle. I had rather be at the head of an organization having 100,000 temperate, honest, earnest men, than at the head of an organization of 12,000,000 drinkers, whether moderate or any other kind. Every dime spent in the rum-shop furnishes a paving-stone for hell. In one Pennsylvania county in a single year, 17,000,000 was spent for liquor, and it was estimated that 11,000,000 of the amount came from working men.