

# THE CANADA PRESBYTERIAN.

VOL. 22.

TORONTO, WEDNESDAY MARCH 29th, 1893.

No. 13.

## Notes of the Week.

One of the funeral customs of Corea is, to say the least of it, peculiar. It is a social law which compels all loyal Coreans to wear a white hat for three years after the death of one of the royal family.

To guard against poisoning a law has been passed in Germany that all drugs intended for internal use must be put up in round bottles and those which are only used externally must be placed in hexagonal bottles.

Miss Frances Willard is awakening remarkable interest in England in the temperance cause. Attended by Lady Henry Somerset, she is visiting the leading cities, addressing immense and enthusiastic meetings, and organizing temperance movements.

Overawed by the storm of disapproval that came from the Christian Church, the World's Fair Committee on Ceremonies have receded from their purpose not to have any prayer in the opening exercises, and have decided to select some prominent minister to deliver the invocation.

Dr. Blaikie, Dr. McEwan, and Dr. Robertson, of Aberdeen,—ministers—with Messrs. Stuart, Gray, Brown, Douglas, and G. A. Mackenzie—elders—have been appointed corresponding members to the forthcoming Synod of the English Presbyterian Church at Manchester.

We are told that there is a tribe in Africa where public speakers in debate are required to stand on one leg, and are not allowed to speak longer than they can stand in that singular position. With all our boasted civilization there may be some points in which the savages surpass us.

The Primitive Methodists of England are this year celebrating their missionary jubilee. The celebration has taken the practical form of a Jubilee Fund, which, it is hoped, will amount to £50,000. This sum will be used for the extension of mission work at home and abroad, the formation of a chapel loan fund, the extension of the college, and the increase of the superannuation fund.

Dr. Joseph Parker, London, says: "Tens of thousands of families do not know where to turn for bread. Starvation is the inevitable fate of countless numbers. Amidst all this desolation and sorrow, the clergy of the Established Church are discussing whether the Lord's Supper should be taken before breakfast or after it. Oh! the madness! This is the tomfoolery that makes infidels and scoffers."

By the death of Rev. William Peddie, D.D., senior minister of Bristo church, Edinburgh, on 23rd ult., says the Christian Leader, the "father" of the denomination has disappeared. He was in the 88th year of his age, and 65th of his ministry, and with the exception of Rev. Dr. Smith, parish minister of Cathcart, was the oldest Presbyterian minister in Scotland. A son of Dr. James Peddie of Bristo-street Associate congregation, he became his colleague in 1828. Whilst a good expository preacher and a faithful pastor, it was in the church courts his ability was chiefly displayed. He was long a leader in presbytery and synod. Well read, especially in French theological literature, he for many years edited the denominational magazine. He had a large store of anecdote and fine sense of humour, and could tell a story well.

Last week's Galt Reformer contained the following reference to a deceased minister, well known to many of our readers: Rev. Dr. John Thompson, who will be remembered as the pastor of Knox church, Galt, 26 or 27 years ago, died on March 1st, at Forest, Morayshire, North of Scotland, aged 74 years. Dr. Thompson was here three years, going to the Fourth Church, New York, and later to Scotland, where he settled as the pastor at Inverallen, in Abernethy Established Church Presbytery. He retired from the ministry a few years ago. Rev. Dr. Jackson received the news of his death on Wednesday.

A Montreal writer says: "Now that anniversaries are the fashion, it is worth while to remember that we are approaching the centennial of Sir Alexander Mackenzie's famous journey to the Pacific ocean. On the 9th of May he set out from the forks of the Peace river, where he had wintered, in order to be ready early in the spring and, after many hardships and perils, he was able to record his success on the rocks in these terms: "Alexander Mackenzie, from Canada, by land, the 22 July, one thousand seven hundred and ninety-three." We have good reason to hold this hardy explorer in grateful remembrance, for to him we owe in part our possession of a Canada that extends from ocean to ocean." And let us not forget that he was long our fellow townsman.

Some French newspapers of wide circulation and considerable influence having lately asserted that Lord Dufferin, the English ambassador, came over to France with £120,000 in his possession for the purpose of bribing French newspapers, of corrupting French politicians, and of breaking up the friendly understanding between France and Russia, he thought proper to notice the criticism at the annual dinner of the British Chamber of Commerce in Paris. "The money," said Lord Dufferin, "seems to have gone the way of Balak's present to Balaam, and to have produced, instead of the promised blessings, a fine crop of particularly incisive and unrelenting criticisms. The fact is," he continued, "that since I arrived in Paris I have not spent a sixpence that has not gone into the pocket of my butcher and baker, or of that harmful necessary lady, the avenger of the sins of Adam, whose bills every householder who values his domestic peace pays with alacrity and without examination—I mean the family dressmaker!"

Says the Philadelphia Presbyterian: If figures are reliable, the churches of the land instead of losing ground are greatly in advance of the growth of the population. During the past ten years our population has increased 25 per cent. while the Presbyterians, Congregationalists, Baptists, Methodists, Lutherans, and Episcopalians have multiplied 42 per cent. or two-thirds more than the population. In these six leading evangelical denominations, the communicants number 10,210,000, or represent a population of over 25,000,000. If we add the other denominations, including the Roman Catholics, we have a membership in all the Churches of over 20,488,797. Christianity is advancing at a rapid rate. If its friends continue true to its genius, it is bound to dominate the nation. Infidelity may prate about its decline and rationalism may depreciate its power, but it moves on to fresh conquests year by year, especially in its purer and more evangelical forms. Aggressive work must never be relaxed. The inspiring motto upon every denominational banner should be, "America for Christ."

## PULPIT, PRESS AND PLATFORM.

Century Magazine: Tact can afford to smile while genius and talent are quarrelling.

Ram's Horn:—There are people who claim that they want to go to heaven, who are careful to keep as far away as they can from a warm prayer meeting.

United Presbyterian:—They must be exceedingly grotesque Christians, who pray sincerely and fervently in private and at the family altar, and teach their children to pray, "Thy kingdom come," and yet, with abundant means, contribute nothing to the missionary work of the Church!

Presbyterian Witness:—Public men often have to complain of popular fickleness and ingratitude. To-day on the crest of the popular wave; to-morrow down in the very "trough of the sea!" The best course is to set no store by mere popular applause, but loyally to do one's duty.

The Interior: The Jewish child, reading the history of his race, comes to regard the name Christian as involving all that is cruel, wicked and dreadful. We must make allowance for the impressions of history—and show him that Christianity is all that is merciful, pure and loving.

United Presbyterian:—"The care of all the churches," must have been a heavy burden for Paul, and yet it is a blessed thing to bear just such a burden. To feel no responsibility for the welfare of the Church is to have no part in the work of the Church, and that means to have no share of the blessing that comes only through service rendered for Jesus' sake.

Presbyterian Churchman:—Public prayer should embody the ordinary wants and wishes of the Christian people. Above all, prayer should be devotional, its thought should be spiritual, its language simple, its form a direct dealing with God, its function the voice of the Church there assembled, its force deep, earnest conviction touched all over with holy and tender emotion. It will be acknowledged that such prayer would far surpass the cold correctness of any form, and prove a real transaction with Heaven, and a true means of grace to the people.

Cumberland Presbyterian: Honest work, honest words, honest dealing—that would be a good motto for a young man to begin life with. You may be dishonest without speaking a word or taking a dollar out of any man's pocket. It is dishonest to slight your task; to be satisfied with anything short of doing your best. The school-boy who goes to his class with a lesson but half learned is laying the foundation of a dishonest habit. Thoroughness is honesty—faithful preparation for every work. Let your ambition be to do work that will stand the test of time and endure in eternity.

Rev. R. M. Donaldson: But no amount of money given meets all the responsibilities of the Christian. We need to respond to the question: "Who is willing to consecrate his service unto the Lord?" God who only uses his money as a means, cannot be expected to accept it as an end. He desires first the willing mind, to discern the need; then the willing heart, compassing the need; then the willing hand, open and generous with the resources of supply; and last the willing feet, to bring head and heart and hand in the way of new opportunities for service. Neither time, talents nor wealth are one's own; not even his body. All these are Christ's, for he is Christ's. How can I hold anything back from him? How can I think it a hardship to share his work?

S. S. Times: Right-doing is a very simple thing, but right-doing is not always an easy thing. A straight line is the shortest line possible between any two given points; yet, as a practical matter, it would be easier to draw a dozen crooked lines than one straight one in off-hand drawing. All of us can see the way of right living, but who of us can walk in that way without wavering?

Herald and Presbyterian:—A great deal of wisdom, patience, tact and grace is needed to train up a child "according to his way" or "the way in which he should go." All children are not alike. The native disposition of each must be studied, and the trainer must remember how he himself felt and thought when he was a child. He must adapt his training to child life as it is, and not try to deal with the little ones as if they were men and women. Above all, he must realize that in this responsible work he is a co-worker with God. The great common Father is deeply interested in the young. They are the hope of the Church and the world. If we seek His help, He will give it. He will send His Spirit to impart to us the wisdom we need, and to operate upon the heart of the child, so that its nature will be, in a true sense, that of the Lord."

Dr. J. Monro Gibson:—We have only to remember that the "earth is the Lord's, and the fullness thereof, the world and they that dwell therein," to see that if a man is engaged in any sort of occupation which tends, in however humble a manner, to replenish the earth and bring out its fullness to benefit the world or any of its inhabitants, he is engaged in the Lord's service, and may do, and ought to do, what he is doing "as unto the Lord." No matter what kind of service he is rendering, whether he is ministering to bodily or intellectual or spiritual wants, whether he is making shoes or sermons—and it is far better work for God to make a good shoe than a poor sermon—pictures or pins, provided only he is doing some good in God's world, he may, and ought to, look upon his work as service rendered to the great Ruler of the world and King of men, and therefore may do it, not only without interfering with, but in fulfilment of, the claim God makes on the supreme devotion of the heart and life.

The Interior: Not one in a thousand of those who take the Bible as the man of their daily counsel either know or care about the "theories of inspiration" over which scholastics debate, and when there is an opportunity for it, abuse each other. Christians now recognize the Bible, in the same way and by the same evidences as the Westminster Assembly recognized it, as the Word of God—and that is sufficient. All such plain and devout readers perceive that it was given at sundry times and in diverse manners, because, so the Scriptures say of themselves, and the fact is on the face of them. David says, Psalm lxxviii, that the divine truth was handed down from father to son orally, and what was thus carried down from generation to generation by the voice of parental love was the Word of God. Some of it was revealed in visions, some of it by an audible voice, some of it by the providences of history. The heart and center of the Old Testament was engraved on tables of stone by God himself, on Sinai. That part of it was not left to human hands. But these scholastics have managed to embroll the Church over their theories. We wish every man of them were serving the Master on our foreign fields, or in home mission churches. "Satan finds some mischief still for idle hands to do."