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Notes of the Week.

The school board of St. Paul, Minn., having recently adopted the step of fixing the same scale of wages for teachers of both sexes in the public schools of that city, is in line with the policy adopted by school authorities in various parts of the United States and Great Britain. The rule, however, is not general in either country, although the reason why it should not be is not apparent.

At the British Conference of the Young Men's Christian Associations at Sheffield, Mr. W. H. Mills, of Glasgow, stated that there were now over 5,000 associations in the world. In the past ten years they had doubled their number, their membership, and their income, which was a good record. The work in India and Egypt by the English National Council representatives had been so far most promising and successful.

The members of the Secession party of the Free Church in Inverness have already got into the civil court. A summons has been served on one of their number by the Music Hall Company for 12 guineas and expenses as the rent of the hall up to 30th July, for which period it is alleged to have been taken. The defendant notified a fortnight ago that he would not require the hall, and, according to the summons, his only excuse is that "the agitation in support of which he took the hall has not been supported as he anticipated."

A war between England and France from which happily we now shrink with almost loathing and horror, as too terrible to think of, has for the present, at least, let us hope permanently, been averted, partly through the grasping, unrighteous rapacity of the demands of France upon a weak power, Siam, and still more by the calmness of the English people, and the courtesy, dignity and firmness of the English government as expressed in the conduct of the Earl of Rosebery, Foreign Secretary, and of Lord Dufferin, the English Ambassador at Paris. The conduct of England in this case appears to meet with as hearty approbation from the civilized world generally, as that of France with disapproval, if not disgust.

The death in London, at the age of 80 years, is announced of Dr. John Rae, who in 1854 conducted the exploring party of the Hudson Bay Company which first ascertained the fate of Sir John Franklin and his devoted band of followers. Dr. Rae was a native of the Orkney Islands, his father being the agent of the Hudson Bay Company at Stromness, which, before the era of steam navigation, was the last port at which the company's vessels touched on their annual trips to Canada. After leaving the service of the Hudson Bay Company, he resided for some years in Toronto and Hamilton. Since 1859 he had lived in London, where it was his delight to welcome with warm hospitality his many Canadian friends visiting the Old Country. Mrs. Rae, who survives her husband, is a daughter of the late Captain Thompson, Toronto.

The special correspondent of the Berliner Tageblatt, in Uganda, has sent to Berlin a comprehensive account of the plans of the British Commissioner, Sir Gerald Portal. These include the construction of three large military roads.

Halfway houses are to be erected. By these roads a weekly express letter service is to be established, and the chieftains of the respective provinces are to be held responsible for the continuity of the same. All trading caravans under European leaders will receive every possible protection, and no duties will be exacted from them except the tax on ivory. Arabs, on the other hand, will not be allowed to enter Uganda, Usoga and the northern districts; and Swaheli caravans only on payment of heavy securities and by routes occupied by Europeans. By these means it is hoped that the slave trade from Unyoro, Usoga, Kavirondo, etc., will be considerably reduced, if not stopped.

In his new book, "The Defence of Professor Briggs," the professor utters defiance at the Conservative Presbyterians in caustic paragraphs. He designates the Assembly prosecutors as the "so-called prosecuting committee," and emblazons this phrase upon the front corner in a conspicuous fashion. Speaking of the General Assembly which convicted him, he says: "It is evident that the Assembly voted with little discrimination and the determination to sustain the appeal, at any cost to truth and right." Rev. C. Montford remarks: "This book is a deliberate insult to the General Assembly and the Presbyterian Church. The disrespectful way in which Prof. Briggs speaks of the alleged prosecuting committee, which was officially recognized by the Assembly and the Church, is an insult of no small proportions." There are some things that will not down, and Professor Briggs and his books appear to be for the present of this kind. It does appear to us that a protracted course of treatment of severe letting alone would be the best that could be administered to the Rev. Doctor, and best for the Church.

Last year, says the British consul at Mannheim, was memorable by the coming into legal force of the law for Sunday rest. It gave legal effect to the tendency of the age. Work during the week grows ever harder, so that almost everybody feels the necessity of a change; one day in seven they must have enjoyment, which they call rest. To secure this for themselves, merchants and manufacturers have for a long time past limited the Sunday work to the utmost, and their subordinates have had the benefit. As might have been expected so sweeping a change has been attended with some friction, so that a compromise has had to be made by allowing shops to remain open a few hours. It is, however, only a temporary arrangement, and at no very distant period, the vast majority of shops in Germany will be closed altogether on Sunday. On the other hand, the Sabbath appears to be on the down-grade in England. Modern Society is not one of the "narrow" religious papers; and yet the writer of the "Woman's Mirror" article in this week's issue, is obliged to confess we have developed a craze for frivolous diversions, and pass every spare moment in amusement; and as for Sabbath-breaking, as the old Puritans had it, can any Continentals now beat us at that? I trow not. In many great houses the servants within the gates have their hardest day's work on a Sunday: and though the ox and the ass may be held exempt, the horses have no easy time of it. It follows, as a matter of course, that smaller people adopt the same fashion, giving their underlings no day of rest, though this is supposed to be a universal privilege, almost a right, in all Christian countries.

PULPIT, PRESS AND PLATFORM.

Samuel Johnson: Hope is itself a species of happiness and, perhaps, the chief happiness this world affords.

Plutarch: To do an evil action is base; to do a good action, without incurring danger, is common enough; but it is the part of a good man to do great and noble deeds though he risks everything.

Fenelon: O Lord, take my heart, for I cannot give it; and when Thou hast it, O keep it, for I cannot keep it for Thee; and save me in spite of myself, for Jesus Christ's sake.

The Mid-Continent: The broad, liberal ministers in our cities who advocated Sunday opening of the World's Fair for the sake of the down-trodden labouring man are—up to the time of our going to press—maintaining a silence profound and eloquent. After all, the sensible, untrodden American knows just about what he wants.

A Missionary in China: If there is anything that lays hold of the people here, it is the simple story of the crucifixion of our Lord Jesus Christ. Not His miracles, not even His wonderful sayings or teachings, but the old story of the cross, of the blood, of the sacrifice, of the satisfaction of Christ in dying for sinners on the tree—that is the power for good in touching the heart and in awakening the conscience.

Theodore Cuyler, D.D.: The man who is climbing the Alps has but to follow his guide and set his foot in the right spot before him. This is the way you and I must let Christ lead and have Him so close to us also that it will be but a short way to behold Him. Sometimes young Christians say to me, "I am afraid to make a public profession of Christ; I may not hold out." They have nothing to do with holding out, it is simply their duty to hold on.

Bishop Wilberforce: Think as little as possible about any good in yourself; turn your eyes resolutely from any view of your acquirements, your influence, your plans, your success, your following—above all, speak as little as possible about yourself. The inordinateness of our self-love make speech about ourselves like the putting of a lighted torch to the dry wood which has been laid in order for burning. Nothing but duty should open our lips upon this dangerous theme, except it be in humble confession of our sinfulness before God.

N.Y. Observer: It is for the advantage of youth that they should be made familiar with all forms of doubt? We are led to make the inquiry after reading a letter lately written by a friend in whose house a number of young men have a home during their college term. The letter says: "I am burdened in mind and heart over the teaching in our professedly Christian college. The text book upon faith and ethics is Professor Caird's Evolution of Religion. The students interpret it as rejecting the supernatural entirely. Some of the young people are distressed, some are rejoicing in the greater latitude given their doubts, and all admit that they do not know now what they believe if they believe anything. It is lamentable, and the only hope I have is that this may be the dark hour which precedes a dawn." Is it for this that Christian parents intrust their impressible youth to professedly Christian teachers?

United Presbyterian: Some people go to church every Sabbath unless providentially hindered; others go half-time, or less frequently; a few go occasionally; many do not go at all. Every person who enjoys the opportunity, ought, ordinarily, to worship in his own church every time it is open for divine service. And this is the uniform practice of the best people in all our churches. We do not agree with the extreme view of some of the good fathers of a century ago, who honestly opposed all "occasional hearing," but in all ordinary circumstances everyone ought to have a place in the church and ought regularly to be in his place.

Rev. James Stalker, D. D.: Some one has said that ours is an age when everyone wishes to reform the world, but no one thinks of reforming himself. We must begin with ourselves. Are we to have ought to give to the world? Then we must first have received it. Life for God in public is a mere sounding brass and tinkling cymbal, unless it is balanced by life with God in secret. It makes a great difference whether we are going out, in a kind of social knight errantry to live for humanity of our own motion, or whether we have met with Jesus Christ in secret, and go forth with His commission and promise at our back, and with His love and inspiration in our souls.

S.S. Times: Work in the line of winning a soul to Christ, or of training a soul for Christ, is often recognized as a duty, but it is not generally looked at as a privilege for which the worker should be profoundly grateful to God. When we consider the fact that Jesus loves every soul for which He poured out His life, and that He counts every service done to that soul for His sake as done to Himself, we cannot think of such service as mere duty. Love impels to it, and love revels in its doing. What pleasure it is to do for one who is dear to a friend, dearer to us than our own life! How thankful we are for an opportunity of this sort! And when our divine Friend permits us to do for Him in doing for one of His, how glad we should be, and how grateful! "It is an immense mercy of God," said Frederick W. Faber, "to allow anyone to do the least thing which brings souls nearer to Him. Each man feels for himself the peculiar wonder of that mercy in his own case." Have we never slighted any opportunity for such loving service to souls and to Christ?

Gladstone: The one thing that comes to the mind of the old man when he speaks to the young, is this: O that it were possible to make them know how precious are the hours, how fraught with consequences of incalculable importance, which now fill up each and every day of their comparatively easy lives! I would not ask you to relax your attention to the games that fill up your leisure hours; but, I say, let everyone with the same energy with which he plays cricket or football, with the same energy with which he applies himself to leaping or running, or to any exercise whatever of his corporeal powers—and he wants very little exhortation, so far as my experience goes, to be energetic with that part of his duties—let him carry the very same spirit into the work which is intended to develop his mental faculties. The extension of the government employments has enormously enlarged what may be called official classes—in fact, there is a much larger number of professionals competing now than competed together in the days when I came into this world; but, depend upon it, the profession of the clergyman, if it be more arduous than it ever has been, is on that account nobler than it has ever been.