

**THE CANADA PRESBYTERIAN,**  
— PUBLISHED BY THE —  
**Presbyterian Printing and Publishing Company**  
(C. BLACKETT ROBINSON),  
**AT 5 JORDAN STREET, - TORONTO.**

TERMS: \$2 per annum, in advance

ADVERTISING TERMS.—Under 3 months, 10 cents per line per insertion; 3 months, \$1 per line; 6 months, 1 50 per line; 1 year \$2 50. No advertisements charged at less than five lines. None other than unobjectionable advertisements taken

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MR. WALTER KERR—For many years an esteemed elder of our Church—is the duly authorized agent for THE CANADA PRESBYTERIAN. He will collect outstanding accounts, and take names of new subscribers. Friends are invited to give any assistance in their power to Mr. Kerr in all the congregations he may visit.



TORONTO, WEDNESDAY, AUGUST 3, 1887.

THAT staid old journal, the *New York Observer*, is beginning to develop a slight turn of sarcasm in its old days. Perhaps the hot weather has something to do with it. One of the colleges over there has decided to grant only one degree in divinity each year, and that only for distinguished services. The *Observer* suggests that a degree be granted only once in a hundred years, and then only for services that have been distinguished for a century. That suggestion, if adopted, would reduce the number of doctors considerably.

EVERY two or three weeks a report is circulated that Gladstone is coming to America. It is, we believe, an open secret that he, Spurgeon, Bright and other really great men, have been prevented from coming over, mainly by the ordeal they knew they would have to go through when they arrived. Our neighbours lionize a distinguished man almost to death, and we Canadians bore him until he is glad to escape. That statesmen like Gladstone and Bright should desire to see this new civilization is the most natural thing imaginable. What they dread most, perhaps, is the brass band receptions and the address fiend. A host of pretentious nobodies always fasten themselves on such men for the sake of the notoriety which the fastening brings. It is a thousand pities that sensible people should be deprived of the pleasure of seeing and hearing a man like Gladstone, by those parasites who make the tour of every distinguished visitor a bitterness to him.

Now that our Woman's Foreign Missionary Society is becoming such an important organization, and so many meetings are being held under its auspices, it is high time that all understood how the presiding officer at these meetings should be addressed. We have heard of some grave and reverend divines who begin their speeches by saying *Mr. President*. It seems reasonably clear that a woman should not be addressed as *Mister*. A woman's convention held near Chicago the other day decided that the correct thing is to say *Madame President*. Undoubtedly that is the right way. Just fancy a stalwart D.D. rising to speak, and as he looks at the presiding lady, gravely saying *Mister*. What would the lady think if you styled her *Mister* in her parlour? Would the courtly and genial Convener of our Foreign Mission Committee please lead off in this reform? Let him at the first ladies' meeting he addresses begin by saying *Madame President*. We have heard that some gentlemen who address these meetings say *Mister* in such a halting, hesitating way as to show that they are not quite sure that *Mister* is the right thing. *Mister* must go. Let us have *Madame President*. This is not a very profound subject, but it is practical and quite deep enough for this kind of weather.

THE *Interior* says that Dr. Barrows, pastor of the First Presbyterian Church, Chicago, has gone to Canada in order that his boys may learn something about farming. This is the way the *Interior* puts it:

The good doctor felt that his boys would be practically helped in gaining a correct knowledge of rural affairs, by having before their eyes such object lessons as a zigzag fence, the pigs, geese, steers and colts wearing pokes to

keep them out of mischief, a yoke of live oxen hitched to a cart, a real grind-stone in the shade of the big willow near the well with its old oaken bucket, long pole and sweep for drawing water. Such object lessons as these, with pure air, perfect quiet and many more accessories of a restful and enjoyable vacation, are found in a certain rural district of Canada, and there the doctor and his family have pitched their vacation tent.

Such "object lessons" were common enough in Canada fifty years ago, but we teach our boys farming at the Agricultural Colleges now. We have not the slightest idea where this "certain rural district" is that is honoured by a visit from the good doctor, unless it lies in some remote corner of Muskoka. If Dr. Barrows is in that region we hope the Presbyterians will make him preach three times every Sabbath. If his boys see all the object lessons enumerated in the foregoing paragraph, the least thing their father should do is to give the people of the locality some good theology in return. And we have no doubt Dr. Barrows will do that very thing if he is asked.

THE *New York Observer* has the following timely observations to make on strikes:

Strikes are absolutely useless unless the strikers can prevent their places being filled by others. They strike, knowing that they must keep others out of their places or get nothing but injury by striking. Christian men should consider this exigency, as well as their own interests, when they enter into combinations to stop work. Beyond a doubt they have a right to strike, but of what use is this right if others are allowed to work? We believe that there is always a more excellent way to obtain justice from employers. Upright, consistent, independent Christian men are those who should find this way. Worldly employers appreciate such men, and will be ready to hear them for the sake of their own interest.

That skilled or unskilled workmen have a right to strike no reasonable man now denies. Labour has quite as good a right to combine and organize as capital. The only question is whether it is wise to exercise this right. Do strikes, as a rule, pay the strikers? A man, or a body of men, may have many rights that it is very poor policy to exercise. Surely, as the *Observer* remarks, there is a more excellent way to adjust these differences than by strikes, which create loss and confusion a long way beyond the trade of the strikers. Business men are so dependent upon each other that it is almost impossible to say how far the effects of a strike extend. Our readers would scarcely believe us were we to state some of the remote consequences of the strikes in the building trades, which have taken place this season in Toronto. There is a solution for every labour difficulties in the Epistles to the Colossians and Ephesians if employers and employed would take these letters as a guide.

THERE is a good deal of common sense in the following, which we clip from a *New York Journal*:

If we go to a summer resort we put on light flannel shirts, and avoid close-fitting coats and vests quite as a matter of course. We have no hesitation when thus clad in comfortable and unconventional costume, in meeting the most respected of our womankind, and at the summer resort we dress with sole reference to comfort, as rational men should. But if we come to town for a day or a week, we straightway don the stiff shirt, the rigid collar and cuffs, the close fitting vest and the conventional coat, in which to meet nobody but business men dressed as uncomfortably as ourselves. And then we say, how very uncomfortable the city is in comparison with the country. The irrationality of our ways of living in the city in the summer is the chief cause of the discomfort which we so eagerly seek to escape by fleeing to the country. If we lived as rational here, avoided exertion during the hot hours of the day as carefully as we do in the country, sought quiet recreation toward sunset, and dressed with the same regard to comfort as we do in the mountains, there would be no better summer resorts than our own homes in the city are. The fault lies within us.

All true no doubt so far as the dress is concerned. If people dressed for comfort instead of for appearance many of them would not need holidays as much as they do. The unwritten law which makes clergymen dress in heavy black cloth these hot days does as much to weaken them as their work. But the dress is not the main consideration. If a man takes his vacation at home his work is under his eye every moment. Looking at work undone that ought to be done worries an earnest, active man more than working even in hot weather. We have often heard people say, "Why not live at home and rest as you do at a summer resort?" You can't. No live man can rest with his work under his eye. If he works he is not resting. If he worries over work that ought to be done he is doing something worse than working. The best place for rest and recreation is where all the other people are resting and recreating.

**GOSPEL MIRACLES.\***

ONE wonders why there are Bampton, Hulsean and other lectures in England, Cunningham and Baird lectures in Scotland, and, not to mention others, Ely lectures in New York, and not one solitary lectureship worth the name in all the Dominion of Canada. Effort hitherto in this country has very properly been directed to the building and equipment of colleges, and there is reason to believe that in no instance, notwithstanding some handsome benefactions, have such expenditures been too lavish. For years to come none of our higher educational institutions will be in possession of all the chairs, aids and appliances they would reasonably require. But a periodic lectureship on the lines of those referred to might easily be the work of some one wealthy man whose mind was in thorough sympathy with the defence and propagation of Christian truth. A rich man does not need to make a tombstone of such an endowment. He might make it a present satisfaction, an enjoyment and a means of doing great good. It would no doubt help to perpetuate a loving memory if a good rich man bequeathed funds for the establishment of a lectureship, but to make such a gift in his lifetime would not dull the lustre of his name after death, and it certainly would increase the happiness of his declining days if he could witness the benefits necessarily arising from his benefaction. Ten thousand dollars was all that the foundation of the Ely Lectures cost. Not an insuperable obstacle to a well-to-do man of reflective mind and literary tastes.

Such lectureships give facilities for making the talent and accomplishments of the age available for the exposition and defence of the truth. An incentive to sacred scholarship is supplied, and the lectures in the first instance delivered to intelligent and thoughtful hearers, and then published for the benefit of a wider circle of readers, will exert a powerful influence for good, not on these alone but still wider circles whom these teachers influence in turn.

At all events there is no difficulty in attributing the appearance of the valuable work whose title appears at the foot of this column to Mr. Ely's considerate provision. The managers of the Ely Trust in connection with the Union Theological Seminary, New York, with excellent discrimination, invited Dr. Alexander Balmain Bruce, Professor of Apologetics and New Testament Exegesis in Free Church, College, Glasgow, to deliver the course of lectures a little over a year ago. These lectures are now permanently embodied in a substantial volume that will be highly prized by all who take an intelligent interest in the progress of sacred science. No one who knows anything of Professor Bruce's distinguished career, and the enthusiasm his prelections evoke, will doubt his ability as an exponent of Christian faith in its relation to the various phases of existing thought whether philosophic, scientific or speculative. He brings large stores of erudition, calm, patient investigation, an intelligent acquaintance with whatever is most recent and noteworthy in the conflict between faith and unbelief, and a spirit of candour and sincerity to bear on the important questions he selects for discussion. That the volume is a masterly exposition of the doctrine of miracles in relation to the cross speculative currents of the time need hardly be said. Dr. Bruce's work bears the stamp of thoroughness. It will be relished by all whose faith in the supernatural remains unshaken, and it is well fitted to prove eminently helpful to all candid truth-seekers who desire escape from the bewilderment that conflicting opinion occasions.

The introductory lecture, somewhat general, as might be expected, critically discusses Miracles in Relation to Theories of the Universe. These include the Mythical, the Pantheistic and the Materialistic, and a lucid statement of the evolution hypothesis. In the second lecture Miracles in Relation to the Order of Nature are considered. The attempts to harmonize miracles with the continuity of natural law are successively and ably discussed, and Professor Drummond's theory, explained in his now famous work, comes in for some acute and delicate critical handling. The third lecture is devoted to the consideration of the Gospel Miracles in relation to the

\*THE MIRACULOUS ELEMENT IN THE GOSPELS. A Course of Lectures on the "Ely Foundation." By Alexander Balmain Bruce, D.D., Professor of Apologetics and New Testament Exegesis in Free Church College, Glasgow. New York: A. C. Armstrong & Son.