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Notes of the Week.

The English Presbyterian Church recently decided to raise during the next five years two hundred and fifty thousand dollars for building new churches in different parts of England.

It is officially stated that the Earl of Aberdeen has been appointed Governor-General of Canada in the place of the Earl of Derby, formerly Baron Stanley of Preston, who is about to retire from the office of Governor-General, to which he was appointed in 1888.

It is announced from Paris that Father Hyacinthe Loyson has resigned the pastorate of his Gallican church, which now passes under the jurisdiction of the Old Catholic Church of the Netherlands. He takes this step in order that he may be more free to carry on general work throughout France.

The Christian Endeavour Convention which will be held in Montreal from July 5th to 9th, will, it is confidently predicted, be the greatest gathering ever witnessed in the Dominion. It is expected that 25,000 delegates will attend the convention. The local committees are hard at work, and ample accommodation will be provided.

The British Imperial Institute was opened in state at London by Queen Victoria on Wednesday of last week. The Queen was received with hearty cheers as she rode through the streets and appeared to be in the best of health and spirits. It is believed that this will be the last time that she will make a public appearance.

The Jewish inhabitants of Caucasia have been ordered to remove from their present homes to within the south-western Pale. About one-third of the Jewish population of Libau, the Baltic seaport, will be expelled within the coming six months, greatly to the detriment of the town, in which they form an influential part of the commercial community.

Rev. Duncan Ferguson, of the English Presbyterian mission, Japan, recently had a very narrow escape from death. He was crossing the mountains on his way back to Tauvan Foo, from visiting missions on the other side of the island, when he was shot by savages and wounded on the right breast. He rejoined his party before the savages were able to overtake him.

Foreign commissioners to the World's Fair are making a general demand for the immediate appointment of the judges of award. For weeks the representatives of foreign exhibitors have urged Director-General Davis to announce the selections. It is intimated that several foreign delegates regard this matter so seriously that they refuse to unpack any more exhibits until they have been informed exactly what representation they will have on the juries.

The British side in the Behring Sea case was opened by Attorney-General Sir Charles Russell, on Wednesday of last week. He said that the theory that foreign vessels could be seized in time of peace, that pelagic sealing was criminal, that American seals, although wild, were nevertheless American property, because they had the *animus revertende*, showed a remarkable confusion of ideas. Seals, he contended, were like game which the landowner had the right to kill, although only when on his land.

The Michigan Senate has passed a bill which ought to become a law. It provides that the man who gets drunk and is arrested for that offence, may either pay the ordinary fine and be locked up if he cannot pay it, or give a satisfactory bond that he will go to some good place where men are treated for the liquor habit and be cured of his disease. If a man says he wants to be cured, but is too poor to foot the bill, then the expense may be paid by the county. In such cases justices of the peace and police magistrates are empowered to sentence drunkards to some institution.

Many rumours are current regarding the cause of the sudden stopping of the Imperial train when en route to the Crimea, and the resulting flight by which the Czar was made ill. One rumour is that the thousands of peasants living in villages near Charkoff laid themselves upon the railway track in order to stop the Czar's train, and thus have an opportunity to present to the Czar a petition against certain local abuses. A conflict ensued, it is said, between the train guards and peasants, and the general result was that forty-two peasants and thirteen soldiers were killed in the fight or crushed by the train.

Spurgeon's Tabernacle is not yet in a peaceful condition. The Christian World says: It is whispered that those who have been promoting the election of Mr. Thomas Spurgeon as pastor of the Metropolitan Tabernacle, have not been showing their whole hand, and that their real desire is to see the two brothers associated in the position. If this be the wish of Thomas, as it seems to be of his mother, the resolution which was passed to the effect that he should secure whatever help he may deem necessary for the discharge of his duties, will enable him to carry it out. It is, however, doubtful if this arrangement will meet with the approval of the majority of the members of the Tabernacle.

The Free Church of Scotland Monthly contains quite a remarkable account of the dedication of a church-school in Kaffraria, South Africa. The service lasted from 10.30 a.m. until 3.30 p.m. The building had cost about £80 (\$400), and the Kaffres raised the entire amount then and there—£36 in money, and £44 in cattle, sheep, goats, pigs, chickens, etc. The same number of the Monthly contains a valuable map of the Lake Nyassa region, which indicates the territory occupied by the Church of Scotland, the Shire highlands lying to the south, the Free Church Livingstonia Mission to the west, the Universities' Mission to the east, and the Moravian and Berlin Missions to the north.

The stupid opposition on the part of the Turkish officials to Christianity continues. The experience of the Rev. F. E. Clark, D.D., President of the United Society of Christian Endeavour in Turkey, has been an exciting one. In its antagonism to Christian effort, the government has destroyed a great many Endeavour Societies. Dr. Clark's literature and all his books were taken from him. He was warned against using the name "society" or "organization" in any of his addresses and his work in Turkey was hampered in more ways than one. After a brief stay in Rome, he reaches Paris, and then stops at the National Convention of Christian Endeavour for England, which will be held about the middle of June in Bradford. He expects to sail from Liverpool, June 17, by the steamer Alaska, and to be present at the Montreal International Endeavour Convention.

PULPIT, PRESS AND PLATFORM.

Ram's Horn: You can't "walk in the light as he is in the light" without being seen by somebody who is lost in the dark.

Rev. Wm. Stevenson: The best workers in the Church have been drawn from the Sunday schools, and have received their first impulses to religious life under the influence of the Sunday school teacher.

Krummacher: Unbelief does nothing but darken and destroy. It makes the world a desert, where no divine footsteps are heard, where no living hand adorns the fields, feeds the birds of heaven, or regulates events.

Christian Observer: To admire Christ as an ethical teacher, and speak well of Him as human, is one thing; but to love and trust and serve Him as the God-Man, is quite another thing. The latter, and not the former, secures salvation.

Dr. Wallace, M. P.: The Scotch are a slow and patient people, taking a good many kicks for a very few concomitant halfpence—plodding along with a sort of smouldering activity; but there does come a time when they take fire; when they do, they blaze like Pandemonium let loose.

Principal Tulloch: In all your enjoyments be moderate. Set your heart in the love of God and the faith of Christ, and difficulties will disappear. The inner life in you will assimilate to the divine everywhere, and return its own blessed and consecrated influence to all your work and all your amusements.

Dr. George Macdonald: Depend upon it, in the midst of all the science about the world and its ways, and all the ignorance of God and His greatness, the man or woman who can say, "Thy will be done," with true heart forgiving us, is nearer the secret of things than the geologist and theologian.

Chicago Standard: One reason why guides are not more frequently employed, is that the people who need them are foreigners who do not speak English. As the guides, with few exceptions, can speak nothing else, they might as well be in Kamtschatka, so far as usefulness is concerned. What would one think of a guide in France who could speak only French.

J. R. Macduff, D.D.: Christ, the Tree of Life, has clustering on his branches "twelve manner of fruits" (Rev. xxii. 2). Glorious diversity! Comfort for the mourner, support for the troubled, hope for the desponding, faith for the fainting, rest for the weary, salvation for the lost, joy in life, victory in death, triumph in eternity. Who cannot sit down under the Beloved's shadow with great delight.

J. R. Miller, D.D.: We are not all alike temptable. There are some with sweet tempers and equable disposition whom nothing disturbs. God seems to have sheltered them by their very nature from the power of evil. Then there are others whose natures seem to be open on all sides, exposed to every danger. To live truly costs them fierce struggles every day. These easily tempted ones are they to whom Christ's sympathy and helpfulness go out in most tender interest. He singles out the one from every circle that is most liable to fall, and makes special intercession for that one. Even the Johns, with their gentle loveliness, receive less of help from the Master than do the fiery Peters.

Huxley: Suppose, for the sake of argument, we accept the inequality of the sexes as one of nature's immutable laws; call it a fact that women are inferior to men in mind, morals and physique. Why should this settle or materially affect the subject of so-called Woman's Rights? Would not this very inferiority be a reason why every advantage should be given to the weaker sex, not only for its own good, but for the highest development of the race?

Rev. Alfred Norris: The doctrine of the Resurrection is the doctrine for this day; a doctrine peculiar to the Christian faith; a doctrine based upon a fact; both fact and doctrine full of most satisfying sweetness. And when a bee finds on a windy moor his first spring flower and strikes it and strives into it for its hidden honey, so wandering weary souls find in a wild world, this spring doctrine, and forthwith settles on it, and searching into it finds also a satisfying sweetness and a sweetened satisfaction that enables men to live.

Rev. W. T. Herridge, B.D.: As long as the world stands people will hold different opinions in regard to church discipline and church government, and it is idle for one church to say that it is right and all others are wrong. Christ's blessed truths are not waning, and although some may put question marks where periods used to stand, it will do no real harm to Christianity. Before Christ came people had a conception of God, but it was not a God of ineffable love. Besides all who question, do not really doubt, for it is the heart and not the head which makes a Christian.

Cumberland Presbyterian: Let us not think that worship and business are to be separated. We ought not to divorce God from our daily work. We ought to worship, not only in the sanctuary and on communion day, but in our worldly pursuits. Your shop or store or study should be also a sanctuary. Your daily thoughts should be prayers; your daily life a perpetual communion. When this is so, it is not hard to take time, even in the middle of the week, to go with others to the sanctuary. We prepare ourselves for worship by devout faithfulness in our work; and worship, in turn, inspires and gladdens us so that we take up our task with renewed energy. And all work becomes worship, and all prayer a preparation for better work. And so we go forth gladly to bear the burdens of life and find them daily changed to blessings.

United Presbyterian: Jonah was honest when he paid his fare to Tarshish, and even this honest act was part of an act of disobedience, for which he received a just punishment. The question as to whether one pays his fare in this life is not so important as the character of the fare. Which fare are you paying—to Nineveh or Tarshish? In which direction do you travel? Is your course in the line of obedience or disobedience? Jonah's honesty in the matter of payment of fare did not excuse his sin in the matter of taking passage for Tarshish. He felt, no doubt, that he was doing right by his fellowmen, and yet because he was not right with God, he brought more evil upon them than his failure to pay a dozen fares would have brought. It is folly for one whose whole life has been without God, to build his hope of heaven upon the false statement that he never wronged anybody.