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Notes of the Week.

One of the great Roman Catholic divines in England, Rev. Dr. Sullivan, has left the Church of Rome.

It is stated that Abraham Lincoln never attended the schools more than six months, and yet the professors at Oxford recently selected his speech at Gettysburg as an example of the best English prose.

Notwithstanding the sentiment against the Jews in Austria the new archbishop of Olmutz, who is a converted Jew, will have precedence over every one in the Austrian Empire, except members of the imperial family, who are in direct succession to the throne.

The U. P. Missionary Record reports that in regard to the year's finance, the progress of the previous year has not been repeated, except in the case of the Zenana Fund. The Foreign Mission Fund shows a decrease of fully £3,000, about two-thirds of which appears under "Legacies."

A Hungarian statistician has discussed the proper age to marry. He sets twenty-five as the lowest age for men and twenty for women. Women below thirty-five should not marry men over fifty, and men under thirty should not marry women over thirty-five; these follies are not often committed.

Mr. T. W. Russell, M.P., who recently visited Toronto, says the Canadians are not as a rule a drinking race, and that the French peasantry, who form a large majority in Quebec province, are notoriously a sober race. He finds that the Scott act is a success in the Maritime Provinces, especially Nova Scotia.

Though the climate of Orkney, with its cold winds and sea spray would seem very different from that of California, yet we find in the report of the Conifer Conference recently issued, that the Cypress, which is native only in a small strip of the coast of California, flourishes and increases in its new Scottish home.

Dr. John Hall recently urged his congregation to make their annual contribution for the support of the mission work carried on by them. The day appointed for the collection was unusually stormy, and the attendance was much below the average, yet the contribution amounted to \$10,500. The Interior aptly remarks: The deity that finds its way so readily to its pocket gives evidence of vitality.

"Figures do not tell everything," says a writer in the Missionary Herald, "but they do tell this: that the Chinese Christians in America give more than American Christians." The figures to which he refers are these: With a membership of 161 in the various churches of California, the Chinese have raised, during the past year, \$6,290.40 for all benevolences, or \$39.07 for each member.

Gladstone has now attained a greater age, says the Pall Mall Gazette, than any other prime minister of England ever reached. Lord Palmerston died in harness, but he died on the eve of his eighty-second birthday. Chatham died at seventy, Fox at fifty-seven, Pitt at forty-seven, Canning at fifty-eight, and when Sir Robert Peel met with his fatal accident he was sixty-two. Earl Russell attained the good old age of eighty-six, but did not hold office after he was seventy-four. Lord Beaconsfield died at seventy-seven. Gladstone has completed his eighty-third year.

Dr. Boyd, the "country parson," tells a good story about the late Cardinal Manning. "A youth who had recently 'gone over' went down on his knees in a Protestant drawing-room amid a large party before dinner, and asked the cardinal, who entered, for his blessing. The magnificent old man looked decidedly ruffled, and said in impatient tones, without any punctuation: "God bless you get up sir!" and turned away."

It is curious to note that the identities of both the Scotch thistle and the Irish shamrock cause difference of opinion. Mr. Colgan, in a paper which appeared recently in the first number of the Irish Naturalist, collected specimens from eleven different counties in the Emerald Isle of plants each considered in its district as the shamrock, and found that two different species of clover were sent, some counties declaring for Trifolium minus and some for Trifolium repens. The former plant is, we think, most generally considered as the national emblem, but when it grows luxuriantly, and often when in flower, it is discarded as an impostor.

In his report of an expedition of 1891, the inspector general of Egyptian telegraphs traces the barrenness of the country between the Nile and the Red Sea to the destruction of trees, during the last twelve centuries, by the Arab and his camel. The animal has fed on the leaves and green shoots, and his master has gradually used up stems, roots and branches for charcoal. Even now spots in Egypt are being made desert in this way; and it is suggested that a like cause may explain the disappearance of frankincense and spices from Southern Arabia, the former multitude of horses and chariots in Palestine, and the greater early fertility and population of many countries of importance in history.

A curious story of the recent fog in London is told. A gentleman found himself completely nonplussed and unable to find his way home, though within almost a few doors of his own house. Hearing a foot-step approaching, he waited, and asked the owner if he knew where they were. "Perfectly," was the reply; "where do you desire to go?" The gentleman explained. "Oh," said the stranger, cheerily, "that is almost at hand. Trust yourself to me and I will lead you to your door." Arrived there, he accepted the gentleman's thanks, and then laughingly said, "I dare say if you had known what I am, you would have hesitated to place yourself under my care." "That would have depended," replied the gentleman, now eyeing his rescuer furtively. "Well, I think you would," said the other, "for I am blind."

It is reported that evangelical Episcopalians in the northern Irish diocese are much exercised concerning the conduct of a clergyman in their neighbourhood, who, in writing to the press the other day, is said to have ridiculed Archbishop Plunket's work in Spain, and to have expressed a preference for Romanism. This many of his co-religionists are very angry about; but it seems that, according to the constitution of the Disestablished Church, it is very difficult to interfere with the delinquent. When, after Disestablishment, the Episcopal Church was reconstituted, a Presbyterian element was introduced, but only to a very limited extent, and mainly in connection with appointments to vacant parishes. It seems unfortunate that the sister church did not then make her constitution Presbyterian enough to enable her to deal effectually with anyone who eats her bread and at the same time derides her doctrine.

PULPIT, PRESS AND PLATFORM.

The Interior: The death of Phillips Brooks is mourned by the church universal, because he was its greatest living representative. He loved Christ and all His people. He knew no distinctions between those who loved the Lord.

Presbyterian Banner: The best preventive against error, and the most helpful means of grace, is a thorough and practical knowledge of Bible truth applied to the heart by the Holy Spirit. The lack of this is the cause of much weakness in the Church and many defections.

Presbyterian Witness: The altar came before the temple. The family altar must be set up first, and from it must ascend the morning and evening sacrifice. Otherwise the Temple and its services, the church with its ordinances, will be of little avail. See first of all, see now to the "Church in the House."

Montreal Witness: Mr. Charlton is one of the few private members of Parliament who conscientiously strive session after session to do their duty as a legislator. Not a session passes in which he does not attempt some real reform both of the criminal and civil law. He studies the subjects he deals with, and gives a great deal of careful thought to measures which have no connection with party.

United Presbyterian: Very few of the thousands, who are daily carried to and fro by the power of electricity, have any understanding of its power or of the methods by which it is utilized; and yet they are wisely content to accept of the benefits which are by this means conferred upon them. There is also a "mystery of godliness" which may be rejected, simply because it is a mystery, or accepted, even though a mystery, because it offers countless blessings. The children of this world are in their generation wiser than the children of light.

Christian Instructor: There is no other or better way than for the sower to go on "sowing beside all waters" in the morning and in the evening withholding not his hand; for "he knows not which shall prosper, whether this or that, or whether both shall be alike good." He may often be in tears and say, "Who hath believed our report, and to whom is the arm of the Lord revealed?" But he will one day bring back his sheaves rejoicing. It is not to the successful revivalist alone that the reward, "Well done, good and faithful servant * * * enter thou into the joy of thy Lord," will be given, but to every one who is faithful.

Rural New Yorker: It ought not to require more courage to state the facts about the liquor traffic than to discuss the tariff or questions of finance or business. We gave exact figures to show that this drink question is the greatest economic and social problem before the people to-day. No man can deny that statement, because it is true. Men may honestly differ on other matters. But who will defend the rum trade? The liquor business as a business is utterly indefensible on any moral or sound political or economic ground. It builds up no productive industry, it does not foster the home or lead to patriotism or love of country; it does not stimulate honour, economy, industry, or any other virtue under the sun. It is thoroughly harmful, and yet it is the greatest and most powerful business that present civilization knows of.

Joseph Parker: When a Dissenter became a Churchman he at once rose from below the middle height to at least sixteen feet in stature. The growth was marvellous in its rapidity. There was, however, a tallness which instantly suggested weakness and a premature grave. Was there any real approach between conformity and nonconformity? Not a bit, nor should there be. The Churchman hated the Dissenter, not personally but in an official and ecclesiastical sense. For his (Dr. Parker's) part he would have nothing to do with the clergy who would be friendly to him on the platform, and not recognize him as a minister of the Gospel. It was simply a surprise to him how ministers in the Established Church of Scotland could make common cause with their brethren in England who denied their right to be called ministers at all, refusing to recognize the orders of such men as Dr. Chalmers, Dr. Norman Macleod, or Dr. Caird.

Theodore L. Cuyler: There is another Christian to whom money-giving comes easy; the clasp of his purse never grows rusty. He will cheerfully draw a bank-check for you, if you will excuse him from any personal labour for the cause of Christ. Work is his cross. He likes to commute with his conscience by making some liberal donations, on condition that he is not asked to teach in a mission school, or to serve on committees, or go out on visitations among the poor, or to do anything which requires time and personal effort. Now such a person ought never to be excused. He needs to be set to work for his own spiritual good; he needs exercise; his soul's health requires that he shall be put to some sharp and patience-trying labour. A long tramp every Sunday afternoon, and a couple of hours teaching in a school of ragged youngsters would give him a better digestion of his Bible food, and a grand appetite for his evening family-worship. To dislike a duty is commonly a good reason why it should be undertaken.

Rev. Alex. Cowie: Who is the "free-thinker?" The term is often applied to such as are sceptical and unbelieving, and it is that by which such sometimes seek to be known. But is it properly applied? Is it not a "question-begging" title? In political strife, it is a common expedient for one party to adopt for itself a name which shall be an argument and commendation, and to give to the opposite party a name which shall be a refutation and reproach. In theological discussion a similar method is sometimes employed. Let a doctrine be stigmatized as "heretical," and with some there is an end to all further investigation; they forget that names are not arguments. In like manner, there are those to whom it has only to be said that the doctrine expounded is "orthodox" to ensure swift but uncritical condemnation; orthodoxy is their "bete noire." A man is not necessarily "narrow" because he is broad, or "broad" because he is heterodox. It is not the mere acceptance or rejection of a doctrine, but the spirit and temper in which it is accepted or rejected, defended or advocated that shows a man to be narrow or broad. The so-called "free-thinker" may, in renouncing Christianity, have given evidence of prejudice, bigotry, shallowness of judgment, and his conversation show that his thought has not been free, but rather the docile slave of pride. The true freethinker is he who thinks according to the laws of correct thinking, who honestly and earnestly seeks with unblinded mind to "prove all things" that he may "hold fast that which is good."