

THE CANADA PRESBYTERIAN.

VOL. 22.

TORONTO, WEDNESDAY MARCH 15th, 1893.

No. 11.

Notes of the Week.

The Government mean, it is said, to get through the second reading of the Home Rule Bill before Easter. If not, why then there will be no Easter holiday for dilatory legislators.

The Toronto Presbytery at its recent meeting unanimously adopted a memorial to the General Assembly, asking for the appointment of a committee to confer with the Congregational Union on the question of union of the two denominations.

The snowstorm of two weeks ago throughout the United States was the worst since the blizzard of 1888. In some places the snow fell to the depth of two feet and over, and drifted in some places nearly twenty feet high.

In 1890 the property of the Roman Catholics in the United States was placed at \$118,386,516. The Methodists hold the largest total—namely, \$130,018,070, while the Episcopalians are reported to be the richest in proportion to their membership.

Intense cold prevailed in Germany and eastern Europe at the close of last week. In St. Petersburg the mercury was 36 degrees Fahrenheit below zero on Saturday, February 25th. In the Province of Kalonga, central Russia, twelve children returning from school were overtaken by a snow storm and frozen to death in the highway.

The Earl and Countess of Aberdeen were present at divine service in Rathgar Presbyterian Church on a recent Sabbath, when the Rev. George Hanson, M. A., pastor of the congregation, officiated. During his Viceroyalty, Lord and Lady Aberdeen frequently attended Rathgar when the late Dr. Fleming Stevenson was minister.

The chief religious denominations of Victoria have succeeded in uniting in the formation of an organization called the "Council of Churches in Victoria." The object of this organization is to afford an opportunity for consultation and co-operation on matters affecting the religious, moral and social interests of the community.

Mr. Macaskill, of Dingwall, Scotland, has formulated a very heavy series of charges against Professor Bruce, of Glasgow, founded on a work recently published by him. The communication is a very long one, but as the text has not yet been given to the public, nothing can be said of its nature till it has been laid before the College Committee.

It is expected that the Jubilee Assembly of the Free Church of Scotland will be able to announce the complete clearance of all its churches from debt, but it is feared that the sustentation dividend of £200 per annum to each minister will not be reached. It will require more equitable arrangements to be made regarding supplements before the dividend reaches £200.

Memorial services were held at the Metropolitan Tabernacle, in London on Wednesday, February 1st, the anniversary of the death of Charles H. Spurgeon. The announcement was made that a friend in Scotland had sent his cheque for \$5,000 for the Memorial Fund, which has reached about \$45,000. This fund is distributed among the charitable institutions which the great London preacher had established in his lifetime.

A Danish brig while crossing the Atlantic encountered terrible weather. A falling mast killed the captain, two of the crew were washed overboard and a third died. Finally there were but two left, and for fifteen days these were adrift on the vessel without food or water. To prevent being thrown into the sea they lashed themselves to the floating wreck, and were in this dreadful condition when a steamer hove in sight and took them on board.

The Rev. Dr. Stalker, writing on "Workingmen and the Church," in the British Weekly, says: "It is assumed that there is a marked hostility to the Church among the working class, and that the attendance of working men on religious services is decreasing. My impression is distinctly the reverse, as far, at least, as Scotland is concerned—that since the beginning of the century the attendance on ordinances has greatly increased, and that, if there has been any growth of indifference in recent years, it has rather been at the opposite end of the social scale."

The death of Cardinal Lavigerie, Archbishop of Algiers, in November last, reduced the number of Cardinals to fifty, of whom ten were created by Pope Pius IX., and forty by Pope Leo XIII. The fourteen new Cardinals created raised the Sacred College to sixty-four members, leaving six vacancies two of which are already prospectively filled by the Cardinals reserved in petto. Including the new Cardinals just created, the Sacred College is made up of the following nationalities: Italians, 33; French, 10; Germans, 5; Spaniards, 4; Austrians, 3; Portuguese, 2; Hungarian 1; Belgian, 1; English, 1; Irish, 1; Australian, 1; Canadian 1; American, 1. Total 64. Including Cardinal Taschereau, Archbishop of Quebec who is of French ancestry, there are five English speaking Cardinals.

A telegram from Paris announces that the pastors of the Waldensian congregations convened in a synod to consider the situation and resolved to send two delegates to North Carolina to inquire regarding the prospects for settlers in that state. The Waldenses are a hardy and thrifty people, retaining in a remarkable degree the virtues of their heroic ancestors. If the reports from the delegates should be favourable 2,000 Waldenses will emigrate to North Carolina in the spring. The descendants of the noble people who were so cruelly persecuted centuries ago, would make a very desirable class of settlers for this country. Can not our Dominion or Provincial authorities do something to secure this immigration for Canada?

In discussing Gladstone and Home Rule for Ireland recently, the Rev. C. J. Cameron, M.A., Brockville, said: "If this bill will preserve intact the integrity of our mighty empire, if it will preserve in perpetuum the civil and religious rights of Protestant Ulster, if it will retain for Irish landlords the rights and privileges which they possess in every civilized nation of earth—which Roman Catholic landlords insist upon in the United States and Canada to-day—which Mr. Parnell actually acted upon in Ireland while he led the National Party, then God Almighty speed that bill and bless the man who made it; crown that name—than which there is none brighter in the long line of British statesmen—with a final halo of splendour and success! May it be the fitting climax of an ever ascending and ever greater record of beneficent and Christian measures. May the sturdy, sterling Scotch heart with its four score and four years faint not nor fail until the work is ended."

On the subject of horse-racing in general, the Cumberland Presbyterian says: "Perhaps no other practice save drinking is so prolific a source of corruption and misery and ruin as gambling; and now, since the lottery is to be banished, horse racing stands as the chief bulwark of this blighting evil. It is the school in which this vice is effectually taught; the race-course is its best recruiting station."

It is a significant fact that although the license fee in Philadelphia, under the Brooks law, is \$1,000 a year, no less than 3390 applicants have filed applications for license this year. This is an increase of 375 applicants over last year. This goes to dispose of the stock argument that the mere imposition of a high fee tends to diminish the number of saloons. It is clear enough to any one who has studied the workings of the Brooks law that if any good has resulted from the measure, it has been owing in no degree to the high license feature, but rather to other provisions of the law, such as that of placing the licensing power in the hands of the judges of certain courts.

The Quiver: "I would be patient for a little." These were the words which I heard a poor wife, who was an invalid, saying to a husband who was cross and impatient with her. She felt that she could not last long with her racking cough, and quietly remarked: "If I were you, I would be patient for a little." We should be more patient if we reflect that the state of things to which we object is generally a transitory one. Do you not get on well with your husband or wife? All too soon death will separate you. Is your child tiresome? It is the effect of immaturity; the tree will soon be grown up. Are you in pain? If severe, it will not last long; if it last long, it cannot be very acute. Are you unable to suffer fools gladly? You would be enabled to do so if you reflected that we poor fools cannot become wise in a moment; you must give us time. Is the world all wrong? The Lord is at hand to set it right, and he is only not in a hurry because he is eternal. "If I were you, I would be patient for a little."

Two views of the Queen's private chapel at Osborne, are published by permission in the Million. It is believed to be mainly owing to the too eager attentions of the "cheap tripper"—whose obtrusive curiosity, it might have been added, is by no means exclusively confined to the class to which he belongs—that Her Majesty has for some time ceased to attend the Sunday service at Whippingham parish church and joined in worship in the little chapel referred to. The first thing, it is observed, that strikes the eye of the visitor is the extreme plainness of the sacred chamber, and the absence of all pomp and glitter in the few and simple accessories of divine worship. There are no gilded canopies, towering candlesticks, silken banners and tinsel scrollwork. Absolutely nothing, with the exception of Sir Noel Paton's fine picture, finds place in the chapel that is not necessary. There is a rule that all the congregation shall be assembled before the Queen, accompanied by the other royalties, enters the apartments, even the officiating clergyman being in his place ready to commence the services the moment the royal party arrives. The strictest regard is paid to the etiquette of precedence. The Queen cherishes a well-known dislike to anything pertaining to ritual; in fact, Her Majesty has such a leaning to "an entirely unembroidered" form of worship that when at Balmoral she conforms quite readily to the homely observance of Scotch Presbyterianism.

PULPIT, PRESS AND PLATFORM.

E. H. Chapin:—Out of suffering have emerged the strongest souls; the most massive characters are seamed with scars; martyrs have put on their coronation robes glistening with fire, and through their tears, have the sorrowful first seen the gates of heaven.

F. W. Farrer, D. D.:—Little self denials little honesties, little passing words of sympathy, little nameless acts of kindness, little silent victories over favorite temptations—these are the threads of gold which, when woven together, gleam so brightly in the pattern of life that God approves.

Theodore L. Cuyler, D. D.:—The spectre that I am most afraid of at the last is the spectre of lost opportunities. The keenest regrets that I feel to-day are born of neglected duties—of neglect to do all that I might have done for the sick, the sad, the suffering and the sinning, above all for the immortal souls that are now beyond my reach.

S. S. Times:—There is a timidity as to the outcome of doctrinal movements and discussion which is not of faith. Some good people would be glad to put an end to such discussions, that they might be sure they never would be led to undesirable conclusions. But the providence that controls the movements and agitations of the mental world is never more manifestly wise than in permitting and evoking differences of views on the great problems of life and its divine relations.

United Presbyterian:—There is only one thing which will produce universal and complete temperance, and that is "the grace of God that bringeth salvation." That grace which "teaches us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world." When a man becomes a subject of divine grace and is truly converted, he will be able to give up every vice to which he may have been addicted. If he has been addicted to drink, he may not lose his appetite for liquor, though some say they have had no desire for drink after their conversion, but he will at least be enabled by the grace of God to be "temperate in all things," and to "walk worthy of the vocation wherewith he is called."

James Carmichael, D.D.: In the glorious panorama of the heavens God is passing by us. In the noiseless tread of the seasons God is passing by. Spring and summer, seed-time and harvest, autumn and winter, as they quietly come and quietly go, all tell the same story—"God is passing by." In the regular succession of day and night, in every rising and setting sun, in every waxing and waning moon, God is near us and passing by. When the streams of earthly comforts flow full and strong around our life, and equally when these streams run low or dry, God is passing by us. When our barns are filled with plenty and our presses burst with new wine, God is passing by. And He, the same God, is no less surely passing by when hunger and famine with awful strides are laying waste a province or an empire. When war, with all its accompanying desolation, its misery and agony and woe, is sweeping over a country, God is passing by. And no less surely is He passing by for us in our days of peace and our nights of quiet. God is ever near us, though we see Him not. In every beat of our pulse, in every throb of our heart, in every movement of our brain, God is there.