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## Notes of the Week.

The United States has 18,812,776 persons of school age, of whom 13,010,130 are enrolled in school.

A pneumatic tube connects Paris with Berlin. It is used for postal purposes, and makes it possible for a letter mailed in Paris to be delivered in Berlin in thirty-five minutes.

In Hungary it is proposed to pay the members of parliament an annual sum of £250 instead of a daily sum with sundry additions. In Switzerland the payment of members is per diem—when present.

It is now settled that the German emperor cannot carry his new army bill through the Reichstag. It increased the expenses \$15,000,000 a year, which was to be derived mainly from increased taxes on beer and spirits.

The House of Commons has practically sanctioned a resolution in favour of the payment of members. It is significant, says the Christian Leader, that it was proposed by two of the youngest members of the House, Messrs. Allen and Dalziel.

It is, in its way, a significant fact that the Emperor of China is learning English. Once on a time, such an act of condescension would have been impossible. It shows that Western ideas are penetrating into the most exclusive of Oriental courts.

The Duke of Connaught, presiding over a meeting of the British and Foreign Bible Society at Portsmouth Town Hall, said that wherever it was possible for men to push on over land or sea, over mountain or morass, there the colporteurs of this society would be found at work.

Sufficient means have now, we believe, been provided for the erection in St. Giles of a monument to the memory of the great Marquis of Argyle, the man of whom the author of "The Scots Worthies" says that "he had piety for a Christian, sense for a councillor, courage for a martyr, and a soul for a king."

The Presbyterian Church in Japan, which is now one body, has in it at present six presbyteries, seventy-three churches, and a membership of 10,908. In the late meetings of the presbyteries, it was noted with great satisfaction that really able and judicious men were coming forward from among the natives to be leaders in the churches.

One of the largest organizations in the world is the China Inland Mission. It has 526 missionaries on its staff, who occupy 103 stations in 14 provinces of the Celestial Empire. These have 94 organized churches, with 3,038 communicants, 82 boarding and day schools, 7 hospitals and 18 dispensaries and opium-refuges. And all this is maintained on an income less than £27,000 a year.

A new school, called "The Congo Training Institute," has been established in Wales. The founder is a Mr. Hughes, who was obliged by the state of his health to retire from mission work in Africa, and who brought two "natives," whom he had redeemed from slavery, home with him. Since his return, thirteen more boys have been placed under his care, and it is hoped to increase that number to fifty. A similar institution for girls is also contemplated. The idea is to educate all these young people for missionary work.

In South-eastern Russia there is a body of Jews that ignore the Talmud and accept the Bible only. This sect passes under the name of Karaites, and the government have ordered that all Jews who join this sect shall be allowed to remain in the country.

"Papal paganism" is a good name for the kind of ungodliness that prevails in Mexico and the Central and South American States. Perhaps the same thing would prevail in the United States if the Pope and his agents could have full sway for a sufficient length of time.

Principal Brown, of Aberdeen Free Church College, lecturing on the Revised Version of the New Testament, said that while it was true, as was said by Dr. Fleid of Norwich, that the language was Fifth Form English, the version was for that very reason valuable for consultation on almost every verse and clause and word.

Principal Dykes, of the Presbyterian College in London, is in the best of good luck. He has received a fine site for a Theological School at the University of Cambridge, and has also obtained a gift of \$75,000 for the erection of suitable buildings. This will give Presbyterianism distinct visibility in the old and famous University town.

King Oscar, of Sweden, is very simple and unaffected in his manners. When he went to see the Pope he kissed him on both cheeks. Such a salute was quite irregular, long usage having established the custom of kissing only the Pope's hand. This rule was only broken once, in the case of the late pontiff, by a president of the United States. General Grant simply shook him by the hands and said, "How do you do, sir?"

Thirty-five per cent. of the patients in the New York Presbyterian hospital, remarks a contemporary, last year were Roman Catholics. Ninety per cent. of the whole number of patients were treated and cared for without charge. More than one-third of these are Romanists who cannot get free treatment in their own hospitals, notwithstanding the boast of the Romish Church that she is devoted to the relief of the poor and suffering.

The people of Russia are more afflicted with the infirmity of blindness than any other people on the globe. It is said that there is an average of twenty-one blind persons to every 10,000 of population. In 1876 according to official figures, there were 189,872 totally blind in European Russia, the Caucasus and Poland. In Poland there are twenty-five blind men for every fourteen blind women, and the same percentage holds good over the most of Russia in Asia.

The London Advertiser has been requesting the views of leading temperance men on the prohibition question. Rev. Dr. Cochrane, of Brantford, says:—"I fear that at present the country is not ripe for prohibition, to make it workable. While this may be so, I believe a plebiscite should be taken, to ascertain just the feeling on the subject. While a majority may be in favour of prohibition, a minority may render it unworkable. Many good men in favour of temperance reform do not regard prohibition as the best method to effect the end. I believe in giving the franchise to women in this, and everything in which they are interested. The evils of intemperance are so manifest that the great majority of good citizens are, I believe, ready to give up their theoretical opinions on the subject for practical legislation.

## PULPIT, PRESS AND PLATFORM.

Ram's Horn: A starving man won't find fault with the table cloth.

Lubbock: We must not let pleasures have rule over us, or they will soon hand us over to sorrow.

Ram's Horn:—What's the use of asking the Lord to save the whole world every time we get down on our knees, if we are too stung to help keep up the church?

Dr. Gherhard Uhlhorn: The best defence of Christianity is, and must always remain, the simple, faithful preaching of the gospel, and the real witness of the power of Christianity in the life and conversation.

Christian Leader: Spare your scolding. Shut up in a dark cave from which they can never swarm forth, all the words that have a sting in them. You will be sorry for them after awhile—very soon will you be sorry—perhaps to-morrow.

Cumberland Presbyterian: Pray for your enemies. This is the best way to overcome hatred in your own heart and to change the hatred in their hearts to love. "You can't hate anybody that you truly pray for," nor can the one prayed for long continue to hate you.

Vineland Outlook: The liquor traffic cannot be taxed to death. Taxation may increase revenue, but until the same law which taxes the sale of liquor shall also fix the maximum price at which it can be sold, the tax will not reduce the income of the dealer, while it does increase the burdens of the consumer.

Dr. T. L. Cuyler: A good rule is to take short view. "Sufficient unto the day is the evil thereof; no man is strong to bear to-day's load with to-morrow's load piled on top of it. The only look far ahead that you and I should take should be the look towards the judgment seat and the offered crown at the end of the race. That is the way to get a taste of heaven in advance.

Dr. W. M. Taylor: Let us hold on, no matter what we are required to contend against; and let us rest assured that at length Christ will come to us with such strengthening influence that we shall rise to something nobler than, without our struggles we could ever have attained. Let us then, toll on. It is but a little while, at the longest, and no contrary wind can last forever.

Dr. A. T. Pierson: I am ashamed to speak of giving as a study, because it grows on me more and more that we ought to lose sight of it as a duty and only think of it as a transcendent privilege. There is something in love that takes off the asperities of duty. "I delight to do Thy will, Oh my God." That is the atmosphere of duty. "I ought to do this thing," but the love atmosphere, "My meat is to do the will of Him that sent me, and to finish His work."

Wives and Daughters: "If morality means anything it means right-doing. If men find it hard to do right, that is no reason why men should say that wrong-doing is wrong for women and right for men. Least of all should they prop themselves with the fallacy that because wrong-doing is commoner among their own sex than among women it is therefore the more excusable. The commoner a crime is the keener should be the recognition of its significance, and the stronger the determination to stamp it out.

Prof. Henry Drummond: Contemplate the love of Christ and you will love. Stand before that mirror, reflect Christ's character, and you will be changed into the same image from tenderness to tenderness. There is no other way. You cannot love to order. You can only look at the lovely object and fall in love with it and grow into likeness to it. And so look at this perfect character, this perfect life. Look at the great sacrifice as He laid down Himself, all through life and upon the cross of Calvary, and you must love Him. And loving Him you must become like Him.

Philadelphia Presbyterian: We often worry more over troubles which never come than over those which actually befall us. We live in fears of our own fancy, or in perplexities and misgivings of our own creation. Even the ills of life are rendered worse by vivid imagination. It is foolish, however, thus to embitter our days. We should cultivate that Christian philosophy which glids the future with hope and accepts the present with patience and resignation. Trustfulness in the Lord dissipates anxiety, while hopefulness brightens all occurrences. Health, comfort and joy are all dependent upon making the best of what is, and leaving what is to come in God's hands.

The Golden Rule: The Card Party:—"The card party in the private parlor may be but a harmless evening diversion to the young lady who gives it, an innocent refuge for the emptiness and stupidity which can not converse because it will not take the trouble to think, but to some of her guests be fatal food for a passion which grows to an insanity not second to the appetite for strong drink, and which its victim will gratify at any cost. The whole interest of a game of cards, in the parlour or the saloon, turns upon the chance involved, whether it be the mere delight of winning or the more substantial stake, and what essential difference is there between playing for five dollars in a saloon and playing in the parlour for the prize bought with five dollars? Do you say a difference in the demoralizing surroundings? But the passion acquired and encouraged in the one case has led many a young man to the other."

Dr. Felix Adler: The chief characteristic of modern industry is to be found in the fact that no one artisan attempts to finish the entire product, but that to each one is assigned only a limited part of the common task. Perfection in detail is thus secured, and from the perfect performance of the several functions there results a perfect sum total of effort otherwise unattainable. Regarding the moral life as the common task set to human society, we shall readily perceive that this task also specializes itself in the various callings and vocations. The moral experience of the physician is in important particulars different from that of the lawyer, that of the lawyer is different from that of the merchant, and that of the merchant, again, is different from that of the scholar. The temptations, also, of the physician differ from those of the lawyer. Different kinds of virtues are encouraged in the different walks of life. The opportunities of gaining an insight into the moral nature are not the same. The end would be attained if each person would contribute thoroughly to moralize his own calling, to perform perfectly those moral functions which his own special vocation in life demands. The perfect mastery of the details of duty in all the various lines of human action, would result in a perfect sum total of moral effort which cannot otherwise be obtained.