

# THE CANADA PRESBYTERIAN.

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## Notes of the Week.

The new President of the Republic of Switzerland is a Calvinistic clergyman, and this is the seventh time he has held the office of Chief Magistrate of his country. He is otherwise famous as one of the foremost athletes of his country.

It is the New World, a Catholic paper of Chicago, that prints the following: "The rumor that Queen Victoria was going to visit Rome is contradicted. She could not go to that city without visiting the usurper, and she could visit him only with committing an act of disrespect to the Pope. Humbert has but few royal visitors."

Prof. W. G. Blaikie concurs generally in Mr. T. W. Russell's representation of the drink traffic in Canada, especially in his testimony to the sobriety of Toronto. The United States delegates at the recent Pan Presbyterian Council were amazed to find a city of 200,000 people with only 200 liquor shops, and all these shut from 7 o'clock on Saturday evening till Monday morning.

Of the 42,000 Scandinavians that entered the port of New York during ten months of 1892, only 289 were illiterate. Of the 44,000 German emigrants that entered the port of New York during the same time, only 890 were illiterate; of 18,000 Austrians, 3,140 could neither read nor write; of 43,000 Italians, more than 28,000 were illiterate.

The trustees of Lane Seminary, in Cincinnati, have voted to relieve Professor Henry Preserved Smith from duty, on his own application, at the end of the present term; the vacation to last until after the General Assembly of the Presbyterian Church has passed upon his case. The chair of Dr. Roberts, who has been a constant opponent of Professor Smith, has been declared vacant at the end of the present term.

The election of Rev. Mr. Lyle to the Chairmanship of the Public Library Board will be generally approved by the citizens of Hamilton. Mr. Lyle has been a member of the Board since its organization, and has devoted much time and study to the furtherance of its interests. On him to a large extent devolved the duty of selecting the many valuable works to be found on the shelves of the library. The Times predicts a very successful year for the library under his Presidency.

Miss Gordon Cummings writes in "Two Happy Years in Ceylon:" "It is a sore subject that, whereas Hindoo, Mohammedan and Buddhist conquerors have ever abstained from deriving any revenue from the intoxicating spirits which are forbidden by each of these religions, a Christian government should so ruthlessly place temptation at every corner both in Ceylon and in India, where, as has been publicly stated by an Archdeacon of Bombay, the British Government has created a hundred drunkards for each convert won by Christian missionaries."

A feeling tribute to the memory of Phillips Brooks appears in the last issue of Harper's Weekly from the pen of the Rev. W. S. Rainsford. The writer expresses the opinion that "as a preacher he was easily our first, nor to my mind has there been since Robinson died thirty years ago in Brighton, Eng-

land, his equal across the water." Dr. Rainsford concludes by saying: Tens of thousands mourn for him, for by burning word and by brave example he had cheered them onward as he offered them the very bread of life. Let no man, then, say the days of the preacher and of preaching are over—that amid the hurry and stress of life the opportunities of the preacher are passed or are passing away. To a man who understands his time and believes in his God men will reverently listen; they will hail him as a leader, they will trust him and love him as a friend, and will delight to count him among the very dearest of their benefactors. Generations hence the memory of Phillips Brooks will be fragrant, and men who never saw him will think of him as one who, like Greatheart in the immortal Progress, was especially chosen of his king to guide pilgrims to that Celestial City which with inspired eye he so clearly saw.

If Rev. Jos. McLeod, D.D., would throw up the Royal farce that is playing to such poor business, under the name of a Commission on the Liquor Traffic, says The Templar, it would be utterly discredited. His continued presence is the only semblance of seriousness in the whole blooming humbug. The temperance man who has not discovered that the appointment of the Royal Commission was not a despicable cowardly political trick to stave off a troublesome question, is entitled to the pity of every intelligent man. The Commission is proving itself the pliable tool of the Administration, and it will make no pretense of a report to the coming meeting of Parliament. The patience and long-suffering of the temperance people of Canada is a sad commentary on the independence and push of a democratic state.

Our contemporary, The Christian Guardian, is loyal to the heart's core. It very sensibly remarks: "In our present relations to Great Britain, we have political freedom and practical independence. We need to concern ourselves with the present, rather than with the future. But if from unforeseen causes a change in our political relations should be deemed desirable in the future, he is no true friend of Canada who tries to persuade Canadians that a national autonomy is an impossible thing. Now is the time for Canadians to show their practical attachment to their own country. We deprecate the reckless charges of disloyalty that are hurled at political opponents in partizan strife; and the gross perversion of facts in United States papers by alleged Canadian correspondents, who convey utterly false ideas of Canadian feeling."

The Manitoba Free Press is doubtless correct in saying: "The sore spot with our friends across the border is the fear that the Canadian road has proved a success. It has been managed with an intelligence and energy that has excited the greatest admiration outside the circle of its enemies. Its position has enabled it to compete with certain American roads for American traffic; and more than this, it is promising to obtain for itself a supremacy in reaching out for the large and constantly growing trade of eastern Asia. This excites the envy of the American people and the enmity of the interests affected by its success. The warfare against the Canadian Pacific is as little creditable to the public men of the United States as anything they have done for many years. It is too obviously the outcome of a petty jealousy, which is offended at an enterprise that casts into the shade the greatest of their own."

## PULPIT, PRESS AND PLATFORM.

Ram's Horn: The way to do a great deal of work is to be continually doing a little.

Cumberland Presbyterian: Be plous, be good, but put activity and strength in your piety and goodness. The great need is piety, imparting blessings, goodness, doing good.

Sunday School Times: Useless words must be accounted for. When we are sending a telegraph message, we find that every extra word has an extra cost. How that fact helps to conciseness of speech! write we must pay extra, sooner or later.

Rev. A. T. Pierson: The man or woman who learns to give in the right spirit forgets all about the duty in the privilege, and the absence of life's necessities would bring no such distress as to be cut off from this luxury.

Tennessee Methodist: Fine sermons are not needed to-day. Ambition to be a fine preacher has proved the ruin of many preachers. The dying need of this age and of the Church to-day is a faithful, fearless delivery of God's word from the pulpit.

Theodore L. Cuyler: Often the most useful Christians are those who serve their Master in little things. He never despises the day of small things, or else he would not hide his oaks in tiny acorns, or the wealth of a wheat field in bags of little seeds.

Phillips Brooks: None but another God Phillips Brooks: None but another God is. He not merely does not, he cannot, make to us a revelation of Himself which shall uncover the secrets of His life and leave us nothing for our wonder, nothing to elude us or bewilder us.

The Interior: We had a delightful sermon on Sabbath, sweet singing, a noble psalm for responsive reading, lifting prayer, and kindly faces all about. It is a great comfort after being a Presbyterian all week to be a Christian on Sunday. We used to be a Christian all week and a Presbyterian on Sunday, but somehow it does not seem to work so well that way, of late.

Presbyterian Witness: By this sign ye shall conquer! By your love to God and men,—by your faith; by your loyalty to truth; by your holiness of life, and the Christliness of your conduct. It matters nothing whether men call you Lord Bishop or His Eminence, or give you any title, so long as you have your trust set upon God and hold His truth and contend for righteousness. Against His true Church the gates of hell cannot prevail.

Thomas Hughes: In the life-long fight to be waged by every one single-handed against a host of foes, the last requisite for a good fight, the last proof and test of our courage and manfulness, must be loyalty to truth—the most rare and difficult of all human qualities. For such loyalty, as it grows in perfection, asks ever more and more of us, and sets before us a standard of manliness always rising higher and higher.

United Presbyterian: "After this manner, therefore, pray ye: Our Father which art in heaven,"—If when Jesus was teaching His disciples how to pray, he had been interrupted at this point, and the form of prayer following had not been given, they would still have known how to pray. If God is our Father, it follows

that we may draw near to Him as children, and this is prayer. If God is our Father, then is His whole purpose toward us loving, and gracious, and kind. He is interested in our welfare, He stands for our defence. He will not see us want for any good thing. He loves us.

Ottawa Free Press: Parliament ought to refuse to vote another dollar of public money to defray the expenses of further litigation over the Manitoba school question. It is the duty of Sir John Thompson and his colleagues to grant or refuse the request of the Catholics of Manitoba for "remedial laws," upon their responsibility as trustees and guardians of the public interest. There is no more reason for asking the Supreme Court for advice or instructions about the Manitoba school matter than there would be for seeking that tribunal's opinion with respect to the abolition of the duty upon coal oil.

Presbyterian Witness: Once upon a time a very depraved old villain, named Herod, made an oath that he would give Herodias whatever she asked; and for his oath's sake he committed a foul murder. A Frenchman in Montreal vowed to the officers of a religious body that he would never marry. He swore to it. He broke his vow and his oath to his religious sect, and he vowed according to the law of this country that he would love and cherish and care for his wife until death should part the two. The law of the country takes no cognizance of the vow taken to his sect any more than it takes cognizance of the pledges and oaths of Free Masons and Oddfellows. But the law does take cognizance of the solemn marriage vow. The French priest Martin broke the vow which is of permanent obligation according to the law of the land and the law of God. Such conduct was basely immoral, but he did it "for his oath's sake." Martin is a very weak man; but the Archbishop of Montreal, and the ecclesiastics who gave him aid and comfort in breaking his vow and deserting his wife and children "for his oath's sake" deserve very grave censure. It is hard to speak too severely of their conduct.

Rev. E. D. McLaren, B.D: Evidence indicating probability, not positive knowledge, is that which determines the ordinary actions of men. On probability humanity goes in act and thought. Spirit is invisible, and man—the man which has character, spiritual and moral—is invisible, the body alone being visible. The incomprehensibility of the Deity to man is involved in the impossibility of the finite comprehending the infinite. Personality is necessary in any power which makes for righteousness, and the infinity of God is apprehended as necessarily a divine attribute in view of the infinity around us. The constitution of human intellect demands, as a resting point, a basis of existence, a source of phenomena, a cause of effects. Human history demands belief in God. The influence upon later life of the religion of Jewry, of the art and philosophy of Greece and of the legality of the Roman mind, and the incorporation of the consciousness of the past in the increasing consciousness of the present, all give evidence of an increasing purpose running through the ages, and veto the acceptance of blind force as the operative cause. To ask of us the attribution to an unintelligent forces and tendencies of a selective faculty, working with a purpose to an end, unparalleled, within complete human experience, except by intelligence, is to ask us to do violence to the constitution of our nature.