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Notes of the Week.

Says the London Presbyterian: The Senate of Knox College, Toronto, has resolved to confer the degree of D.D. on the Rev. John McEwan, of John Knox's Free Church, Edinburgh, in recognition of his high attainments and valuable services as a Christian minister.

Lieutenant Peary, who has just returned to America from the Arctic regions, will start this summer on another effort to reach the North Pole, he being anxious to get there before Dr. Nansen, who will try to drift there in a ship embedded in the ice. A British Polar expedition is being formed, to be led by Mr. Jackson.

The London Advertiser says: There are six Presbyterians in President Cleveland's new cabinet. The Presbyterian statesmen of the United States are more fortunate than the Presbyterian members of Parliament at Ottawa. They have been entirely ignored in the make-up of Sir John Thompson's cabinet, balanced, though it is alleged to be on "religious grounds."

The Queen starts for Florence about the middle of March, and her absence from England will extend over five weeks. In addition to Princess Beatrice and her husband, there will be a suite of six persons and fifty servants. Her Majesty will occupy the Villa Palmieri, the residence of the Dowager Countess of Crawford, and which is being arranged for the royal visit.

Look at little Scotland. The extreme length of that little country, says a Canadian writer, is not as great by fifty miles as the distance from Toronto to Montreal; its breadth is not as great by ten miles as the distance between Toronto and Kingston; its population is a million less than the population of Canada; and yet Scotland has for a century been one of the most influential countries in the world.

The Christian Leader remarks: Rev. Dr. Dansen of St. Andrew's Episcopal church, Aberdeen, knows no intelligent person in Scotland who doubts that after disestablishment many of the most reverent-minded of the present Established church will seek their home in the church which combines the possession of evangelical truth with apostolic order. Nevertheless, the Episcopal church as a body would not hasten disestablishment.

The suspensory bill is described in a parliamentary notice as intended "to prevent for a limited time the acquisition of any vested interest by any minister of the Established Church of Scotland in public funds at present appropriated to or enjoyed by the ministers of churches and parishes in Scotland." The question is asked; does the term "public funds" include the stipends payable from teinds, or refer only to the £20,000 or so paid out of the consolidated fund?

Warden Massie counted the number of assisted emigrants now in Central Prison, and found only fifteen out of the 357 prisoners. Other five, he believed had been in jail in the old land, but they were not assisted out to Canada. He says he believes 95 per cent. out of these sent out from the Homes in Britain does well. Mr. Moylan reported a different state of affairs in the Dominion Penitentiary, and attributed the great increase in crime largely to the young criminals sent out from England.

Prof. Drummond has been addressing the Edinburgh university students again. He is reported in the Dispatch to have said that if a man were laying a plan for life he might as well follow the very best. There was no question which was best, the most complete ideal. They might ask him why should they not follow Charles Kingsley, or read Shakespeare, or be content with Browning and Tennyson. For one thing these were all second-hand men and all that was highest in them had come from Jesus Christ. Men needed some one to kneel to; hence the necessity of choosing Christ to be the feature of their lives.

There has been consternation lately in Scottish art circles, says the Christian Leader, over the rejection of a thousand works offered to the annual R. S. A. exhibition in Edinburgh. The act is defended by Sir George Reid, the president, who thinks that Scottish art is at very low ebb owing to the best men being drawn to London. He is very severe on the so-called Glasgow school of impressionists, and on the lady artists in Scotland, of whom there are a great number. One lady in a village sent in once a small canvas valued by her at £4,000, of which he could make nothing whatever until he read on the back that it was the Children of Israel crossing the Red Sea.

The following is taken from a recent issue of the London Presbyterian: The letter from the Rev. Dr. Pentecost, read on Tuesday at the North London Presbytery, was interesting in many ways. It was news to most of those who heard it to learn that there are Baptists in the United States who are organized on a regular Presbyterian system. There is nothing, of course, in the special views held by Baptists to prevent them from being Presbyterians—and we know that Spurgeon openly declared his preference for that form of church government. Dr. Pentecost said, further, in speaking of the Congregationalists in America, that they were not independent like those in England. There were local councils, which to some extent took the place of Presbyteries for the ordination of ministers and similar duties. In England, however, the Congregational unions, in London and in the counties, are decidedly a leaf out of the Presbyterian book. We Presbyterians may be very well content to see it so, since imitation is the sincerest praise.

Some facts regarding exile to Siberia between the years 1807 and 1882 have just been published by the Statistical Division of St. Petersburg Geographical Society. It appears from an address delivered before the division, by M. Jadrinsky, that the exile system began in the 16th century, but that no statistics were preserved on the subject until the beginning of the 19th. Between 1807 and 1813 the deportations numbered 2,000 yearly; between 1814 and 1847 they averaged from 3,000 to 8,000; while from 1853 to 1863 the average rose to 10,000. In 1876 the exiles numbered 19,000, but fell to 16,000 in 1882. Those banished by "administrative process" formed the majority in every case. Between 1823 and 1880 the total deportations numbered 503,000, and of these 54,900 were women. There have always been a number of "voluntary exiles"—that is, wives accompanying their husbands, husbands their wives, or children their parents, and these in recent years have formed a third of the whole. In 1876, for example, while only 13 men went into voluntary exile, 3,000 women chose to share the lot of their unfortunate husbands. But most of the voluntary exiles are children.

PULPIT, PRESS AND PLATFORM.

Catholic Review: If every Catholic in the liquor business would get out of it at once, the conversion of America would be advanced by a whole century.

Dr. Parkhurst: The great problem is not how to save the world, but how to persuade each Christian that it is his business to be the means of saving some one man in the world.

Dr. Philip Schaff: John, the mystic seer among the apostles, penetrated most deeply into the character of Christ, on whose bosom he leaned, and strikes the key-note of the highest type of theology in the word, "God is love."

Ram's Horn: The feeling of resentment which fills the breast of the stingy man, when the deacon approaches with the collection plate, is a device by which a smarting conscience seeks to hide its shame from itself.

Cumberland Presbyterian: A sermon may have a great deal in it about Christ and yet lack the spirit of Christ; another sermon in which the sacred name is hardly mentioned may be full of the Christ spirit. Let us not fail to honor our Lord's name, but, more than all else, let us seek to temper word and act by his spirit.

Herald and Presbyter: We sing, as we may, of the "Sweet By and By." But no less to us, if we are the trusting children of God, is there the sweet and blessed Now and Here. The Bible is written very largely in the first and second persons, singular, present tense, and indicative mood. It is full of such expressions as "The Lord is my Shepherd" and "He that believeth on the Son hath everlasting life." It is full of the religious assurance and consolation which is needed by each one of us, for ourselves and not for another, in this present life.

Christian Guardian: There is a great deal of pandering to famous names at the present time. Many people seem to be afraid that they will be deemed ignorant or behind the times, if they do not accept what certain eminent scholars have set forth. But "great men are not always wise"; and every man should be fully satisfied that the evidence is conclusive, before he accepts new theories. There are a good many of the famous men of the day, whose reputation for great learning largely results from their departure from the faith. Scholars, as well as preachers, gain popularity by their heterodoxy.

Messenger and Visitor: The case of the Anglican clergyman in England is one to excite sympathy. His stipend, as an average, is not too generous. Thus his soul is vexed with "the pestilent sects," and the Non-conformist minister is often a thorn in his side. His heart is every now and then made to quake by the more or less distant mutterings of the thunders of disestablishment, and now he is being troubled because colonial clergymen are being imported into England to the disadvantage of those who are English-bred and ordained. It is pretty hard on the English clergyman to be told that the church is dying of respectability under his ministry, and that men from Australia have better brains and are much better qualified than he to do the work required of a minister of the Anglican church in England.

Catholic Review: These gentry (liquor dealers) spin not, neither do they sew, yet the blaze from their diamonds dazzles and their pocket-books need hoops of steel to prevent their bursting. Thus the poor man buys first of all an inherently costly article, in the next place he drops a neat contribution into Uncle Sam's collection plate, then he helps to build up that potent factor in politics, known as the liquor interest, and lastly, he clothes the man at the corner in purple and fine linen, and sends him to Saratoga in the summer.

Alex. Maclaren, D.D.: I am sure that under God, the great remedy for social evils lies mainly here, that the bulk of professing Christians shall recognize and discharge their responsibilities. It is not ministers, city missionaries, Bible-women, or any other paid people that can do the work. It is to be done by Christian men and by Christian women, and if I might use a very vulgar distinction, which has a meaning in the present connection, very specially by Christian ladies, taking their part in the work among the degraded and the outcast that our sorest difficulties and problems will be solved. If a church does not face these, well! all I can say is, it will go spark out; and the sooner the better.

James Carmichael, D.D.: This little globe of earth may soon pass away. It has undergone many changes since those glorious constellations Arcturus, Orion, Pleiades, and the Southern Cross first looked down upon it. Some day in the distant future it may be dissolved. Even the heavens may wax old as doth a garment. Our home is not here. Our portion is not here. Our inheritance, our kingdom, our crown, are not here. God alone is from everlasting to everlasting. The soul that rests on Him, the heart that truly loves Him, will find its never-falling portion and its never-ending joy in the full enjoyment of Him to all eternity. "Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of His understanding. . . . But they that wait upon the Lord shall renew their strength. They shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint."

Christian Inquirer: What a blessing it would be to this land, if the national authority would prevent the external desecration of the Sabbath! What a blessing to the Church! It would indeed be "nursing" the Church. Does not Christ call upon the nation to observe the Sabbath? Or is it going beyond his sphere as Lord of the Sabbath to require the nation to observe it, not only for the good and quiet of the nation, but for the good of the Church? Is Christ usurping authority when he requires the nation to regard the Sabbath. If so, surely there is a sphere in which he is not Lord of the Sabbath. But if he is Lord of the Sabbath everywhere, then he is Lord of the nations everywhere, and Lord in that sense in which it is their duty to own him as their Lord, whose government in enforcing the claims of his law is for their good. And this "law or rule of government" is not different from the moral law, the law under which the Church is to Christ. He has not a law differing essentially for the Church and the nation, the converted and the unconverted.