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Notes of the Week.

The cholera has broken out again in Russia and Austria. Many fatal cases are known to have occurred in St. Petersburg, but the authorities seem to be endeavoring to conceal the facts.

It will be remembered that there were two rival Holy Coats, one at Treves, and the other at Argenteuil. The Pope ordered a bishop to report on their genuineness, and he has hit upon a plan of pleasing all parties. The coat at Treves, he says, is genuine, but so is the one at Argenteuil. One is a vest, such as was worn next the body, the other an outside jacket.

In a town not one hundred miles from London there is preached every year what is known as a "drunken sermon." It is a temperance sermon. It was instituted many years ago by an old, eccentric man, who bequeathed to the town a public house on condition that forty shillings be deducted from the annual rent and given to a minister who should preach a sermon against the evils of intemperance.

The number of clergymen of the Church of England in the Dominion is 1,146; Presbyterian ministers, 911; Congregational 100; Christian Church, 33; Methodist, 2,014; Baptist, 316; Evangelical Lutheran, 45; Reformed Episcopalian, 22; New Jerusalem, 8; Free Methodist, 39. The Roman Catholic Church has one cardinal, 19 bishops, 3 prefects—apostolic, and 2,508 secular priests of all ranks.

Upper Burmah is the place for the unemployed. In that country of interminable forests, where the blazing sun sparkles on the Irrawaddy and on the gilded pagodas. Colonel Stopford tells us in *The English Illustrated*, is a very secondary consideration. When the people have it they keep their friends, and when it fails their friends keep them. Out of 180,000 inhabitants of Mandalay, it is said only 20,000 earn a living, and the remainder live on their friends as long as they will keep them. They have a sincere dislike for labour, but, like their kind in England, they are enthusiastic over racing and gambling.

For years a committee of Synod has been considering how to deal with inefficient or unsuitable ministers. A proposal was sent to the Synod seeking to invest Presbyteries with power to dissolve the pastoral tie in such cases. The matter was sent down for the consideration of Presbyteries, but such a diversity of opinion prevails that the committee will not ask the Synod to decide the matter before sending in the returns to Presbyteries for further consideration. The prevailing feeling appears to have been that inefficient or troublesome elders should be dealt with as well as unsuitable ministers.

A special meeting was held at Spurgeon's Tabernacle Church, March 29th, to take steps toward deciding upon a permanent pastor. The principle candidates have been the Rev. Arthur Pierson, D.D., of Philadelphia, the Rev. James Spurgeon, brother of the late Charles Spurgeon, and the Rev. Thomas Spurgeon, son of the late Charles Spurgeon. The resignation of Rev. James Spurgeon from his temporary pastorate was accepted, and the meeting passed by a majority of 2,000 a resolution that the Rev. Thomas Spurgeon be invited to officiate in the pulpit for one year, with a view to becoming the permanent pastor of the congregation. He will begin his duties in June.

The Behring Sea arbitrators met in Paris last week. It is a happy augury for the future that Lord Salisbury should have proposed this way of settling whether this Sea is the private property of the United States or open water.

Sir Donald Smith and Lord Mount Stephen have each made a gift of half a million dollars to the Royal Victoria Hospital, Montreal. This is the second million these men have devoted to the benevolent enterprise of providing Montreal with a thoroughly equipped modern Hospital. Another Montreal man, Mr. Molson, has given \$70,000 in aid of the medical school in connection with McGill University. The enlightened liberality of these public spirited benefactors of Montreal is well worthy of imitation by wealthy men in other localities.

The sudden death of Mrs. Alexander Mackenzie came like a shock to those who knew her, the sad event not having been preceded by any announcement of her illness. She lived less than a year after the demise of her distinguished husband. The interment took place at Sarnia from the residence of Mr. Charles Mackenzie, M. P. P., on Tuesday of last week. At the brief funeral service in Toronto, the Rev. Dr. Thomas, of the Jarvis Baptist church, made the following eloquent and truthful reference to the deceased:

"The nation that had learned to appreciate the qualities and work of Alexander Mackenzie will not be slow to recognize its indebtedness to her who through all the years of his public life was nearest to his heart. How much the strong man who stood in the glare of the public eye and who won the applause or braved the censure of his generation in the prosecution of his exalted ministry, owed to the tender sympathy of this true and noble wife, who shall ever tell? Certain it is that Mrs. Mackenzie entered with enthusiasm into all that commanded her husband's aspirations. She believed in his dominant ideas, and thrilled with responsive sensibility to the action of his varying fortunes. She had no ambition to shine herself, either intellectually or socially, but she appreciated with all the keenness of a wife's loving sympathy the glow of the lustre which gathered ever and anon around her husband's personality. And when disappointments came, and afflictions lasting through long and weary years, she was a ministering angel. With what patient fidelity and cheerful self-forgetfulness did she seek to alleviate the sorrows of those sad years. It was the rebound from that awful tension of care and solicitude that probably led to the speedy culmination which we lament to-day. Mrs. Mackenzie was a woman who adapted herself with admirable judgment and beautiful simplicity to her surroundings. She never pretended to be what she was not. She never aped the manners of those who assumed to be her superiors. She was courteous, winsome, dignified and unassuming, whether she presided over the affairs of her own quiet home or discharged the duties devolving upon her as wife of a prime minister. Amid the ostentatious glare of fashionable society and the unpretentious simplicity of ordinary friendships, she was the same unaffected woman. The honours which were so often wreathed around her distinguished husband's brow did not make her vain, nor did his disappointments and afflictions despoil her of her equanimity. She was a woman whose virtues like the fragrance of the quiet flower, make themselves felt without ostentation or display. She had done the work assigned her here in God's good providence, and she was called to higher service in another sphere."

PULPIT, PRESS AND PLATFORM.

J. A. Froude:—The essence of true nobility is neglect of self; let the thought of self pass in, and the beauty of a great action is gone, like the bloom from a soiled flower.

Talmage: The Sabbath speaks of a Jesus risen, a grave conquered, a Heaven open. It is tropical in its luxuriance, but all its leaves are prayers, and all its fragrant blossoms praise.

United Presbyterian: A good minister, who did not believe in sinless perfection, declared that those of his people who thought they had attained it gave him a great deal of trouble: but those who were "going on to perfection" gave him much help and encouragement.

Herman Olshausen: The root of his (Ananias's) sin lay in his vanity, his ostentation. He coveted the reputation of appearing to be as disinterested as the others, while at heart he was still the slave of mammon, and so must seek to gain by hypocrisy what he could not deserve by his benevolence.

The Voice: There is one point in connection with the Maine law which is not made as prominent as it should be, and which is beyond contradiction. That is, that in Maine two generations of children have grown up and have never seen the object lessons of strong drink in the "Saloon Front." Two generations of children in Maine have never seen liquors displayed in a window or a sign advertising their sale.

Mid-Continent: The best prayer meetings we have ever attended were those where the prayers and remarks were shot. The interest in them never flagged. Long speeches hurt a prayer meeting. Some people speak as if they were trying to feel their way to some point beyond which they can speak. One should always know to what point he is going to speak, and what he does say should be spoken briefly and with sufficient sprightliness to hold the attention of the congregation.

Christian Union:—There is subtle power enshrined in a book. A book may melt a heart, mould a life, and save a soul. If a minister succeeds in placing a good book in a home, he may have planted seed which shall produce an immortal harvest; he may have left behind him a preacher which will preach when he is dead and gone; he may have done something which will be fruitful of more blessing than the ablest sermon he has ever delivered.

Christian Guardian: A man who signs his name to letters in public print deserves, in one way, to have more consideration given to what he writes than the man who takes the privilege of anonymity. The former gives to the public his own personality, both as a pledge of his sincerity and an open target for criticism. He is certainly brave and honest in this manner of presenting his subject. This is specially true where personal matters are laid open to debate. On the other hand, where there is an absence of personalities and the desire to defend truth or attack error is the only motive, there is no imputation of cowardice to be made simply because a man does not sign his own name. But an anonymous correspondent who uses his privilege for attacks which, though ostensibly urged for the general good, are nothing more than veiled malignity against some one, deserves to have that privilege withheld from him. Where matters of fact are dealt with letters should be duly signed.

Zion's Herald: Who can define proof, or say why the conviction of the soul is not its surest guaranty? Proof cannot base itself upon logic, and logic has nothing to make its promises infallible. Neither can it base itself upon science, for not only are physical conditions subject to change, but science itself is constantly engaged in correcting its own past mistakes. There is no basis for certainty except a divinely implanted consciousness in the mind and soul of man. The proven things are proved neither by inference nor induction, but by universal conviction. Immortality is a fact which is thoroughly established by this consensus of belief.

Christian Intelligencer: There is a verse in Habakkuk which used to be very commonly misquoted. The correction has been made so often that we supposed there was an end to the error. But in a recent issue of an esteemed contemporary we see it reappear. The writer says, "Write the vision and make it plain, that he that runneth may read." But this is not what the prophet says. The true text is, "Make it plain that he may run that readeth it." The meaning is, not that one running may take in the word at a glance, but that one may be able to understand what is written and then run to bear the message to others. The practical instruction is, that one should spare no pains to learn the Lord's saying and then waste no time in giving it to his fellows. And ministers should make God's Word plain that the people understanding it may be in haste to make it known.

The Occident: What right have we to complain? We deserve nothing—yet see how God pours blessings upon our heads, "new every morning." But for the compassionate ministry of the loving and faithful Father, we should perish in the iron jaws of fate. Empty the world of God, and how hard it would be! That were trouble: this we now suffer is but the graciously tempered administration of fond, parental discipline, rich in bounty, splendid in product. Reflect that this God "is our portion;" then "quietly wait" the issue of His Providence. We are here to bear "the yoke"—that is the benefit of "youth," a valuable feature of our early training. Since it is God who doeth this, the gentle silence of unfeigned humility becomes us, and will well repay us. For this is not the end, it is merely an incident on the way of Life—a necessary incident or it would not befall us, for "God doth not afflict willingly the children of men."

John Morley: For one thing you never know what child in rags and pitiful squalor that meets you in the street may have in him the germ of gifts that might add new treasures to the storehouse of beautiful things or noble acts. In that great storm of terror that swept over France in 1793, a certain man who was every hour expecting to be led off to the guillotine uttered this memorable sentiment: "Even at this incomprehensible moment," he said, "when mortality, enlightenment, love of country—all of them only make death at the prison door or on the scaffold more certain—yes, on the fatal tumbril itself, with nothing free but my voice, I could still cry Take care, to a child that should come too near to the wheel; perhaps I may save his life, perhaps he may one day save his country." This is a generous and inspiring thought—one to which the roughest-handed man or woman in Birmingham may respond as honestly and heartily as the philosopher who wrote it. It ought to shame the littleness with which so many of us see the great phantasmagoria of life pass before us.