

THE CANADA PRESBYTERIAN.

VOL. 22.

TORONTO, WEDNESDAY, JULY 26th, 1893.

No. 30.

Notes of the Week.

There is not much to choose between the policy of the Russian Government and that of the Turks in dealing with subjects of another religion than their own. The Appeal Court of St. Petersburg has confirmed the sentences of the Lutheran courts against the Lutheran pastors. One is deposed and imprisoned for three months for administering the sacraments to "orthodox" persons and performing a mixed marriage. On the Vistula, correspondence is forbidden in German, and all church officers must be Russian subjects.

One result of the Bombay Conference has been the inauguration of a magazine which it is hoped will act as a quarterly greeting from one worker to another of those who are engaged in service under the auspices of the Church of Scotland in India and Ceylon. It has been designated, appropriately, Saint Andrew, and the first number contains an interesting article by Dr. Herdman, Melrose—his recollections of forty to fifty years ago, when he himself was in India. His remarks on the "Sweep" of 1843 will be read with curiosity.

Two Armenian Christians have been lying in Turkish dungeons under sentence of death, or doomed to long imprisonment. The hearts of European Christians have been stirred in behalf of their brothers in the Christian Faith, and diplomatic intervention with the Sultan has been secured. The death sentence has not been executed, but it is reported that the Sultan has consented to remit this sentence only on condition that the men—both learned and excellent men—shall quit his dominions. We should think that they would be glad to do so.

It is interesting to know that, notwithstanding every effort of the Russian Church to extirpate Stundism, most cheering accounts of the steady and even rapid growth of this wonderful movement continue to reach us. Undoubtedly the stress of the brutal persecution weeds out a number of the feeble and timid, who are glad to purchase immunity from maltreatment and imprisonment by pretending to rejoin the Orthodox Church; but their place is more than taken by fresh recruits. This has been especially noticeable lately in the provinces of Kherson and Kief, where peasant families in hundreds are now declaring themselves Stundists.

The distinguished editor of The Review of Reviews, Mr. W. T. Stead, in speaking recently about the absence of Sunday journalism from England, gave utterance to this sentiment: "Speaking for journalists on this side of the water, we should be inclined to regard the newspaper proprietor or editor who first ventured to introduce a seven-day journalism into this country as an enemy of the human race, who would deserve to be pole-axed, without the benefit of clergy, in the nearest available back-yard. Before many years newspaper workers will surely see the mistake of their present blind servitude to the supposed interests of their proprietor's bank account. The demoralizing effect of Sunday papers on the public is not enough, and is the side usually considered; but vastly more ruinous must be their effect on those who make them. The proprietors and the buyers of them may go to church, and indulge in a few minutes of worship, albeit with the newsboys' shouts ringing through the ves-

tibule; but the reporters and the editors of a seven-day paper have no day of rest whatever. How long will they tamely submit?

The centenary of the Religious Tract and Book Society of Scotland was lately celebrated in Edinburgh. From the most modest beginning, it has now two hundred colporteurs carrying her books into the remotest nooks of England and Scotland, and even to many of their farthest storm-girt isles. Dr. Andrew Thomson, who has been connected for a very long time with the association, gave a most interesting account of its work. He said: "I cannot but be reminded of John Campbell, who was this society's founder. Originally an ironmonger in our own Grassmarket, he began at an early period to print tracts and little books at his own expense and to circulate them gratis. One of the earliest of these was the touching story of "Poor Joseph," which had been turned into verse. Good was accomplished, interest awakened by these measures, but still they were desultory and their sphere limited. At length it was suggested to him by some 'men who were like-minded' that an association might be formed for the printing and circulating religious tracts on a large scale, and seizing hold of the happy thought, about a dozen men, among whom he himself was the ruling spirit, constituted themselves at his request into the Edinburgh Religious Tract Society. "This," said he, "as far as I know, was the first of the kind that ever existed in the world." This has sometimes been questioned, but it has never been disproved. The honour of suggesting and organizing the Religious Tract Society must come back to the plain Edinburgh ironmonger, while in presenting it before the world in successful experiment, he gave the first hint for the formation in other countries of other and larger institutions.

The great Exposition at Chicago, it is commonly admitted, surpasses anything of the kind the world has ever seen or is likely again to see in this generation. The financial aspect of it is less assuring. Up to the present the attendance has been disappointing to the management, the financial outlook is discouraging, and by many bankruptcy is predicted. The people of Chicago are now fully waking up to the facts which the friends of the Exposition everywhere have for a long time recognized, that the present embarrassing situation is due largely to two causes, namely, that the question of Sunday opening should have been settled months ago, and if it were possible, the buildings and grounds should have been more fully completed before the date fixed for the opening. The spirit of speculation exhibited in the erection of hotels and places of accommodation has been so great that if there were ten guests for each one now in the city, they would not fill all the buildings which have been erected for their accommodation. Many of these hotels are not yet completed. There are some arranged for the entertainment of hundreds of guests, in which not more than six, eight and ten persons registered in any one of a series of days. Furnished rooms and table board are advertised in great abundance in some of the best neighbourhoods and most comfortable quarters in the city, while assemblages of tents and temporary barracks are by no means wanting. Of the hotels which have been specially erected for use during the continuance of the Fair, some have not guests sufficient to pay present running expenses, and with prospects which make it likely that the money invested in buildings and outfit will not prove profitable investments. The results which are inevitable will be sure to involve thousands in financial ruin.

PULPIT, PRESS AND PLATFORM.

Garfield: It is cheaper to reduce crime than to build jails.

Emerson: There is creative reading as well as creative writing.

Longfellow: In character, in manner, in style, in all things, the supreme excellence is simplicity.

Julius Hare: How many actions, like the Rhone, have two sources, the one pure, the other impure.

Lavater: He who despises the great is condemned to honour the little; and he who is in love with trifles can have no taste for the great.

Rev. J. C. McClintock, D.D.: We do well, too, to remember that if we neglect our duty to these heathen and unevangelized in our midst, we must suffer for it. For if we allow pestilence to breed in our neighbourhood, our own children may die from it. We must destroy evil, or evil will destroy us.

Rev. Frank S. Arnold: There is a Christian faith that meets trouble stoically. Its language is, "God knows," and resolutely and with veteran firmness endures. It is well—much better than no faith at all. But there is a larger faith, that says, "I know not what awaits me, I would not if I might," and gladly bears the present because God knows and loves.

William Goddard: Experience brings in the materials from which intellect works; for it must be granted that a man of limited experience will often be more capable than he who has gone through the greatest variety of scenes, or rather, perhaps, that one man may collect more experience in a sphere of a few miles square, than another who has sailed round the world.

The Christian Intelligencer: The time is now when the Church should be pronounced in her doctrinal beliefs, and when there should be no equivocation in the expression of these beliefs. The pew should guard the pulpit, and he should be debarred from entering it who expresses doubts as to the fundamental truths of Christianity. The times call for an intelligent and courageous laity, or Church membership, competent to defend their faith against all the insidious encroachments of error.

Beecher: Happy is the man who has that in his soul which acts upon the dejected as April airs upon violet roots. Gifts from the hand are silver and gold; but the heart gives that which neither silver nor gold can buy. To be full of goodness, full of cheerfulness, full of sympathy, full of helpful hope, causes a man to carry blessings of which he is himself as unconscious as a lamp of its own shining. Such an one moves on human life as stars move on dark seas to bewildered mariners; as the sun wheels, bringing all the seasons with him from the south.

Rev. Mark Guy Pearse: Of ourselves we do dwell in a land of winter, frozen and well-nigh dead, without the energy to put forth any life for God. But lo, about us there flow gracious influences from another world; we know not how, but by the Holy Spirit of God there is breathed about us and within us, the love of God, softly transforming, bringing to us a new heaven and a new earth. And now do grow and flourish blessed things which before we knew not. This gift is

ours for the simple asking, by the surrender and submission of the heart to His grace.

Samuel Smiles: The greatest results in life are usually attained by simple means, and the exercise of ordinary qualities. The common life of every day with its cares, necessities and duties, affords ample opportunity for acquiring experience of the best kind; and its most beaten paths provide the true worker with abundant scope for effort and room for self-improvement. The great high road of human welfare lies along the old highway of steadfast well-doing, and they who are the most persistent and work in the truest spirit will invariably be the most successful.

Rev. H. D. Jenkins, D.D.: But this moving away from the hope of the Gospel is often a conscious and volitional process. The world usually loses its morality before it loses its faith. We have seen more than one lad become an "agnostic" in college; but he learned the alphabet of his brief creed from the bottom of his beer glass. The taprooms of an English tavern breeds more disputers of the Bible than the Association for the Advancement of Science. A lad who has first begun to taste the pleasures of a lawless passion, breaks the commandments of Exodus and then has his doubts about Genesis. It is an old story, but every generation writes it for itself anew.

The Christian Advocate: The trend from soul-saving to Churchism shows its first and strong symptoms among the leaders and preachers of the Church: spiritual decay begins at the top. When the preacher is no longer the leader in holiness, when his preaching no longer secures the presence of the Holy Ghost, when he no longer stands as a censor over the sins and lives of his people; when great and gracious seasons of spiritual fructifying no longer spring up from his ministry, the fatal disease has invaded and prostrated his spiritual energies. The art of soul-saving is a divine art, but easily lost. It is the only art in which Methodists ought to glory.

The Interior: To the popular mind religion does not mean expansion; it means contraction. Men are struck with its restrictions rather than stirred by a comprehension of its ambitions. . . . Now there are men who can see in religion only an eternal bothering about pots and hair-pins. It is something which forbids one to eat meat on Fridays and which substitutes the Salvationist's red ribbon for the school girl's red rose on the hat. It is something which makes a fine distinction in a child's game between the king of Spain and the king of spades. This does not pertain to one Church or another, but to all Churches. . . . The religion of the Bible, impatient of negatives, rises to the conception of positive and far-reaching purposes. It loathes half-way characters. It has no place for Terah, who stops for pasturage at Haran, it exalts Abraham, who went out, not knowing whither he went, but who kept moving on until he came within sight of the all-encompassing sea. Its ideal figure in the Old Testament is that by no means most saintly servant, Jacob; but he was such a man as encountering an unknown antagonist upon the heights of Mahanaim in the gray dawn, knew only one kind of fight, and that was a fight to a finish. Then God crowned him, because it is only by men who possess such spirit that kingdoms are subdued and righteousness wrought.