

THE CANADA PRESBYTERIAN.

VOL. 22.

TORONTO, WEDNESDAY, APRIL 5th, 1893.

No. 14.

Notes of the Week.

The Sultan of Morocco has forbidden intercourse between Moorish women and Christian missionary women.

There are over 100 medical missionaries in China, and fifty-six of them are women. They reach those who are beyond the reach of male missionaries, even though physicians, and touch the home life as no others can.

A steady increase in the number of Roman Catholic clergy in England is shown by the statistics in the new Catholic directory for 1893. They now number in England and Scotland 2,950. In Ireland there are 3,059. A considerable number of foreign priests, chiefly members of religious orders, are, however, included in the Anglo-Roman clergy.

Perorations, remarks the St. James Gazette, are Mr. Gladstone's strongest point. He may confuse his audience with figures, overwhelm them with words; but when the time comes for him to round off his speech, and when his voice, dropping in volumes, takes on the magnetic thrill that has helped to make its owner a power in England, then the audience mentally rises to meet the orator—to the outgoing thrill comes back an echoing answer of emotion, and the great master of words sits down amid a storm of applause.

Queen Victoria seems to have chosen the Riviera as her regular spring resort and is looking after her health most carefully. The Princess of Wales and her children were in Rome last week, and were presented to the Pope with full pomp and ceremony. They were also officially received by King Humbert, who was informed that Prince George would be present at the royal silver wedding as representative of Great Britain. This promises to be a most notable occasion, and will illustrate the fact that Italy has no enemy among the nations of the world—a unique position.

The prospects for the summer session at Manitoba College are even beyond the expectations of the originators of the plan, remarks the Winnipeg Free Press. The total number of students in attendance at the opening will be twenty-five or thirty, the largest theological class ever held in the college. The work done by the theological students during the winter months has been of a very satisfactory nature, and if the summer session is successful one of the most important steps ever taken by the Presbyterian Church will be the result. At present the college building is filled with students taking the arts course and one of the first questions to be settled is where will the theological students be accommodated.

The Ottawa Free Press of a recent issue makes reference to a minister of our Church in terms following: "Deep regret is felt by all classes of citizens over the departure of Rev. F. W. Farries from Ottawa to a new field of labour. The compliments paid by the members of St. Andrew's Society to their retiring chaplain, in the address presented to Mr. Farries on Saturday evening were well deserved. The late pastor of Knox Church has earned respect and won exceptional popularity during his residence in Ottawa, by his generosity, his zeal in the cause of religion and his kindness to all with whom he came in contact. Mr. Farries carries with him the best wishes of the people of Ottawa, for his success.

The Rev. Dr. Cuyler, in his talks to "The Young Preacher" in the Golden Rule, speaks, among other things, of "How to have a 'Working Church.'" As a part of the effective organization, he says, "Of course you will organize a Society of Christian Endeavour in your congregation, if there be none already in existence. No Church in these days is complete without a thorough organization of its young people for spiritual labour and spiritual growth. As a training school for the young it is as indispensable for the Church as the Sabbath school; it moulds the youth into a household, and into a home-like relation with the Church; it supplies a social necessity, and keeps the sons and daughters of Christ's family out of the clutches of the devil."

The Rev. W. T. Herridge, of Ottawa, in a sermon last Sunday on the evils of gambling, said: "I denounce gambling on the ground that it is an insult to labour and sets at defiance the laws of human life. Let no one say that the superior skill of the gambler should bring its reward, for the games which are usually associated with gambling are the ones in which skill counts least and chance the greater. The great gambling hells of the world flourish on such trifling circumstances as the turning of the dice or the difference in the red and black. A fool has just as good a chance as a philosopher. No man has a right to put in his pocket that which he has not come by through the legitimate work of the faculties which God gave him. If he does he has received money under false pretenses, and whatever the world calls him conscience must call him a thief."

The survey of a proposed railroad line from Vancouver, B. C., to Cape Prince of Wales, Alaska, has been finished, says the Engineering and Mining Journal. The route, it is said, was found easy to Juneau and while heavier grades will be encountered from there on, they will not be excessive. The object of this proposed road is to form an all-rail line, through future Siberian and Russian connections, with Europe. Behring Strait, at Cape Prince of Wales is twenty-six miles wide, and this distance, it is said, can be bridged. In our opinion, however, it will be many years before such a road is needed or completed. This is especially the case, as the Siberian Railroad, now under construction will end at Vladivostok, on the Japan Sea, and to carry it to Behring Sea will require 1000 miles of road, crossing two mountain ranges and running through an utterly desolate country.

Dr. Edward Judson says on the downtown church problem "A church that pulls out of the slums in order to secure a more favourable and congenial environment, is like the hard-pressed ostrich that hides its head in the sand from its pursuers. Such a policy is a violation of the fundamental principles of the Gospel. Such churches cease to be essentially Christian. They are pagan forms of social crystallization, with a thin gilded veneer of Christianity. They have Christ's religion with the bottom fallen out. They spend oceans of money in satisfying their own pious sensibilities with fine preaching, exquisite music, and solemn architecture, and yet wonder that they make no converts. They do not touch social sores, and do little or nothing to change for the better the character of the city in which we live. They are splendid illustrations of refined, pious selfishness. The world sees through it all, and turns infidel."

PULPIT, PRESS AND PLATFORM.

Dr. Alexander Whyte:—There is no better test of true religion, both as it is preached and practised, than just to ask for and to grant forgiveness and to offer and accept restitution. Now, does your private life defend and adorn your minister's pulpit in these two so practical matters? Could your minister point to you as a proof of the ethics of evangelical teaching?

Pere Didon:—Despite all, Jesus remains the grand figure in the sky of Christian peoples. Righteousness, quickened by love as He taught, has become the law of the world; it influences every conscience; and those even who have lost their faith in Him, retain His ethics, forgetting that they came from Him.

Dr. Parker:—Plain speaking must not be played at as a game of mere skill or chance; it must proceed upon distinct moral convictions, and come out of a sincere piety, a deep reverence for all that is holy, beautiful, good. Plain speaking, thus arising and thus applied, would become one of the most influential agents in the purification of our social intercourse.

Dr. Theodore L. Cuyler:—The real victory of faith is to trust God in the dark and through the dark. Let us be assured of this, that as the lesson and the rod are of His appointing, and that as His all-wise love has engineered the deep tunnels of trial on the heavenward road, He will never desert us during the discipline. The vital thing for us is not to deny and desert Him.

John Hall, D. D.:—You will see the pools and standing waters frozen through the winter, when the little running streams are bounding along between fringes of icy gems. Why is this? The streams have something else to do than to stand still to be frozen up. Be you like them. Keep your hearts warm by feeling for others, and your powers active by work done in earnest.

F. W. Farrar, D. D.:—Have we no pity for the poor, miserable, children? Is there no voice strong enough to plead "like angels, trumpet-tongued, against the deep damnation of their taking off"—of these children who, in the language of Southey, are not so much born into the world as damned into the world, damned, predestined, as it were, to live lives of disease and degeneration, because of the drink in the midst of which they are brought up, and of which they have the hereditary taint in their very veins?

New York Observer: It is, of course, in vain to plead, amid the contests around doctrinal points, for peace and work unless peace be founded on sound interpretation of God's word, and work be inspired and sustained thereby. It is easy to decry the motives and methods of those who seek to defend the one written revelation of God. It is easy, but it is wicked, to sneer at those who in any organized Church seek to insure faithfulness to the standards of doctrines on the very basis of which the Church has been organized. Blessed be the zeal that is according to knowledge, but even the zeal that can not boast the highest attainments, yet seeks to defend what it feels to be the truth, is better than supreme indifference. Cackling geese once saved a city, and God sometimes uses the things that are despised and the things which are not to bring to nought the things that are. When criticism attacks, or even appears to attack, the foundations of God's word, indifference is criminal and silence is treason.

Dr. Norman McLeod:—If the fairest star in the heavens were set apart to be the dwelling of these guilty souls, and if the richest gifts of mind and nature were lavished upon them in eternal plenty; if no righteous man were ever permitted to appear among them; if Sabbath bells and prayers were never heard; if the lust of the flesh and the lust of the eye and pride of life were to keep a never-ceasing saturnalia, with no restriction laid upon them by God or fashion or conscience; if that society were pervaded with the leprosy of hatred towards God and with selfishness as its all-prevailing purpose, as surely as there is a fixed law of righteousness on which rests the government of the universe, it would work out for itself a gehenna to which there could be no limit except the capacity of the human soul.

John McNeill:—In a fuller sense the ever present Master looks into our hearts and homes to-day. He sees our hopes and doubts. He is ready to relieve. Give not way to despondency. Doubting does not make you a Thomas. Lying under the juniper-tree does not make you an Elijah. Cursing and swearing does not make one a Peter. This is not the way to reason, though some commentators seem to think so. Elijah had his triumph, and Peter lifted up his voice, and three thousand were converted. Thomas was not all the time in an eclipse. There was light on the far side. He rose from his despondency. I come home weary and stretch out upon the lounge. My little four-year-old comes and stands beside me. She looks down on me and says, "I'm bigger than papa!" But if he pulls himself up again and stands erect, she is not much above his knee. Thomas leaps from his supine posture. His faith conquers, and there rings out from his lips, as bells peal forth from a lofty steeple, the glad yet reverent exclamation, "My Lord and my God!" Gabriel before the throne could have given no better testimony. This is a rock on which Unitarianism splits to shivers. Had Christ been simply an honest man, He would have objected to such adoration. He received Thomas's uttered recognition of His divinity, for it was the intelligent and triumphant declaration of an enlightened soul that rose serenely above all doubt into the clear light of knowledge and of love.

Rev. R. N. Grant:—"Thou shalt not bear false witness against thy neighbour." The special sin forbidden by this command is perjury in court. It was said that the Scott Act was responsible for a great deal of perjury, but he did not think so, and if the sin had not been in the heart of the perjurer he would never have committed it. At any rate the law was not to blame. But there is another court in which every one is on trial—the court of public opinion. It is possible to harm a man more in this way than by false witness in court. The witness box has certain restrictions, and the accused is given an opportunity to reply to the charge, but in common street gossip no chance is given to deny the statement. Slandering is one of the most prevalent sins that society suffers from. It can be indulged in by those who have not an opportunity of committing any other sin. One of the meanest violations of this command is that of misstatement, which is frequently done. A man makes a statement, and verifies it by other statements. These are quoted by some evil-minded person in such a way as to give a wrong impression of the sense of the report, with a view to injury. It is possible to violate this law by silence. A report is circulated which is known to be entirely false, but no effort is made to repudiate it. One of the excuses given in defence of gossiping is that it is true, but this is a very good reason why it should not be repeated.