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Notes of the Week.

Pundita Ramabal, the accomplished Hindoo woman, who is well remembered in Toronto and throughout Canada, has started a club of King's Daughters among her pupils in India.

We regret to notice the demise of Miss Maggie Scott, sister of the Rev. A. H. Scott of Perth, who, with her sister, went to China as a missionary three years ago, and came home some months ago sick. She died on Tuesday morning, of last week, at her home in Martintown, Glengarry, aged 29 years. She was a woman full of zeal, which she exercised with admirable discretion.

"The dead line is the line at which the minister ceases to grow," says The Cumberland Presbyterian. "He whose mind is reaching out after new thoughts and upward to higher thoughts will be in demand though he be seventy, but he that settles down to stationariness and inactivity of mind, will not be long wanted though he be less than thirty. Ceasing to grow means waning and failure. Stop growing and you are dead."

In a recent sermon the Rev. R. N. Grant, of Orillia, is reported as styling the Canadian divorce laws as "cruel a piece of legal mockery as ever existed in a Christian country." It was class legislation in its essence. The poor man could hope for no relief at all, and the poor woman had no chance of even making application. Some of the States of the Union had divorce laws which were a disgrace to the 19th century. There should be one law for rich and poor alike, and that easy of access; and divorce granted by it for one cause only, that laid down by Jesus Christ in the New Testament.

Referring to the movement which has arisen in Canada for the union of the Presbyterian and Congregational Churches The Christian World, a leading London paper, after making mention of previous ecclesiastical unions says: "It will be a great lesson to the Old World if the Dominion can also offer the spectacle of these two great bodies discovering a method of honourable alliance. If the younger country, with its more elastic conditions would also work out for itself and us the experiment of Free Church partition, all the churches and ministers in which should be regarded as forming one body, we should have here an ecclesiastical forward movement of even greater value than the one just commenced."

Sometimes criminals feign to be deaf and dumb. If the impostor can write he may be detected by the ingenious plan adopted by the Abbe Secard, an old French scientist. When the deaf and dumb are taught to write they are taught by the lip. The letters are only known to them by their form, and their value in any word can be understood only by their exact position with respect to each other. A half-educated impostor will spell his words or divide them incorrectly, and the errors in spelling will always have reference to sound, thereby indicating that his knowledge has been acquired through the ear and not alone through the lip. A man who had defied all other means of detection wrote several sentences in which the misspelling was obviously due to errors produced by the sound of words. That showed Secard concluded that the man was an impostor without seeing him, and he subsequently confessed the imposition.

The present Emperor of China is only twenty-two years of age. A distinguished traveler writes what he saw of him in an audience given to the foreign ambassadors in 1892: "His air is one of exceeding intelligence and gentleness, somewhat frightened and melancholy looking. His face is pale, and though it is distinguished by refinement and quiet dignity, it has none of the force of his martial ancestors, nothing commanding or imperial, but is altogether mild, delicate, sad and kind. His skin is strangely pallid in hue, owing probably to his confinement in the palace and the absence of the ordinary pleasures and pursuits of youth, combined with the discharge of important and difficult duties of state. His eyes are unusually large and mournful in expression. His forehead is well-shaped and broad, and his head large above the average. He sat cross-legged and played nervously with his fingers while the ordeal lasted."

The Perth Courier has a brief account of the death of Mrs. William Bain, widow of the late Rev. Dr. Bain, so long pastor of St. Andrew's Presbyterian church, in that town. Deceased was born in Scotland in the year 1822, and was a daughter of Mr. Farquhar Urquhart, who after coming to Canada was engaged in the milling trade near Ottawa. Mrs. Bain's mother's name was McKay, and her friends were connected with the well-known flour mill owners of New Edinburgh. She was married to Rev. Mr. Bain about the time of his induction to the St. Andrew's church pastorate in Perth in 1846 or 1847. After Rev. Dr. Bain's retirement from the active duties of the ministry in 1881, the family left Perth to live in Kingston, and where she continued to reside till her death. Of their children there survive these: Judge (John) Bain, Winnipeg; Dr. Hugh U. Bain, Prince Albert, N. W. T.; William G., Winnipeg; A. Urquhart, Toronto; and two daughters, Minna and Lily. The sons, except Hugh, who was too far away, attended the funeral on Wednesday. The late Mrs. Bain had many warm friends in Perth, very many of whom were present at her funeral obsequies.

The Rev. D. C. Hossack, M.A., of Orangeville, has been preaching in Knox Church, Ottawa. The local papers report him as making a powerful plea in his evening sermon against procrastination. He said: Do not neglect this opportunity of salvation; do not delay finding the Saviour. Felix, the Roman governor, had been shown the right path by Paul. He would not accept it at once, but said: "When I have a convenient season I will call Thee." The convenient season never came. Two years after he was bereft of all his power and suicided. His concubine wife, who, too, had refused to embrace righteousness, a few years later met a fearful death in the midst of her sins by the eruption of Mount Vesuvius. The greatest disease of the world to-day was the putting off of accepting religion. A man had too much business to attend to, too much work to do. He could not spare the time for spiritual matters but would do so later. How many were calling to their account in the midst of their neglect and when they least expected it? Religion should not be thought of apart from ordinary life. This was the great mistake of so many. A man could and should honour Christ in everything he did. A man's chief aim in life should be to build up a high, noble character. There is nothing either in heaven or on earth that can wrest it from him; and it was this alone of all he could obtain on earth that would avail anything to him in his after life.

PULPIT, PRESS AND PLATFORM.

The Rams Horn: If nobody has ever got mad at your preaching, shut up your Bible and quit. You are in the wrong business.

Mid-Continent: If those who complain of a lack of sociability in the church would only show a sociable spirit there would no longer be any reason for complaint on that score.

United Presbyterian: The literary beauty of the Bible has won it many admirers, but it is its Divine authority which makes it what it is. It demands belief and obedience, and not mere admiration.

Presbyterian Banner: It is often asked: "How can we get the saloon out of politics?" The only satisfactory reply is, Get the saloon out of existence. Remove it from the earth. As long as it remains it will blight and curse the community, prevent good municipal government and corrupt legislative halls.

Lucy Larcom: Prayer is the door forever open between earth and heaven. Sooner than sound can reach a human ear through this lower atmosphere, the longing desire of the spirit rises to the heart of the eternal Friend. Whether we believe it or not, we are living in an invisible world, where our wishes are understood before our words are spoken.

The Standard: We are gravely informed by a Catholic paper that "the long-standing controversy as to whether the Holy Coat of Treves or the Holy Coat of Argenteuil is genuine has been settled by a decision that they are both genuine. The Argenteuil relic was worn by the Saviour when he was a boy, while the coat at Treves is the one he wore on the day of the crucifixion."

Rev. J. Denovan: Yes, there cometh a day when the affairs of all earthly relations and institutions shall be examined by Almighty God Himself; when the political principles and practices of Westminster, Washington and Ottawa shall be investigated; when Popery and Tammany, gold rings, railway rings, wheat and whiskey rings, and the directors and officers of certain banks and land companies shall be judicially arraigned; when the unscrupulous and unsuccessful gamblers in politics and government contracts and taxes and stocks along with the enterprising horse-racer and the theatre manager, shall have to settle their accounts with their customers, their victims, and their God.

The Templar: Opinions in regard to the effects of using alcoholics, even in moderation, are changing very fast. Years ago men who had a large amount of work to do—mental or physical—honestly thought that the use of such stimulants helped them through. Spurgeon got using wine at one time, and gave for his reason that he could not get through with so much work without it. He soon learned his mistake, to his cost. A noted English physician has recently been saying that now, among intelligent men, the more busy they get, the less alcoholics they take. The excuse is now becoming common, "I am very sorry, but I cannot take it and do my work."

Christian Guardian: There can be no doubt that heresy trials are undesirable. They array brethren against each other. They create church parties. They tend to magnify differences. In matters of opinion on secondary points there should be large liberty of thought. All this will be acknow-

ledged by all candid, thinking people. But there is, at the present time, a strong disposition, on the part of many, to denounce and ridicule trials for heresy, as if no extreme of departure from the faith could justify trying a minister for teaching what is held to be unscriptural and contrary to the standards of his Church. The importance of sound doctrine is not duly recognized. The idea of being held to any system of doctrine is deemed old-fashioned and illiberal. To try a minister for teaching what is contrary to the doctrines of his Church is denounced as persecution. This course is neither wise nor right.

Tennessee Methodist: One of the saddest forms of this evil is in the case of the pupils in our schools. A great many schools tax the children entirely too heavily in the matter of studies, and many a child has sickened and died of "a fever" or some other supposed ailment, when the true cause was in the idiotic stupidity or criminal indifference of some school teacher whose curriculum pursued by a conscientious, ambitious child was only death by a slow process of torture. Parents are to blame somewhat in such cases, but nothing like the teacher, for it is a teacher's business to study this very question, and parents are not expected to, nor indeed can they in the nature of the case know the best dimensions of a curriculum. There is great need of reform in this matter, and we would be glad to see it begun. Fewer studies will avoid the distraction of a too great division of thought and strength on different lines and insure concentration and efficiency of work.

The prevalence of "Dress" dinners this season, at Ottawa, calls forth an earnest protest from the Rev. R. E. Knowles of that city. In a recent sermon, he said:—It may be well for those who love Canada, and who revere the sanctity of her Sabbath, to remind even her honored leaders that the disrespect shown to our Day of Rest is disrespect to those whom they have the honor to represent, and to whom the sacredness of the Lord's Day is justly dear. We can not but deem it as extremely thoughtless for those who themselves have no scruples so to do, to break in ruthlessly upon what is hallowed ground to the people of our Dominion as a whole. And it is a matter to be regretted that in our city, sufficient select material should be available to grace a Sunday dinner table and disgrace our moral taste. Who can hesitate to believe that the dictates of conscience are sacrificed to the aspirations of social ambition, or to the desire for social pleasure? It is a cause for humiliation that so many of those who have been taught to regard the entire Sabbath as a hallowed day, should permit invitation from those whose religion leads them to believe that the Sabbath becomes secular with the declining sun, to unite with them in festivities, which, with the latter, serve only to kill time, but, with the former, to kill conscience, and to desecrate the solemnity of a religious conviction, which should protect the privileges of the present, while it honors the memories and teachings of the past. If we were to take no higher ground, such an unhappy intrusion as this, semi-official as a portion of it is, is at least an outrage upon proper taste, which recognizes the seventh day as one of quiet restfulness and of domestic retirement. In its influence it is pernicious; in its moral aspect, positively wrong, doing violence at once to a righteous public sentiment and to the law of God. And I for one shall be much surprised and disappointed if the better element of Canada shall not cry down by its voice, and frown down by its influence, and put down by its might, this initiation of a state of affairs and of opinion which is always regrettable, but which, when created by those to whom we look as leaders, is simply deplorable.