

THE CANADA PRESBYTERIAN.

Vol. 25.

TORONTO, WEDNESDAY, MARCH 18th, 1896.

No. 12.

Notes of the Week.

France is following England's lead. There temperance lesson books have been adopted by many School Boards, and in the Colonies the same thing has been done. No doubt it is one of the best of plans for furthering what Mr. Morley called "the greatest movement since the anti-slavery time."

The *Christian Leader* is responsible for the following: "Another Blue Book on Armenia just published makes terrible reading. It is quite clear that our inaction will leave a frightful blot on the name of Britain when the story comes to be written. It now appears that other Governments were prepared for active interference but that ours held back. The British Ambassador at Vienna telegraphed to Lord Salisbury: 'Count Goluchowski desired me to give your lordship to understand that he considers instant action to be necessary, as it is impossible to exaggerate the gravity of the whole situation.'"

The Armenians possess the most ancient of all the State Churches in the world. They have a tradition that Thaddeus and Bartholomew, of the twelve apostles, preached to them. In authentic history, we know that their Church was founded by St. Gregory, who became bishop of Armenia at Caesaria, 302 A. D. He founded a church whose plan of government is Episcopal, and whose forms of worship are like the Greek Church of Greece and Russia. It possesses, it is said, a very beautiful liturgy. In the sixteenth century the Jesuits won many converts, and these Catholic Armenians have instituted a separate Church.

Dr. Jameson and the officers who were under him in the Transvaal raid are up for trial in Bow Street Police Court, London. Very eminent and able legal gentlemen are engaged in the trial on both sides. Sir Richard Webster, Attorney General, and R. B. Finlay, Solicitor General, conduct the prosecution, and for the defence there are engaged, Sir Edward Clark, E. H. Carson, M. Paul, Sir Frank Lockwood. Sir John Bridge is the presiding magistrate. The trial and its outcome will be of national importance in some respects, and will be followed with great interest over the whole empire and especially in England and South Africa.

President Harper, of the University of Chicago, is well known as being one of the so-called advanced thinkers on biblical subjects, and a distinguished "Higher Critic." He is responsible for the statement that "a large amount of the theological training of our day is incompatible with any real culture or scholarship," one of those sweeping generalities which it is always well to accept with a good deal of caution. Who is the judge and what is the standard by which it is to be tried? What constitutes "real culture and scholarship"? It is just possible that a good many might not be willing to accept even President Harper as the ultimate authority in this matter, and that there are others quite as competent to judge who may hold a very different opinion which would materially affect the value of his dictum.

The Russians have made a singular discovery in Turkestan—in a chain of rocky hills, an underground city, built apparently long before the Christian era. According to effigies, inscriptions and designs upon the gold and silver money unearthed from among the ruins, the existence of the town dates back to some two centuries before the birth of Christ. This underground Bokharan city is composed of an enormous labyrinth of corridors, streets, and squares, surrounded by houses and other buildings two or three stories high. The edifices contain all kinds of domestic utensils—pots, urns, vases, etc. The high degree of civilization attained by the inhabitants of the city is shown by the fact that they built in several stories, by the symmetry of the streets and squares, and by the beauty of the baked clay and metal utensils, and of the ornaments and coins which have been found.

What the long-continued and keen, not to say fierce contention in the Dominion over the Manitoba School question may eventually lead to is indicated by a statement by Dr. Carman in a sermon preached lately in this city. Speaking as a Methodist, he said, he would be glad if there were harmony enough in this country between the various religious sects to permit of the giving of religious instruction in the schools. Were he a politician he would say to those who are clamouring for religion in the schools, "Go away and agree upon some system of religious instruction, satisfactory to all, which could be introduced." Under the state of things which at present existed, he thought a man might well say, "Give us National schools, where there is no religious instruction, and let the home and the Church take care of the religious training of the youth of the country." It was a poor comment on both the Church and the home to say that they could not provide all religious training necessary without looking to the schools.

The *Interior*, Chicago, having indulged in a good deal of lofty talk and displayed a very unamiable, not to speak of an unchristian spirit towards Britain in the late Venezuela matter, has now got loaded up on the other side. After confessing that in their dealings with weaker people the United States have shown the spirit of the bully as much as England has, and noticing the debts of the latter to America, and also that she had paid them, it turns to look at what they owe to Britain and thus sums up:—"Our liberties, our law, our literature, our learning, our enterprising spirit, the land we stand upon was won for us by England. Wolfe won for us, on the Heights of Abraham, every foot of land between the Alleghanies and the Mississippi. But for that most decisive victory this would now be an appanage of France—and we would not be here at all. Mexico, with its peculiar Spanish and Indian population, would now extend up to Alaska. Do we hate England on account of Blackstone's commentaries, Shakespeare, Walter Scott, Robby Burns, Tennyson, or because she stuck to Napoleon, the butcher of Europe, sparing neither blood nor money till she stopped him? By the way, where would Germany be, but for England? What made the difference between Jena and Waterloo? Emperor William hates England. Where would he be but for Wellington?"

We have lately seen in the evangelistic meetings held in this city by Rev. Mr. Grubb, how the simple preaching of the gospel night after night can, as nothing else, draw out thousands to hear. In meetings of the same kind recently held by the Rev. John McNeil in Leeds, England, the midday meetings grew from 600 to about 3,000, and the Coliseum, holding about 4,000, was crowded to overflowing almost every night. On the last few days thousands were turned away and hundreds have professed to have been blessed.

As the question of prohibition of the liquor traffic is again up, and will be, we hope, until the battle is won, the following results of its operation in Maine are well worthy of consideration at the present time:—"Before the Maine Law there was no savings bank in the state. There had been a little penny one, but it failed; the people had no savings to deposit there; they spent all in drink. Now there are fifty such banks with deposits of \$56,833,416. There are also fifteen trust companies, with deposits of \$5,835,807." As to the way in which this happy result through the operation of Prohibition was prepared for, Neil Dow says: "Our first movement was to enlighten public opinion as to the intimate and inevitable connection of the liquor traffic with the poverty, pauperism, misery, wretchedness, and ruin of our people, and state at the same time that no benefit came from it to any public or private interest. We carried on a free missionary work everywhere through the state, winter and summer, heat and cold, wet and dry, for ten years, taking special pains to reach our farmers and working men."

We have hitherto refrained from any remark upon the change of view of the Rev. Dr. Pierson, on the subject of baptism, and his immersion at Croyden, Eng., a short time ago. Reports of this change have been circulating for the past three or four years and their truth has always been denied. From the intimate connection of Dr. Pierson with the late Mr. Spurgeon and Rev. Dr. Gordon it was not unnatural that such reports should arise and gain credence. No one can object to Dr. Pierson changing his view on any subject for what appears to him adequate reason. There are features, however, about this change that unhappily leave a most painful impression. Four years ago the Doctor affirmed he was a Baptist, then why such long delay? Why be baptised in private? Why go to Croyden, England, to have it done? His address on the occasion was a most extraordinary performance. It reads like the mystical religious ravings of a man who hardly knew what he was saying or wanted to say. Without for a moment impugning his motives or even suggesting any motive, Dr. Pierson has only himself to blame if his most effusive professions of love for every Spurgeon, his protestations that protest too much of interest in the Tabernacle and its dear people and its dear pastor, what he might have done for them had he only had such a blessing when he preached to them as he has since had, and what he could and would do for them now, if he "could only get a chance at them," make people ask, What does the man mean? What is his object? What motive can he have for talking in that way? The Doctor's course for some time to come will be watched very closely.

PULPIT, PRESS AND PLATFORM.

United Presbyterian: The world always honours the man who represents success, but it does not always honour him who in his humble sphere achieves success. Christian citizenship means, or ought to mean, being a Christian first, and a citizen afterwards.

Boston Watchman: We have had our just grievances against England, but the attitude of the leaders of both parties in England toward this country is one of the best illustrations in international relations the world has ever seen of the spirit that seeks peace and pursues it.

Presbyterian Witness: In the experience of the Presbyterian churches it is generally found that a measure which has the sanction of the General Assembly, then of a majority of Presbyteries, and then again the sanction of the General Assembly is sure to be in accord with the mind of the Church.

Canadian Baptist: We hold there can be no real religious service that is not perfectly voluntary in all respects. Hence our objections would be just as strong to State-aided denominational schools belonging to any other body as to those belonging to Roman Catholics. The wrong principle involved is the same.

Ram's Horn: Wine is a mocker! Men drink it in hot weather to get cool, and in cold weather to get warm; to make them well until they get sick; to forget their woes and to multiply them; for "their oft-repeated infirmities;" increasing their recurrence and virulence; to show their liberty by slavery to drink; to quicken their wits until stupid; to prove their moderation until immoderate.

Rev. Dr. Walter O. Smith: The secret of the growth of Christianity lies in the fact that not only were the Apostles exhorted to go and teach the Word, but every member of the Church was made a missionary, to scatter abroad the seed in all places, wherever his work might take him. The whole Church was a missionary Church, and the duty of spreading the glad tidings belonged to every member of it.

Miss Francis E. Willard: An ancient nation is being slowly slaughtered at the foot of Mount Ararat, fifty thousand victims stretched but under God's sky in the slow circle of a year; women, pure, devout and comely, suffering two deaths, a living and a dying death: little children poised on the bayonets of Moslem soldiers, burned and starvation the common lot. The Turk is a savage, while the statesmen are over civilized; he is a tyrant, while they are craven cowards.

Dr. W. H. Roberts: The Presbyterian system may be defined as that body of religious truths and laws of which the sovereignty of God is the germ and nexus, the life and soul. The famous five points of Calvinism are simply the affirmation of the sovereignty of God in its relation to the salvation of the individual. Arranged in an order determined by man's lost estate in sin, the five points of Calvinism start with man's inability, owing to sin, to save himself, and then describe the four steps in salvation, predestination, redemption, conversion, and sanctification, culminating in glorification.