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Notes of the Week.

Dr. Cameron Lees, speaking at the opening of the winter session of the Deaconess House in Edinburgh, said the modern development of woman's sphere and work had its origin in the recognition of the high position which Christ gave the women in His Kingdom.

"The Existence of God," "The Divinity of our Lord Jesus Christ," "The Holy Spirit," "The Trinity," "Man," "Sin," "The Atonement" is the range of noble subjects presented and dealt with in a series of discourses, entitled "Christian Doctrine," just published by the Rev. R. W. Dale, LL.D.

At the opening of his Divinity Class in Edinburgh University, Professor Flint delivered an address on the relation of Christianity to Socialism, and urged that the chief work of the church was to bring Socialists back to the Christian fold. The main difficulty was to get them to listen. Socialism was antagonistic to Christianity, inasmuch as it assumed that man's chief end was a happy, social life on earth.

At the opening, lately, of the medical school of Owen's College, Manchester, the Duke of Devonshire said "that, within the memory of many now living, there were a great many diseases which had been supposed to be absolutely inevitable, and which it is now perfectly certain, under proper sanitary conditions and regulations, need never exist at all. It seemed to him that medical men, by their peculiar social position, have the power and the opportunity of binding together the different classes of society, as much as, or perhaps more than, any priest or minister of religion."

"The Presbyterians of the North," says the *Cumberland Presbyterian*, "have a deficit in their mission fund proportionally larger than our own." This leads the *Herald and Presbyter* to say, what may also be truly said of our own church, "It is for want of the littles from those who do nothing because their gifts would necessarily be small, that our Mission Board treasuries are unfilled. If each church and each member that has given nothing during the last year had given a small amount there would have been no deficit." If we could only get the littles which our Canadian Presbyterian non-givers could contribute without missing it, at the end of a year we would have quite enough, and more than enough, to place to the credit of our church schemes.

Students of all shades of opinion are looking forward with interest to the English translation of the text of the Old Syriac Gospels, as contained in the Sinai Codex. It has been prepared by Mrs. S. S. Lewis, and will be published by Messrs MacMillan and Co. Mrs. Lewis has properly modelled the style of her rendering on that of the Authorized Version, to the substance of which the Syriac Gospels have a most striking resemblance. In an appendix she gives the words and phrases in the received text, to which there is no equivalent in the Sinai Codex—a part of her work for which she will have the cordial thanks of scholars. Educated readers are likely to find in her translation many suggestive hints as to the growth of Christian thought and sentiment.

There is no doubt that Britain is far ahead of this country, as of course it ought to be, in the place which women occupy and the part they take in all that concerns the public well being. Already, says Marianne Farningham, in a letter to the *Christian World*, as members of Boards of Guardians, women have proved not only their capacity to serve, but they have proved the necessity of their assistance. They were needed more than they knew. They are doing excellent work for the sick

poor in our workhouses, they are making a success of the boarding-out system by their keen vigilance and quick insight; and they are qualifying themselves to live up to their names, for they are the guardians of those who otherwise would be unguarded. In the Parish Councils they will do equally well, and it is inevitable that they shall have a share in the village common-wealth.

The "unspeakable Turk" is a very difficult customer to deal with. The hatred which exists in Mohammedan breasts towards all who bear the name of Christian appears to be ineradicable, of intense bitterness and, to us, of unimaginable cruelty, has again broken out in Armenia in butcheries of Armenian Christians and horrors which are setting Britain at least in a flame of righteous indignation. The Government by many is strongly blamed, and its active interposition will, to all appearance, be insisted upon. Russia, too, is very deeply interested in this matter, as the Armenians belong to the Greek church. The Berlin treaty was supposed to have guaranteed the security of the Christians in Turkey. Its terms have repeatedly been broken, but now they have been so trampled upon that such active intervention will probably take place as will doubtless bring the Turk to his senses until the next time, when, unless he changes his nature or becomes christianized, he will perpetrate them again.

In his sermon on Thanksgiving Day the Rev. W. T. Herridge, B.D., of Ottawa, dealt forcibly and eloquently upon the necessity of educational development as a factor of material and moral progress. We desire to give whatever emphasis appearing in our columns can give to sentiments like the following with which we are in heartiest sympathy: "If we wish to build up our land, we must learn that the ethical is the basis of all human education. There is no reason why it should not be possible for all of us, Protestants and Catholics alike, to agree upon a few great fundamental ethical and religious precepts which should be instilled into the minds of our youth in the public schools of the country, leaving to each church to enforce its own tenets as it may see fit, and thus settling the question of separate schools, without offending the conscience of anyone. I agree with our Roman Catholic friends in their insistence upon religion as part of every youth's training, though I do not agree with their methods of carrying that idea into effect."

The utmost splendor possible in a funeral and in a marriage have been brought into sharp contrast in the modern capital of Russia within the past few days. The whole civilized world has hardly had time to get over its surprise at the solemn grandeur of the obsequies of Alexander, III, before there bursts upon it the surpassing splendor of the nuptials of Nicholas II and the Princess Alix. The whole account reads more like some story of romance, or of oriental magnificence, than of actual reality in our own day. Attracting the eyes of all the world to this royal marriage will also cause all the world to watch with more than usual eagerness what the outcome of it all will be, not only by any means to the newly made Czar and Czarina, but as regards the advancement of civil and religious liberty in Russia in which there is so much room for improvement, and how Europe, especially and Asia may be affected by the policy of the Emperor upon whom has been laid at so early an age such vast responsibilities. Almost nothing is known in regard to the character of the young Czar. There are many rumors and volumes of newspaper trash but nothing reliable. The future Czarina is much better known, and it is believed that she will wield a strong influence over her husband. The Princess Alix is described as being handsome, strong, and capable of personal influence, inheriting the strongest and best qualities of the female side of the House of Hanover.

We have received from the Mission Press, Rutlam, a programme of a Christian Mela and Sabbath School Convention which has been held in that city. Coming from the quarter it does, it is specially interesting to a sympathetic reader. It is pleasing to see the names of some of our well known Canadian missionaries side by side with the Indian names of native helpers. The subjects taken up also suggest the universal character of Christian work, and [the adaptations needed for special fields and circumstances. For instance, among many other subjects, all, we should think, of great interest and importance, we have discussed the "Baptism of the Holy Spirit," then "The Expediency of a Change in the Mode of Burial of Native Christians," "Medical Work as an Evangelistic Agency," is taken up, and "Daily Preparation for Work in Mohallas and Villages," and so on throughout, in what, from the subjects given and speakers who took part, must have been an interesting and profitable convention. But what a contrast is all this to the former state of things in Indore and an evidence of the power of the gospel and the blessing of God upon faithful labor.

In view of the abject humbling which China has received at the hands of Japan, a power so much weaker in point of numbers and resources, and which China has despised and hated, one cannot help exclaiming, poor China! The picture of what a headless China may mean, as drawn by Lord Rosebery, to Asiatic civilization, and to every foreigner and Christian within its vast bounds, should its hundreds of millions be let loose without control, will have been intensified to many amongst us by hearing from our returned missionaries of the bitter and malignant hatred with which in many cases they have been pursued. The dense masses of people which crowd the streets of its great cities was vividly portrayed to our minds in a recent lecture, and the terrible possibilities which might arise from an outburst of popular fury against foreigners, apart from all other considerations of a higher kind, impressed upon our minds, as never before, the importance, not only to the Chinese themselves, but to all Asiatic people especially, of great, strenuous and unceasing efforts for their conversion to Christianity. God who can bring good to a people out of apparent evil, may, in His holy and wise providence, use the crushing defeat of China to this beneficent end.

The Sunday opening question is one that will not down. It is now appearing in Texas. In the Cotton Palace at Waco is an exhibition of the agricultural and other resources of the State. While soliciting general co-operation in behalf of this enterprise the Board of Directors decided that the grounds should not be open on Sundays. With this understanding the Christian people of the community entered heartily into the undertaking and lent it every assistance. After this the Board, against the urgent protests of pastors and other Christian citizens, whose advice they solicited, reversed their former vote and decided that the building and grounds should be kept open seven days in the week. This led to the calling of a mass meeting in which earnest resolutions protesting against this breach of faith were passed, and declaring that no pecuniary consideration could ever so benefit the town as to compensate for the shock to Christian conscience that the proposed Sabbath desecration would cause. They express the deliberate and unalterable conviction that the Christian people of Waco "should at once, and absolutely, and altogether withdraw from all co-operation with the Cotton Palace whether as to exhibits, patronage, invitations or any other form whatever, and that all Christians should withdraw from the Board of Directors, from all committees, from all programmes and from all attendance, as they can in no other way escape participation in the sin of Sunday opening." These resolutions are widely published in the newspapers of Texas and elsewhere; but what the issue will be remains to be seen.