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## Notes of the Week.

"Ian MacLaron" (Rev. John Watson, D.D.) is now lecturing in this country, and will remain about three months. He is to deliver the Lyman Beecher lectures at Yale College, and has undertaken a course of fifty-six lectures in the United States and Canada. Major Pond, who is making the arrangements for the course, says that Dr. Watson's success is already assured, and that his time is nearly all booked.

It is said to be the intention of the United States to cease their policy of forbearance toward the Turks and to press to an immediate settlement their claim for the destruction of \$90,000 worth of American property last November at Harpoot. The present U.S. Minister at Constantinople is said by his friends in Texas where he resides to be about to resign. It is reported that he has incurred the censure of the President and Mr. Olney, and hence the intended resignation. The *Christian World* says: "Mr. Terrell, though a man of courage in an emergency, is not the sort of man required in dealing with the complicated and baffling situation in Turkey, and has come very far short of meeting the requirements of Americans resident in that country."

The arrangements made for the meeting lately of the British Association in Liverpool would not indicate any conflict between science and religion. Provision was made for special sermons to be preached in different parts of the city under its auspices by Dean Farrar and Dr. Ryle, son of the Bishop of Liverpool. Other preachers on the occasion were Rev. T.W. M. Land on "The Debt of Religion to Science;" Archdeacon Dyglo on "The Inter-relationships of Religion and Science;" and Dr. Klein on "The Influence of Science on Religious Thought." It is to be hoped that some such arrangement will be made for the meeting of the Association next year. It cannot but have a good effect in every way to see science and religion walking hand in hand.

What can be done for the Armenians, how is a remnant of them to be saved are now pressing questions in Europe. Deportation to other countries has to a small extent been talked of. A beginning has been made in Cyprus, where an industrial farm has been procured, and such Armenian refugees as can be sent thither will be received. Pottery making, silk cocoon-winding, and fruit growing will be taught, and thus a livelihood will be obtained. It is, of course, only an experiment, but it is hoped it is the beginning of setting forward a plan with which America will join, of escape to Christian countries for a considerable number of the defenceless and destitute Armenians. The names of the committee, which includes Lady Henry Somerset, Dr. Paton, Canon Scott Holland, the Earl of Carlisle, Lord Kinnaird, are a guarantee for its catholicity of sentiment.

The Registrar General's thirty-second annual report on marriages, births and deaths, registered in Ireland, has been issued. The marriage rate is considerably above the average for the preceding ten years, and higher than the rate for any of those years. The birth rate shows a slight increase, and there is a slight increase in the deaths. The appreciable increase of population, or excess of births over deaths numbering 21,718 has a drawback, representing a loss by emigration to the number of 48,703.

Thus there is a decrease in population of 26,985 last year, subject to a portion being set off in immigration, of which there is no official record. The population in the middle of the year was 4,574,764, being less than the population of London. The number of emigrants, natives of Ireland, who left the country last year was 48,703, comprising 21,393 males and 27,305 females. Of the whole number 4,923 were from Leinster and 13,495 from Connaught.

The question of the use of hymns and instrumental music in the public worship of God, in which action was taken by the last General Assembly of the Irish Presbyterian Church, sanctioning their use, is causing much feeling and agitation throughout the Church in Ireland. The Ulster Irish, like the Scotch, are excellent fighters over a matter like this as well as in the usual sense of fighting. Meetings largely attended are being held, long and strong speeches made, resolutions passed, calling in question the legality of the Assembly's action, and associations are being formed to oppose to the utmost this departure from what are claimed to be Presbyterian and Scriptural principles and practices in divine worship. At a meeting of elders and others held lately in Ballymena, the following was the last of a series of resolutions presented and adopted: "That we hereby agree to form an association for the purpose of spreading information on these matters, exposing the unsafe and unpresbyterian position adopted by the Assembly, and taking all legitimate means to secure that the Book which God has given us to be the medium of our praise in the service of song shall not be thrust aside to make way for any miscellaneous collection of apocryphal compositions."

Apropos of the battle of the standards being waged just now with such violence in the neighboring republic, the *Philadelphia Record* points to the fact that Great Britain, Germany, France and the United States, with many other less important countries, have a gold standard, and that Mexico, China and other Asian and South American States possess a silver standard. Without attributing the controlling cause of the great commercial superiority of the former to the latter countries, it says: "Facts are facts and it is for the advocates of a change from the gold to the silver standard to prove the advantage of such a change and to account, if they can, for the contrast between the gold-using and the silver-using nationalities. While they are about it the advocates of free coinage might also explain why it is that in Russia, Austria, Japan and other countries where the people have been struggling against the disadvantages and disabilities that are inherent in the use of a debased metal or paper money, they are all making strenuous effort to put themselves on a gold basis. Only in the United States is there manifested any disposition to lower the standard of value, or to abandon a financial system that commends itself to the better judgment of the great commercial nations of the world."

We have already in these notes referred to the fact of special sermons being preached under the auspices of the British Association and in connection with the meeting of the Trades Union Congress in Edinburgh. It is significant as respects the general feeling and respect paid to religion and public worship in the old land that, also in connection with the conference of journalists lately held in Belfast, a large number of the members

of the Institute were present at the afternoon services in the parish church on Sunday afternoon. The church was crowded on the occasion. The preacher was the Rev. Professor Bernard, T.C.D., who took as his text part of the 24th verse of the 6th chapter of St. Matthews: "No man can serve two masters." Naturally he took occasion to refer to some of the burning questions of the day, and among others to Socialism. He said: "They should not be afraid of the term socialism, as all modern legislation had a tendency to give the State a larger control than it exercised before over individual exercise. They were now recovering from that individualism which was a characteristic feature of the renaissance marked by the Reformation, and it was an all-important matter that all these changes in the social fabric should be guided and regulated by a high sense of Christian duty. He referred to the interest which was now taken in social problems by all classes, and concluded by remarking that it was the duty of the Church and of the Press, to see that these problems were not treated in a spirit of precipitancy, or to promote class interests, but in the fear of God, and in obedience to the law of Jesus Christ."

The people and Government of Great Britain are at the present moment in a situation, as to Turkey and its awful outrages against Armenians, so peculiar as was probably never before known. The people, wild with rage and righteous indignation, smitten with horror, are calling upon the Government for active intervention to put a stop to a state of things which it is a blot, and shame, and disgrace to humanity at large to allow. The Government, anxious of its own natural inclination to put down summarily and by force the bloodthirsty assassin who rules in Constantinople, hesitates, having to face if it should strike, the combined opposition of Europe, with the threat, we are told, that the first shot fired against Turkey would be the signal for an European war in which Britain would have to fight alone against such tremendous odds. Both people and Government are paralyzed, doomed to enforced inaction. The position is like that of an animal confined, pacing restlessly, helplessly in its den, chafing, raging, and yet to no purpose. While the natural feelings of everyone would be to put down at all hazards the demon who revels in cruelty and blood, yet who can wonder that Lord Salisbury should hesitate, when upon him lies the tremendous responsibility of striking the blow which may set, practically, the whole of Europe against England in what would be one of the deadliest wars of all history? In the meantime the crowned assassin, with a maddening deliberation, is carrying on his work of carnage with a depth of deceit not unworthy of the father of lies. For it is now said that the attack upon and seizure of the Ottoman Bank was really a plot laid by the minions of the Sultan, to furnish the occasion for yet another butchery of Armenians, with all its accompanying Turkish ferocity and cruelty, to the number of 6,000 or, as some say, 10,000. Whether, as is hoped, anything will come out of the visit of the Czar to our good Queen, and the influence by which for a few days he will be surrounded, we say it with all reverence, God only knows. In any case, as the *Manitoba Free Press* says, "Events are so shaping themselves in despite of the Czar and all the Powers that great changes are inevitable in the near future." At such a time and in such circumstances, while not inactive, but watchful, the Christian can only find refuge in the assurance that "The Lord God omnipotent reigneth." "The Judge of all the earth will do right."

## PULPIT, PRESS AND PLATFORM.

Religious Herald: Consider your failures and limitations and you stand best chance of improvement.

Lutheran Observer: When pure women will reach out a helpful hand to a fallen sister and brand degraded men with social ostracism, the perplexing problem of social purity will have promise of an early solution.

John Ruskin: Education is leading human souls to what is best, and making what is best of them. The training which makes men happiest in themselves also makes them most serviceable to others.

Philadelphia Presbyterian: A man thoroughly devoted to God is a chosen vessel for doing the Lord's work. This gave Paul his tremendous power. Scarcely any limit can be set to the good which the truly consecrated worker can accomplish in Christ's name.

Professor Salmond: There is a very cheap way of speaking of catechisms. Luther and Calvin knew their value, and spared no pains to prepare them for their own lands. No one who understands what the catechism has been in the history of the Church would ever speak slightly of it.

Mid-Continent: "Honor the Lord with thy substance," is a divine command. It lays an old obligation upon every Christian to give according to his ability to support the local church with which he is connected, and also to further the interests of Christ's cause in the world. This obligation holds whether one is able to give much or little.

The Churchman: People who come to church to be amused, entertained, or excited, come from a wrong motive. The office of the preacher is, first of all, to diffuse among his flock, by judicious exposition, the information which he derived from his theological studies, or a large part of this information. If the laity are often ignorant, it must be because they have not been taught, or are unwilling to learn.

The Interior: How constantly the words of Christ adapted themselves to the precise position of His hearers. Would it not be well for us if we followed the example of God in meeting the questionings of eager, anxious multitudes seeking salvation, by making the path plainer for them, instead of condemning them? Perchance we might hear the awakened response more frequently than we do now, "My Lord and my God."

New York Observer: Unitarianism is so many things that it is difficult to tell what particular thing it is or is not. But the upshot of its teaching is the cheapening of the idea of sin. Unitarianism is not interested in schemes of salvation because it has no conception of an offence against God and eternal justice that calls for punishment. Placing to its soul the flattering unctious that man is about right as he is, it makes it impossible for man to become what he should be as a morally perfect being by use of God's free grace. The diagnosis of the disease is shallow and faulty; therefore the remedy proposed is wrong, and the cure is not effected.