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Notes of the Week.

The memory of William H. Howland will long be kept green in the hearts of the people of Toronto, and of thousands beyond it. It will please all who knew and loved him personally and his nobly unselfish, Christian life, that the Memorial Hall erected in Mimico to commemorate his name in connection with a philanthropic work which lay near to his heart, the saving of poor boys by giving them a Christian industrial education, has now been opened. The small sum needed to thoroughly equip the building will, we hope, soon be secured, and in the hands of the institution with which it is connected will long continue to be a means of blessing to those for whose benefit it has been erected and a tribute of love to the good man whose early loss is yet deplored.

At a recent Wesleyan Missionary Convention held in Bolton, England, one meeting was given up to asking and answering questions. It suggests a really good idea. Ministers and laymen asked questions on missionary work and methods, which were answered by officials or missionaries of experience. The chief questions dealt with the proportion of money spent on home and foreign organization; the kind of religious life fostered by native churches; how far educational methods are justified by results; and the advisability of retaining European stations. We fancy that the convener or secretary of our Foreign Mission Committee could clear away a good deal of ignorance and misunderstanding on many points by answering *viva voce* just such questions.

Meetings still continue to be held in Britain to express indignation against Turkey. The sentiment grows every day stronger, every day according to the newspapers something is to be done, but nothing effective is done. The contrast between the way in which this shameful Armenian business has been handled, and how Cromwell did in his day is thus pointed out by a contemporary. Oliver Cromwell heard the cry of the Waldenses, and here are his answer to that and the present-day action of Europe, conveniently placed side by side:

<p>THE OLD WAY.</p> <p>My cousin Louis.</p> <p>SIR:—I have to inform you that the persecution of Waldensian Christians must cease. My army is ready, and only awaits the order to march.</p> <p>OLIVER CROMWELL.</p>	<p>THE NEW WAY.</p> <p>“We (the ambassadors) regret the recent events in this capital. They ought to cease immediately; otherwise they will bring prejudice upon Turkey and your dynasty.” [Signed by the various European Embassies at Constantinople, Sept. 1, 1896.]</p>
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The visit to Canada of the Rev. Dr. Watson (Ian Maclaren) has been the occasion of the appearance of no small amount of Drumtochty literature and hero-worship. The literature has been for the most part very interesting, and has been so plentiful and varied that Dr. Maclaren, personally, and his views on literature, theology and Canada, are about as well known as are the men and women whom he has made famous, if not immortal in “The Bonnie Brier Bush” and his other works. He appears from all that has been said to be a thoroughly genial, hearty, well-pleased visitor. It is not to be wondered at that not all the expectations of all who heard him in Massey Hall, Toronto, were realized. It was rather funny, however, though not singular to hear that, according to some critics, the reading of the Scottish tongue by the man who knows so well how to write it was not a striking success.

At this late date the cutting of the first sod for a memorial to John Wyclif, the “Morning Star of the Reformation,” took place recently at Lutterworth. Fifteen years ago the rector of Lutterworth advocated the erection of a bronze statue of Wyclif, surrounded by his “poor preachers.” The proposal was not taken up, and it is only recently that the more modest plan of an obelisk, with a little museum of Wyclif relics, has become practicable. The obelisk, on a site near the church, will be 33ft. high, and it will cost about £1,000 to carry out the entire scheme. Only £300 is in hand, but it is believed that English Protestants, without distinction of Church and Dissent, will speedily contribute the £700 still wanted. The village—still a village as in Wyclif’s day—kept holiday, and entered thoroughly into the spirit of the occasion, which was joined in alike by Anglicans, Methodists, Congregationalists and Presbyterians.

Union between the Free and United Presbyterian Churches of Scotland has for years been talked of, and has been the subject of prolonged negotiations, which have so far failed. The Free Presbytery of Kincardine O’Neil has not only sent an overture to the Assembly in favor of union, pointing out in effect that the time had gone by for talking and the time for action had arrived, but it resolved upon a new departure, which was to invite the U.P. ministers to attend the Free Presbytery meetings and constitute them members of Presbytery while it is sitting. If the United Presbyterian Presbytery reciprocates by making the Free Church ministers members of the U.P. Presbytery, we have forthwith a practical union of the two Churches without waiting on the slow moving Synod and Assembly. If this method is allowable it is an example well worth following.

Secession from a Church, even when it consists of large numbers and is accompanied with great enthusiasm, involves most formidable difficulties, as the history of the Free Church of Scotland shows. These difficulties are all vastly intensified when the numbers are small and comparatively poor. One of those difficulties is the training of students. The late secessionists from the Free Church are now finding this out. They are getting anxious about the training of students for the ministry of their churches. For a time they had the Belfast College to fall back upon, but they have lost confidence in that institution since the death of Professor Watts, and since one of their number heard the professor of Hebrew there bestow high praise upon Professor A. B. Davidson and Marcus Ooda. Hence they have appointed a committee to undertake the responsibility of looking after the training of students during the winter.

It is only when such a tragedy happens as that which so lately befell three firemen in Montreal who lost their lives in the discharge of duty that we see what great risks our brave firemen run of their lives, and their families of their providers and protectors. The accounts given of the fire in the Montreal papers, of the dead firemen and of the spirit of the fire brigade as a whole show that the days of deeds of heroism and of the noblest, most unselfish courage are not past. The city council and citizens generally have shown a spirit of appreciation and hearty, generous recognition of duty bravely done, and of practical, helpful compassion and sympathy in the prompt and generous measures being taken to make some provision for the widows and orphans of the dead. Of the latter there are sixteen. The Council is to be commended for making,

with the consent of the Legislature, some arrangement for the support of the bereaved, and no doubt through the contributions of Montreal’s well-known liberal and able citizens a handsome sum will be realized. The firemen of Montreal and of other places as well, by the spontaneous and universal expression of sympathy on the part of the citizens, will see how much their labors and their daring are appreciated by those in whose interest they risk their lives, and perform prodigies of valour not surpassed by any done on the battle-field.

Since the days of the Civil War across the border, certainly no such exciting election has been held as that which is now fiercely agitating the United States from centre to circumference. The tension of feeling throughout the whole country is extreme, and the situation is felt by many of the wisest men not to be free from peril of a grave kind to the state. Unhappily it is felt also, and thoughtful men generally believe that, the crucial silver question is only the symptom of a deep-seated evil in the body politic, which, even should the silver party gain the election, a thing it is supposed not likely, their triumph would not remove, if it did even intensify. On the other hand, should McKinley and the Republicans win, it will be another victory for the policy which is regarded by a vast number as one of the main causes which have brought the country into its present evil plight, so that at present it appears to be between the devil and the deep sea. The more the system, not to say the form of republican government as we see it in the United States, is being confronted with the problems which perplex older lauds, and in addition with those arising from their very heterogeneous population, the more does it appear impossible as yet to say whether it is going to be able to bear the terrible strain put upon it. Certainly there is nothing in it to excite the envy of those who enjoy as we do, as all Britons do, the blessing of responsible, representative government under a stable limited monarchy.

The announcement made that the terms of agreement on the school question in Manitoba, though not yet finally and absolutely agreed upon, are yet so far advanced as to be, it is believed, in substance agreed upon, that it has been done so speedily and quietly by the use of conciliatory measures, and that there is no likelihood of it again entering into the political arena to awaken all the ill-feeling it engendered in the past, is something which the entire country, except a few extremists will rejoice in. The history of the whole question contains a lesson which ought not to be forgotten in the future by politicians or by the people of the several Provinces of the Dominion. The attempt has been made to coerce one of the weakest Provinces, numerically, in a matter in which they were within their rights in legislating for themselves, and this attempt has signally and ignominiously failed after being made for years a bone of contention and ill-feeling. It has at once yielded to milder methods based upon the recognition of the undoubted, guaranteed rights of the Province of Manitoba. This ought to be the last attempt at the coercion of any Province on the part of one or all the other Provinces of the confederation combined. If this lesson has now been at length learned, the agitation of the past years over the vexed Manitoba School Question will not have been in vain. As the terms of settlement are not yet authoritatively known, but will be so probably in a few days, there is no use in wasting words and time in mere conjecture about them.

PULPIT, PRESS AND PLATFORM.

Lord Chief Justice of England: I think the American Sunday newspapers are monumental and awful.

Presbyterian Witness: Many of us will need to retrench in other things in order to give for the advancement of the Kingdom of Christ. It ought to be, no doubt it will be, a pleasure to many to make some sacrifice in the greatest of all causes.

The Outlook: To learn to leave things with God, and to do one’s work as if God could be trusted, is to gain the repose and full-heartedness which permit one to pour out his whole strength without anxiety, worry or distraction.

New York Observer: Dr. Joseph Parker, of London, has little sympathy with nebulosities either of theology or homiletics, and stands squarely for a vigorously evangelical preaching. “Plagues of rhetoric set in panels of admiration will never,” he says, “touch with resurrectional power and hope a world dead in trespasses and sins.”

Herald and Presbyter: There are those who affect to be too sweet-spirited to tolerate the imprecatory Psalms. They were not out of place for the purpose for which they were written, and when one reads of the outrages and insults for which the Sultan of Turkey is responsible, he feels that these Psalms express the mind of all righteous people of to-day in view of the horrible character and acts of this man.

The Advance: The man who in literature or religious teaching aims to reach the highest rather than the mass, seldom finds himself on the way to success. He is teacher, leader and commander of the people who reaches downward rather than upward. When the churches begin to look for nice neighborhoods, for the better class of people, the cultured and the wealthy, they run to leanness and disappointment.

T. L. Cuyler, D.D.: It is the easiest thing in the world to obey God when He commands us to do what we like, and to trust Him when the path is all sunshine. The real victory of faith is to trust God in the dark and through the dark. Let us be assured of this, that if the lesson and the rod are of His appointing, and His all-wise love has engineered the 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.

The Congregationalist: The sins of the tongue all point to the necessity and profit of self-mastery. So evident and so important did this appear to James that it occurs again and again in his epistle. “In many things we all stumble,” he writes. “If any stumble not in word, the same is a perfect man, able to bridle the whole body, also.” If this confession of failure and magnifying of the office of the tongue seem exaggerated, let any one sit down quietly and think of the sins and cruelties of human speech. The careless words which no repentance can call back again, the rash promises, which it has cost us so much to fulfil, the expression of the lower nature which has shamed the higher, the confessions of evil and yieldings to falsehood, the hot, angry words which sober thought condemned—these are some of the perils of the tongue.