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Notes of the Week.

Principal Grant, on the evening of the first Monday of this month, lectured on "Practical Preaching" in the chapel of Union Seminary, New York, in the interesting course now being delivered before the seminary students and friends.

The mother of D. L. Moody lately died at a very ripe old age at her home, at East Northfield, Mass. At her funeral, while Mr. Moody, standing over the open coffin which held the body of his mother, paid a tribute to her life of self-sacrifice and devotion, and recounted in simple language the story of his own early life of privation, the hundreds of people who filled the church were moved to tears. The sight of the world-famous preacher reading from the old leather-bound family Bible which his mother had treasured for years, and expounding the passages in homely phrases, and then turning to the dead face and saying, "God bless you, mother; we love you still," was most touching.

The question of who are entitled to hold the office of Moderator in the higher courts of the Church has been a good deal agitated of late, and the likelihood is that it will be still more agitated in the near future, in the General Assembly for instance. At a meeting of the Presbyterian Council held in the city last week Mr. W. Mortimer Clark read an interesting paper on the office of Moderator. The origin of the office was shown, and the point was taken that the Moderator was functus officio at the close of the Assembly, and that, therefore, there was no person who, and no body which, could in any sense act as representing the Church until the next regular Assembly. To remedy this it was suggested that there should be, as in Scotland, a commission, empowered to call a meeting of the Assembly when it deemed fit. An informal discussion took place on the matters thus raised.

It may be said that the whole English-speaking world at least has been waiting anxiously to hear what Lord Salisbury would have to say in the Queen's speech about the case of the Armenians in Turkey. His deliverance upon it will be everywhere read with bitter disappointment, if not with a feeling of humiliation. The first sentence seems like a mockery:—"The Sultan of Turkey," he says, "has sanctioned the principal reforms in the government of the Armenian provinces, for which, jointly with the Emperor of Russia and the President of the French Republic, I have felt it to be my duty to press. I deeply regret the fanatical outbreak on the part of a section of the Turkish population, which has resulted in a series of massacres, which have caused the deepest indignation in this country." We cannot presume to know the actual difficulties which have prevented more prompt and effective action on behalf of the slaughtered and plundered Armenians, but the conduct of Lord Salisbury now contrasts most painfully and humiliatingly with that of Lord Aberdeen in 1844, when because of two persons being put to death in Turkey for renouncing Mohammedanism for Christianity, his Lordship wrote Sir Stratford Canning, to remonstrate in the strongest terms with the Porte upon its conduct, and added, "They" (the English Government) "take this course singly, and without waiting for the co-operation of the other Christian Powers, because they desire to announce

to the Porte a determination which, though it will doubtless be concurred in by all, Great Britain is prepared to act upon alone. Her Majesty's Government require the Porte to abandon once for all, so revolting a principle" (as that of death for apostasy). It might not be possible for Lord Salisbury to take such action, but if he could, or even something like it, he would have received such support from all English-speaking people, that France and Russia would not have been able to resist the claims of mercy and humanity.

The fourth conference of representatives of foreign missionary boards and societies in the United States and Canada was held in New York, Jan. 15th and 16th, in the church house of the Reformed Church in America. Twenty-four boards and committees or societies were represented, and there were present missionaries from China, India, Persia, Japan, Arabia and Mexico. Many subjects of great practical importance were discussed such as, amongst others, the establishment of full missionary professorships in our larger theological seminaries, the principle of native self-support; a simultaneous missionary campaign plan was proposed and an interdenominational committee appointed to carry it out. A committee was also appointed to consider the advisability of calling an ecumenical missionary conference to meet in this country within the next four years, and it was empowered to make any preliminary preparations deemed advisable.

The change which has taken place in the world's estimate of the Salvation Army is very strikingly illustrated by the fact that, because General Booth, in pursuance of a change generally to be made of leading officers indifferent of the world, proposes to recall Mr. and Mrs. Ballington Booth from America, a great meeting was held lately in Carnegie Hall, New York, Chauncey M. Depew presiding, at which resolutions were unanimously adopted, expressing an earnest hope that the distinguished and justly honored general of the Salvation Army may see his way clear to reconsider his order, and urging that if consistent with the best interests of the whole work, Commander and Mrs. Booth be allowed to remain in the position in which they have been so abundantly blessed of God, in which they have won the honor, gratitude and love of the American people, and have led on with inspiring zeal all the members of the Army in their work of rescue.

If the sentiments of the Right Hon. J. A. Balfour, First Lord of the Treasury in England, as expressed by him in a speech lately made at Manchester, were reciprocated generally by the public men in the United States, as they are by only here and there a noted exception, there would soon be brought about such a revolution as would be fraught with only the most beneficent results for the whole world. Speaking of possible happy relations between the people of the United States, and those of England and the British Empire, as being of the same flesh and blood, he said, "We may be taxed with being idealists and dreamers in this matter. I would rather be an idealist and a dreamer, and I look forward with confidence to the time when our ideals will have become real and our dreams will be embodied in actual political fact. (Hear, hear.) It cannot but be that those whose national roots go down into the same past as our own, who share our language, our literature, our laws

our religion—everything that makes a nation great, and who share in substance our institutions—it cannot but be that the time will come when they will feel that they and we have a common duty to perform, a common office to fulfil among the nations of the world."

From the statements made in the Queen's speech at the opening of the Imperial Parliament it would appear that the many and threatening complications with which the year opened will probably all in time be amicably settled by peaceful means. Both parties appear to be anxious, though not both quite in the same way, to bring about especially a speedy settlement of the Venezuela boundary dispute, and to take away from the United States every reasonable ground of complaint. Even the boundary commission appointed by the President, which was thought to be an irritating and offensive measure, it is said the British Government does not resent, on the contrary they are willing to co-operate with it. There is fine sarcasm in the remark of Sir William Harcourt when he says that "those who are most ignorant of the matter in dispute with Venezuela, pronounce on the ownership with the greatest confidence." The Transvaal matter and President Kruger and the Boers will also, though this may involve greater difficulty, be peaceably settled, and all the more likely that other nations which were inclined to interfere and make difficulty have got a lesson to mind their own business and let Britain alone.

Everything which tends to strengthen among our people the feeling of Canadian nationality is of very great importance to us and should receive hearty and universal encouragement and support. In this light the meeting held in this city on the evening of the 10th inst., was of much more than usual interest. It was called to promote the holding in this city in June, 1897, of a great historical exhibition in memory of the discovery of Canada four hundred years ago by Cabot. This movement has been launched under such favourable auspices, and has behind it such powerful support as to make its success, we should think, a foregone conclusion. The materials are ample when collected to make a most striking and instructive exhibition of Canadian history and progress, one which may well fill the breast of every Canadian with honest pride of his country. And this exhibition of what has been achieved in the past, as an indication of the promise and potency of the future, will undoubtedly, as it ought to, give a great stimulus and impetus to Canadian patriotism, progress and achievement. By a happy coincidence, as the Hon. G. W. Ross, who was chairman, remarked, the time of this exhibition will also be "at that very time when the British Association would be holding its meeting in Toronto. They should show that Canada recognizes her relations to the empire; they should show their visitors that she is an important part of that empire, and should place before them what she is and what her future will be." As it is now a good many years since any member of the Royal family has officially visited Canada, it was a happy thought, and we hope that it may be realized, as it would give even an imperial interest to the occasion, to memorialize Her Majesty to graciously appoint a member of the Royal family to open the Canadian Historical Exhibition in her name.

PULPIT, PRESS AND PLATFORM.

Ram's Horn: There is no sin so small that to keep it does not mean to reject Christ.

Joseph Parker: Think of the power of one life to raise a world. Jesus Christ is nothing to me if He is not the Saviour of the world.

The Interior: Pestilence is a far more terrible calamity than war. Chinese papers state that more than 59,000 people, or an average of 800 per day for July and August, died in Pekin last summer of cholera.

Cumberland Presbyterian: The politician, or the political party, afraid or unwilling to advocate temperance and righteousness is unworthy of the support of the temperate and righteous; and it is time Christian people should everywhere so declare and so—vote.

Philadelphia Presbyterian: Sorrow has a peculiarly personal quality. Its sacredness departs when it becomes common property. Grief courts privacy. It is not something with which a stranger can intermeddle. A bosom friend may share in it and render suitable cheer and aid, but in our sorest and deepest trials a loving and responsive Heavenly Father alone can extend timely sympathy and support.

Herald and Presbyterian: There is no sense in reading an unprofitable or an impure book. One is sometimes compelled to be in the company of an evil man temporarily, and possibly may be of some benefit to him. But one can by no possibility mend an evil book. He who reads it does so deliberately, and without benefit to himself. With so much that is profitable, we should not read what is even doubtful. Read what is positively good. There is no excuse for anything else.

United Presbyterian: The good people of Great Britain and the United States, we think, possess a good measure of the spirit of Abraham when he said to Lot, "Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen; for we be brethren." They feel that they are brethren, brethren in Christ Jesus, and would bring great reproach upon the cause of their common Master, if they should engage in unseemly and unnecessary strife with each other.

Theo. L. Oayler, D.D.: The day is God's and the night also. This is as true in the realm of grace as in the realm of nature. God orders the withdrawal of the sun at evening time, yet that very withdrawal reveals new glories in the midnight sky. Then, how the creation widens to our view! The stars that lay concealed behind the noontide rays rush out and fill the spangled canopy. So in the night seasons which often descend upon the Christian, fresh glories of the divine love are revealed, fresh power is given to our faith, fresh victories are won, and a new development is made of godly character. What sweet voices—like "the influences of the Pleiades"—are God's promises to our chastened hearts! What deep melodies of praise do the night-hours hear! The Lord commandeth His loving kindness in the daytime and in the night His song shall be with me.