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Notes of the Week.

The American universities have nominated a joint committee to organize a series of lectures on the Comparative History of Religious Beliefs. Each set of lectures will be delivered in full in each of six selected universities, just as the Hibbert Lectures are delivered first in London and afterwards in Oxford. The committee have asked Professor Rhys Davids, the distinguished secretary of the Royal Asiatic Society, to inaugurate this series of lectures in the ensuing winter. Lord Reay, the president, and the council of the society have made special arrangements to enable him to accept the invitation.

The London *Presbyterian* notices, what will perhaps be regarded as a curious feature of the closing years of the nineteenth century by some future chronicler, namely the many systems of opinion that mark it hostile to Christianity, such as Mohammedanism, Buddhism, Theosophy, Agnosticism, Positivism, Secularism. In spite of this, the churches instead of becoming disintegrated are drawing together in closer bonds of union. This, which is good in itself, it thinks may perhaps be offset by the feeling growing that a good many articles of faith are, after all, of very small concern. Another feature of our times is mentioned as being the zeal with which the churches are taking up and dealing with social questions, especially the evils that prevail in our great cities.

Mr. Papineau, in his profession of Protestantism, and reception into our church, made a brief address in which he declared that this was a great day for him, since it enabled him to publicly declare his religious convictions. He had, however, been humbled by the eulogies which had been pronounced. He had consulted no one for the act he had just performed but his own conscience. At the age of twenty he had been banished from his native country after the rebellion. In New York State he had been received into a Presbyterian family and ever since that date he had become practically separated from the Roman Catholic faith. Since that time he had studied the Bible for himself. After great study he had reached the conviction that he should seek the origins of Christianity and he had found them in the Bible. The primitive Church of Christ had been replaced by an aristocratic church. The councils had been replaced by the Pope who had been declared to be infallible. He felt that he was nearer God and Christ in this humble chapel than at the altar of St. Peter's Cathedral in Montreal.

It would be difficult for anyone to put the way of salvation through Christ and the merits of His sufferings and death, accepted and rested upon by faith, which is itself the gift of God, in more striking and direct contrast to that taught by popery, good works, the efficacy of sacraments, and the intercession of saints and the Virgin Mary, than was done by Rev. Mr. Morin on receiving into our church lately, in Montreal, Mr. Papineau. There is no salvation, he said, in any other but Jesus Christ; there is no other name, under Heaven, given among men by which we can be saved. It is by Him and His blood that we have our sins pardoned. God loved the world so deeply that He gave up His only Son so that all who believe may not perish but obtain eternal life. Do you believe with all your heart in God, your Creator and your Father, in Jesus, Christ, His Son, who saved you, in the Holy Ghost which sanctified you? Yes, by the Grace of God. Do you place all your confidence in Jesus Christ, as your sole Redeemer, and do you seek in Him alone your salvation and your justice? Yes, by the Grace of God.

Exceptional stringency in business and consequent poverty, want and suffering among those who depend for their daily bread upon what they earn daily are by no means confined to our cousins across the border. The London correspondent of the *Manchester Guardian* says:—"On all hands there

is but one confession as to the financial condition of most of our benevolent and philanthropic institutions. Whether for work at home or abroad, the year is ending badly. There is a cutting down process on a large scale going on. In some cases it is simply deplorable. Institutions, which for years have helped the outcast and the poor, are unable to do so as has been their wont, and this at a time when the Government returns show an increased number of paupers, and when so many trades have been, and for some time are likely to be, affected by the recent coal war. Just now there are opportunities for the exercise of a true benevolence which we have not had for many years."

A correspondent of the *Montreal Witness*, who has been looking into the condition and prospects of the French-Canadians who have emigrated to the Eastern States, gives some interesting information. In the first place, he finds that while a few hundreds go for work during the summer and return, the majority who go with their families stay and naturally draw others after them. Though they may be poor they are thrifty and there are among them very few cases indeed of want. While the best of them retain the use of the French language in their homes and societies, yet they all learn English, and feel that it is gaining the day. They have no desire for parochial schools which, however, the priests are anxious to establish and maintain. "They have talked a good deal about it, the priests have, but we don't want to give up our children's future. We want nothing better than the Government schools and think that religion should be taught at home. If the Government of Quebec were different, said one who was interviewed; if they could get the same wages and education, then I would be the last to advise Canadians to become Americans. The most of us have come to believe in annexation, and the sooner the better."

The *Montreal Witness* quotes a few pregnant sentences from Gabriel Monod, in a recent article in the *Contemporary Review* on France and Autocracy. The writer declares it impossible for France to go on forever professing admiration which no sincere Republican can feel for an autocracy like Russia, or professing anger at the tyrannical regime in Bulgaria, while they are really heartily in sympathy with the energy with which that little country has asserted its independence. Should France in league with Russia, in her anxiety to recover Alsace and Lorraine, engage in war with Germany and be unsuccessful, she must perish; should she be successful, it would result in the subjection of all Europe to Russia. France would then be found to have acted the part of the horse in the fable, who, to be avenged on the stag, submitted to be bitted and bridled by a rider. What a mockery if, after the victory, France were obliged to seek an alliance with Germany against Russia! Such are the questions which arise in many minds when they reason about the demonstration of Russian friendship, which they cannot, however, help hailing as a comfort after so many years of weakness and despondency.

The *Presbyterian* of London, England, which holds to the Presbyterian church of that country much the same relation which the CANADA PRESBYTERIAN holds to our church in the Dominion, sets before it this high aim, that every congregation in the body should in some way during the year find itself represented in its columns. This is certainly desirable, yet it finds that "more than thirty per cent. of the congregations never read a scrap of news as to their work and welfare." We have not investigated the number, yet we fear that we do not do even so well as that. It appears, as is also, we suspect, true amongst ourselves, that the very congregations from which the church at large has the best right to expect information as to their work and welfare and who are aided by its central funds, are those from which the church hears least. We cordially join in appealing to those congregations amongst ourselves which are thus manifesting an

unseemly degree of individualism, to afford to others the means of taking a brotherly interest in them, and we may safely predict that they will find a reflex effect on themselves, and will learn to know the glow of honest pride at being part and parcel of such a body as the strong and vigorous Presbyterian Church of the Dominion.

The following notes of work lately done in connection with the British and Foreign Bible Society are full of interest: The best living Javanese scholar, Rev. P. Jansz, now over seventy years of age, who recently completed a translation of the Old and New Testaments in Javanese for the Bible Society, has undertaken a careful revision of the whole version so that the latest and fullest knowledge of the translator may be utilized. A special edition of 2,000 copies of the Gospel and the Acts have been authorized for immediate use. An edition of 10,000 copies of the Portuguese New Testament in pocket size has been authorized. "The year 1892," writes the Rev. R. Stewart, "has been remarkable above all past years in manifesting the fruits of seed sown. The letters from various workers give cheering accounts of the power of the Word of God and the importance of scattering the Scriptures. From every side comes the evidence of those on the watch-tower, that 'the morning cometh.'" Two years ago the Rev. W. G. Lawes carried through the press for the Bible Society, an edition of the New Testament in Motu—one of the languages of New Guinea. Almost the entire cost of this edition, close on £300, has been paid for by the subscription of a lady in Lancashire. The first copies of an edition of the New Testament for use in connection with the Baptist Mission on the Congo have been received at the Bible House. The translator is the Rev. W. Holman Bentley. The Congo language, in different dialects, is spoken over a territory as large as England, and by about 2,000,000 of people. The language is rich and forcible, and remarkably capable of receiving the Scriptures.

One of the things which strike a visitor from the New World to the Old is, the honour paid in many various ways to those who have been in the public estimation the benefactors of their country. Canada has not as yet done much in this way, for very obvious reasons. It has, however, made a beginning, as may be seen especially in a few of our larger cities. Saturday the thirteenth was a notable day in Toronto in this respect. In the presence of a large and distinguished assembly which met in the library of the university, the portraits of the late William Hume Blake, father of those Blakes whose names are household words amongst us, and a former chancellor of the university, to whom it and the country at large owe a debt they can never repay because of his services in the cause of learning; of the late Professor George Paxton Young, and also a bust of the latter, were unveiled and formally presented to the university by gentlemen appointed to that duty. The portraits also of the late Bishop Strachan and of Professor Croft, beloved of all his students, were formally presented to the university by the College Council. We shall do well to show honour to public benefactors in every walk of public service in this and in similar ways. They are an inspiration and encouragement to all coming generations to imitate the noble deeds of those who have left their mark behind them in the institutions of their country and in the hearts of their fellow-countrymen. In presenting and formally accepting in behalf of the university these memorials of the past, speeches were made worthy of the occasion by President Loudon, His Honour Lieutenant-Governor Kirkpatrick, Chancellor Blake and others. It is intended that the walls of the library shall be adorned from time to time with the portraits of other past or future benefactors of the university, or of their country, and among those soon to be added, it is hoped, are those of the late Dr. McCaul, so long an honoured president, and of his successor, the late lamented Sir Daniel Wilson, who died, it may be said, in the service of an institution which now, under the presidency of one of its own alumni, is bestowing, as it has bestowed in the past, incalculable services to the cause of learning in our rising and growing Dominion.