

THE CANADA PRESBYTERIAN.

VOL. 22.

TORONTO, WEDNESDAY, AUGUST 2nd, 1893.

No. 31.

Notes of the Week.

We observe with pleasure that Rev. Dr. Hall has received an honorary degree of LL.D. from Trinity College, Dublin. The honour was conferred the other day. It was a graceful compliment to Dr. Hall's brilliant position in the religious and literary world. Dr. Hall is now on one of his periodical visits to his native land. He preached special sermons in connection with the renovation fund of Rutland Square Presbyterian Church, Dublin. The handsome and commodious church was crowded, and Dr. Hall, who seemed as fresh and vigorous as ever, was heard to great advantage at each service.

Bishop Tucker, of Uganda, has placed in the hands of Sir Gerald Porter, the representative of the British Government in that country, a declaration, signed by forty of the principal Protestant chiefs, expressing their wish to abolish slavery, not simply slave-raiding. Sir Gerald Porter will no doubt do all in his power to further the wishes of the signatories. All depends, it is said, on the action of the Roman Catholics. If they agree to the proposal, and if for no other reason than to retain the goodwill of Britain, it is likely they will agree to it, then slavery under its most hideous form, the Mohammedan, will be abolished entirely in the Kingdom of Uganda.

The celebration of the Free Church Jubilee was a marked success. The interest excited by it spread far beyond the limits of Presbyterianism. Expressions of sympathetic congratulations poured in from all quarters of the globe. England and Wales, Scotland and Ireland, the Continent, the Colonies and the United States all gave some more or less pronounced indication of their high estimate of the principles affirmed and the work done by the Church that took separate and distinct shape at the Disruption. Even the aged Premier, who is engaged in the arduous task of piloting his Home Rule Bill through the stormy waters of the Committee-stage, found time to address a characteristic letter to the Moderator, expressing his interest in the occasion, thereby evoking one of the many outbursts of delighted enthusiasm that echoed again and again through the Assembly Hall on Tuesday, 23rd May.

The following facts, given in an article by Dr. Jessop in *The Nineteenth Century*, are significant as showing the present position of the Anglican clergy in relation to the higher intelligence of the country as compared to what it was half a century ago. "Fifty years ago there were twenty-four professors in the University of Cambridge, of whom five only were laymen. There are now forty professors, of whom, excluding the professors of Divinity, only three are in Holy Orders; while at Oxford, of the forty-eight professors, excluding the professors of Divinity, again only three are clergymen." He adds: "The leaders in thought and culture, in mathematical and physical science, in history, economics, linguistics, even in classical learning—the leaders in literature in its widest acceptation—are no longer to be found among the ordained clergy of the Church of England, but outside their ranks. In 1843 there were ninety fellows of the Royal Society who were in Holy Orders. In 1893 the names of no more than fifteen clergymen of the Established Church are to be found in the roll-call of England's most illustrious

brotherhood. It is worse than idle to shut our eyes to all this—the logic of facts is irresistible.

It is said Pope Leo XIII. is working zealously upon a plan for the reconciliation of the Roman Catholic Church with the Greek Church, and it is affirmed that the Emperor of Russia lately sent one of his brothers to Rome in order to assure the Pope of his approval of the project. It is understood that Italy and France have both signified their assent. The Eastern or Greek Church is really the parent stock. The Catholic Church seceded from it when the Eastern patriarchs refused to acknowledge the supremacy of Rome. The main reason why the Christian Church split in two in 1054 was the claim of the Eastern patriarchs for absolute independence, and the contention of the Pope that he was the paramount authority in matters ecclesiastic. During the four centuries which followed the breach, successive Popes endeavoured in vain to heal it. In the main the doctrines of both were the same. In forms and rites differences crept in and a wide gulf between the two was opened by the final settlement of the controversy over the marriage of priests. In time the Church of Rome adopted the law of priestly celibacy and made it obligatory. The Greek Church, on the other hand, not only allowed priests to marry, but unmarried priests could not be ordained. But it was established as a rule of the Church, that a Bishop must be a monk sworn to celibacy. Both rules are in force to-day. The effect of a reunion of the two churches would be to add about 90,500,000 members to the Catholic Church and to cause the Greek Church to pass out of existence. Whether this would involve political consequences is a question for statesmen.

Apropos of the celebration of the Jubilee of the Free Church, men's minds have naturally been directed to the future as well as to the past. Rev. Charles Shaw, of Free St. Andrew's, Dundee, says: "We do not begin these fifty years as our fathers began the fifty which have just ended. What a task they undertook! Theirs was not so formidable. They had not to build a thousand churches throughout Scotland, with manse, and colleges, and schools. But they had to carry upward the noble structure whose foundations their fathers laid. To maintain a highly educated, and efficient ministry; to train the youth of their Church in Christian knowledge, and the fear of the Lord; to assuage the social ills and miseries around them; to forward the cause of temperance and sobriety; to raise the fallen, and save the lost; to care for the spiritually destitute in their own land; and to multiply tenfold their missionaries to the heathen—that was the work to which God was calling them, as He was calling all their sister churches." Referring to the future, he believed great changes were in store for them, chiefly through unions among Presbyterian bodies. The Free Church of to-day was not the Free Church of 1843. Two other bodies had been incorporated with her, the Original Secession in 1852, and the Reformed Presbyterians in 1876. She would not celebrate another Jubilee as a separate denomination. Disestablishment was coming, and this would lead to a union among all Presbyterian bodies. Grand days were in store for Scotland, and he saw a vision of a grand reconstructed Presbyterian Scottish Church, national, free and united, in the noblest sense of the term.

PULPIT, PRESS AND PLATFORM.

Rev. B. Fay Mill, D. D.: A miracle never led a man to have his heart cleansed from sin. Words do not, sermons, the Bible—nothing does, save only the Holy Ghost.

Phillips Brooks: "Men are to get from us painlessly, what we have got most painfully from God." Without wrestling prayer and laborious study, there can be no helpful preaching. A good sermon must be tolled for.

Wayland Hoyt, D. D.: I wish every Christian Endeavorer would take occasion just now, carefully to read Mr. Motley's history of the Rise of the Dutch Republic, and see just what an infallible (so called) and dominant Romanism really means to the freedom won for us by that long struggle of eighty years, which issued in the rise of that Republic, and subsequently of that of the United States. Let us swear that we will be true.

Matthew Arnold: Literature contains a greater mass of educational material than all other things combined. Books are more than friends, for we can enter into a closer intimacy with a book than a friend, and they are the constant feeders of our life. Homer has made of every modern tongue a trumpet to sound his praise. Literature is one of the streams that refreshes us continually. It is a spring that is constantly and silently filling us all with new life and joy.

Julia Warde Howe: "Education keeps the key of life, and a liberal education insures the first conditions of freedom, viz., adequate knowledge and accustomed thought. This first and greatest step gained, the gate of professional knowledge and experience quickly opened, and that of political enfranchisement stands already ajar. The battle can have but one result, and it has been fought, with chivalrous temper and determination, not by one sex against the other, but by the very gospel of fairness and justice against the entrenched might of selfish passion, inertia and prejudice."

President Cleveland: "If those who now celebrate the anniversary of American independence, guard against the sordid struggle for unearned wealth that stifles patriotism; if they exact from public servants the strictest accountability for the performance of public duty; if they hold fast to the American idea that work is honourable, and economy is a virtue; if they insist that there should be honesty, and truthfulness, and cleanliness in politics; and if they refuse to encourage expedients that endanger the foundations of sound national finance, those who follow us will joyously celebrate the day, in centuries yet to come."

Golden Rule: Forbid, Father, that I should bear in my heart any love that I hide from the loved one. There is so great need of love in the world, and the love that is, is so unequal to the need. Let me not hide my love as a miser hoards his gold; nay, rather, as a careless spendthrift throws his gold into a corner for the rats. Men hunt for diamonds, shall I reject the most valuable thing in the world when it has sought me out? Men arduously cultivate music, but here am I scorning the very soul of music. Men die for glory, but here stands at my door the queen of glory, and I trample her diadem in the dust. Infinite Lover, by the love I bear to others, I touch Thine own infinity.

Rev. R. M. Donaldson: Fellowship in work adds efficiency. It has been said that ten men can do more than ten times the work of one man. This is true of spiritual endeavour, as well as of manual labour. Church and society organizations are among the necessities of efficient labour for the Master. The more extensive this fellowship, the more rapidly and securely will the kingdom of God be extended over the earth. Some of the old philosophers left their systems in the hands of one or two disciples, and trusted to them to give it to the world. But Christ, the true philosopher of the ages, was wise enough to institute a fellowship among the disciples who were to teach His Gospel; and the wisdom of His plan is demonstrated more fully with the development in each succeeding age.

Central Presbyterian: There is nothing on earth for which one ought to be more thankful than for having been brought up in the atmosphere of a pure home. Such a home may be narrow and even hard. It may be deficient in material comforts, and utterly lack the graceful amenities that lend a charm to human life; but it has in it the forces on which great characters are nurtured. One of our best friends—a man as sturdy as a forest oak—once said to me: "I was the son of poor parents, and from my youth up was inured to self-denial and hardship; but I do not remember ever to have heard a word from the lips of either my father or mother that was not as chaste as the driven snow." Better such a recollection as that than an inheritance of millions of money.

Edward Payson: The three conditions of success in Christian work are: "Love your work; be diligent in it; expect success." These conditions form three successive steps. The first draws us to the work at the outset. The second comes with growing experience in doing it. Diligence comes with practice, as we get over the clumsiness of first efforts, and find what are for us the best methods. Lastly, the expectation of success is the crown of our growth in the work, and in most cases an indispensable condition of success. Our Lord in His dealings with His apostles, takes pains to awaken this assurance in them. He tells them to leave their nets, for He will make them "fishers of men." He bids Paul speak boldly in Corinth. For He has much people in that city. He did not look for great results from hopeless effort, nor are we entitled to do so.

Kingsley: If you would understand history you must first try to understand men and women. For history is the history of men and women; nothing else; and she who knows men and women thoroughly will best understand the past work of the world, and be best able to take a share in its work now. . . . If, therefore, any of you ask me how to study history, I should answer, "Take, by all means, biographies; wheresoever possible, autobiographies; and study them. Fill your mind with live human figures, people of like passions with yourselves; see how they lived and worked in the time and place in which God put them. Believe me, that when you have thus made a friend of the dead, and brought them to life again, and let them teach you to see with their eyes and feel with their hearts, you will begin to understand more of their generation and their circumstances than all the mere history books of the period would teach you.