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Notes of the Week.

Johns Hopkins University will this June, for the first time, confer the title Ph. D., upon a woman. Miss Florence Bascom, a Massachusetts girl, will at that time be so honoured by that institution.

The betrothal of the Duke of York and the Princess Victoria May of Teck, whose marriage will occur July 6th, has given a much needed impetus to trade throughout England, particularly at the West End of London.

The Montreal Gazette says: The latest accusation against Mr. Mowat's Government is that there is no Methodist in it. It is a good job for the critics they do not live in the United States because there they would have to yield submission to a Government which has nothing but Presbyterians in it.

A rich and religious Princeton woman, who had given dormitories to the college, made it a condition that she might give as many tracts as she chose to the students living in her building. Accordingly, every morning, the janitor brings up several tracts in each scuttleful of coal. It is understood that the tracts are a permanent institution, and that endowment will be left to furnish them to the students in these buildings for all time to come.

Queen Victoria used an elevator for the first time in many years, at the opening of the Imperial Institute, in London, the other day. There is nothing of the kind in any of the royal palaces. So far as the country residences of the Queen are concerned, there is no special need of a passenger lift, as her Majesty never, by any chance, ascends above the first floor, and the private staircases are made as comfortable as possible.

The Briggs case, in all its different aspects, says the Mid-Continent, took about six days of the Assembly's time. It was wearisome and tedious perhaps, but the interest never flagged from beginning to end. The result is worth all its cost, and apart also from its issue, the educational value to the hundreds present, commissioners and lookers on, was great. As an exposition in concrete forms of the Presbyterian system of government, and of the significance of ordination vows, together with the extended discussion of the inspiration and authority of the Bible, it was highly instructive.

The Interior: The secular press has been generous in its treatment of Dr. Briggs, but its animus against Presbyterianism is only too apparent. Episcopacy because of its wide tolerance, is lauded indiscriminately, but in appeals addressed to Dr. Briggs' sympathizers, they are virtually urged to be intolerant, and to show their intolerance by withdrawing from the Presbyterian communion. We long for the day when a large-hearted charity shall prevail in all the Churches, and when building up, not breaking down, shall receive the commendation of all who love and reverence truth.

Christian Leader: The story is told by Mr. Archibald Munro, of Edinburgh, who heard Dr. Chalmers on his last public appearance, which was on the 19th February, 1847, in opening the West Port Church, that on its being announced that an overflow meeting would be addressed by Mr. Tasker, the newly appointed minister, an old woman at once rose and made for the door to "get out to hear

Maister Tasker." The doctor hearing her demand as she pressed past him in the passage, smiled and said, "Let the old woman out; by all means let her out to hear Maister Tasker."

In its "Jubilee Vignettes" the Christian Leader makes the following reference to a well-known Canadian minister: "Dr. A. B. Mackay was the first speaker on behalf of the Canadian Churches, and the Assembly of which he is the representative and the congregation to which he ministers, have both good reason to be proud of him. The delegates had all interesting stories to tell, but hardly any which interested the Assembly more than the story which Dr. Mackay told of the Disruption worthies of Montreal and their log-cabin church. It was, indeed, a tale which might have been entitled "From Log-cabin to Temple," for the new church had been pronounced by Dr. Gray the most complete ecclesiastical building he had ever seen.

It will interest a very great number of persons, especially those in attendance upon the World's Fair, to know that daily lectures are given at the Bible Institute, in Chicago, by some of the most eminent Bible teachers of Great Britain and America. Among those who are lecturing, or will lecture, are, Rev. Hubert Brooke, of England, Dr. A. J. Gordon, of Boston, Prof. W. G. Moorehead and J. M. Stiffler, Dr. Theodore Monod, of Paris, Rev. John McNeill, Rev. John Riddell, and Rev. John Robertson, of Scotland. These lectures are open to every one. They are held at nine and eleven o'clock every morning, except Sunday and Monday, at the Bible Institute, 80 Institute Place. People visiting the World's Fair can also have the opportunity of hearing these eminent men.

Rev. W. F. Clarke, the well-known agricultural writer, in the course of an article written for the Canadian Independent on the proposed union of Congregationalists and Presbyterians, remarks: I say it with the utmost deliberation, that I do not know of one vital principle that is put in jeopardy by the proposed union. Our Presbyterian brethren have met us more than half way, and have shown a cordiality that reminds one of the 133rd Psalm. Union, if it can be effected, will greatly enhance the power for good of both denominations. It will end a number of unseemly rivalries, and stop the waste of much missionary money. It will pave the way for further consolidation of the "one army of the living God." O brethren, my heart glows and burns within me, as I think of what may possibly grow out of the happy consummation of this union. It may yet be the most glorious incident in our history, as the British Weekly says that "to the Congregationalists of Canada credit is to be given for making the first overture towards a sister denomination" in the direction of union. Sure I am that the Master will set it down among the things done in His name, not to "the least of these my brethren," but to some of the most honoured, eminent and useful among them. I feel like making Mordecai's appeal to Esther: "Who knoweth whether thou art come to the kingdom for such a time as this?" Denominationalism is surely doomed to give place to a higher type of Church life; and if we can be a link in the golden chain that shall bind the now divided sects into one, it will be a grand wind-up to a mission which, even so far, has been by no means an unfruitful one.

PULPIT, PRESS AND PLATFORM.

McCosh: Love is the refreshing water; the law is the channel for it to flow in; and the spring is the bosom of God.

Golden Rule: It is safe to be suspicious of any line of belief or conduct that grieves devout people and delights the irreverent and immoral.

North Carolina Presbyterian: The politicians will never aid reform till it can command the votes; and votes can always command the politicians.

Cumberland Presbyterian: Success in life does not depend half so much upon ability as fidelity. There is not so much difference in the working powers of men as in their willing powers.

Prof. Drummond: Half the world is on the wrong scent in the pursuit of happiness. They think it consists in having and getting, and in being served by others. It consists in giving and in serving others.

Lutheran Observer: Next to the liquor traffic, the evil of a demoralizing literature is the greatest curse in this country at the present time; and parents chiefly are responsible for its widespread and corrupting effects upon the young.

Joseph Parker, D.D.: There was one commandment in Eden, there were ten commandments on Sinai. There are ten commandments, not because virtue is divisible into ten mysteries, but because vice has made ten attempts to break through the golden circle of obedience.

Presbyterian Journal: The man who can keep the gain-loving spirit out of his Sabbath thoughts, who can leave farm and counting-house and ledger quite behind him, has a reasonable expectation that he is not going to be entangled in this mammon-worshipping fashion of the world.

Christian Intelligencer: If you are a good workman in the church do not be surprised that you have more and more put on you. Yonder poor, lazy sulk and skulk is rewarded by having nothing to do. He is not wanted around. He is good for nothing but to bury his talent—a napkin saint.

Independent: The Being who has laid lines of beauty and markings of color on the microscopic infusoria which remain invisible till magnified by 15,000 diameters, has measures and conceptions of what is and what is not beneath His notice which give the humblest of His children full permission to approach and utter the desires of faith.

Charles Hodge, D.D.: As far back as I can remember I had the habit of thanking God for everything I received, and of asking Him for everything I wanted. If I lost a book or any one of my playthings I prayed that I might find it. I prayed walking along the streets, in school and out of school, whether playing or studying. I did not do this in obedience to any prescribed rule—it seemed natural. I thought of God as an everywhere present being, full of kindness and love, who could not be offended if children talked to Him.

Zion's Herald: Of all the religious organizations, the church in the house is one of the most attractive and salutary in its influence on the members of the household. It brings religion home to the business and bosom of the family. The children feel its elevating and molding power. The par-

ents are better girded both for their secular duties and the more public worship of God. The ascending incense at morning and eve is a fresh consecration of all to God, imparting a sacredness to the duties of daily life. When rightly viewed, the whole life is a worship—the toil in the house, the shop, and on the farm, not less than the praise and prayer in the temple. The world is a temple; life a psalm of praise.

D. L. Moody: Another thing which the man gets who is born again is a new tongue. He does not wish to slander people any longer. He does not wish to tell untruths any longer. "And He hath put a new song into my mouth." The nearer a person gets to God, the more he feels like singing. The colder the churches get, the more are they inclined to let singers do their singing at \$10,000 a year. There is more said in the Bible about praise than about prayer. The last thing which Moses did when he was 120 years old was to write a song and teach it to the children of Israel. Show me a joyous church, and I'll show you a victorious church.

Joseph Parker, D.D.: Can you begin to pray?—That will do. Can you commit to memory some other man's little prayer and make it your own by spiritual appropriation?—That will do. There are sundry little prayers in the Bible put there to be adopted. Men adopt a little child, men adopt foundlings; here are prayers that are meant to be adopted in your heart's family: "God be merciful unto me a sinner!" It would be a poor memory that could not retain that little prayer. Yet it is only little in words; in meaning it is large as sin, and vast as mercy divine. Can you recite half of it? Can you get as far as "God be merciful!" If there you are stopped by a sob of the heart, God knows the rest. It is an utterance of His own inspiration; He gave it, He answered it; He gives it always. He always answers it. Add nothing to that perfectness. There is an integrity which we cannot increase; there are flowers we ought not to paint. Your prayer, therefore, is not little or poor because it is not uttered in words, or because words will not come fluently, or because words only put your heart to deeper shame. The prayer is in the purpose, not in the utterance.

Theodore L. Cuyler, D.D.: The best preventive against spiritual assault and overthrow is to keep up constantly the tone and fibre of a truly godly character by perpetually living close with God. Multitudes live as if there were no God in the broad world. They act as if the Master were away and would never return. "Blessed is that servant whom, when the Master cometh, he finds watching." It is not only the enemy whom we are to be looking after, but our Lord Himself. I never know when He will come to impeach my poor work, or when He will come with the orders to drop the tools into the grave. But a perpetually vigilant life of communion and hard study and holy intercourse with Him will keep us ever ready for "the last call." If we watch thus for Him, He will be ever watching over us, and then no deadly danger shall ever befall us. It ought to be not only a duty but a delight to be watchful. For there are so many mercies constantly in sight, so many opportunities to do good, so many beautiful views of God's providence, and so many foretastes of heaven, that we lose more than we can afford to if we fall asleep on our homeward way. Can we "not watch with Him one hour?" It will soon be over.