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Notes of the Week.

THE New York *Independent* says: The three great Protestant Powers of the world are Germany, England and the United States. These three powers are represented at the Mohammedan Court of Constantinople by two Roman Catholics and a Jew—Herr von Radowitz, Sir William White and Oscar M. Straus; and never have the interests of the Protestants of Turkey been so well cared for as by these three men.

REFERRING to the resolute endeavour now being made by Mr. J. K. Macdonald, of Toronto, to raise an endowment of \$100,000 for the Aged and Infirm Ministers' Fund, the *Christian Leader* says: This honest laymen points out that the stipends have never, except in very exceptional cases, been more than a mere maintenance, with no margin for saving against a rainy day or old age. It is much to be desired that our Canadian friends were as orthodox in practice as they are in doctrine.

THE Rev. Stanley Rogers, son of the Rev. J. Guinness Rogers, has been speaking some plain words at Liverpool, on "The Classes and the Masses." He declared, in a recent lecture, that our churches are not "human enough," and that many of them are cursed by the spirit of pride and selfishness. Their duty was to make it clear that Christ and Christianity is the enemy of all tyranny, of all injustice, of all pride, and that Christian professors are brethren bound together by common experiences and common wants.

HOSTS of worldly-wise men, says a contemporary have had intelligence enough to see, and candor enough to confess, that the Christian religion is the only defender of the world against anarchy and barbarism. The Christian religion is an exhaustless fountain, from which flow all manner of saving, cleansing and invigorating forces. Yet the very men who acknowledge the world's dependence on these forces have not the sanctified sagacity to see their own personal need of them. They are content to be sharers in the common benefits for the short time they dwell upon the earth, and are strangely indifferent to the awful issues of eternity.

THE retirement of Principal Oswald Dykes from the pulpit of Regent Square closes the seventh pastorate of the congregation. The first pastor was Dr. Boyd, afterward of the Tron Church, Glasgow, father of Dr. A. K. H. Boyd. He was succeeded by Rev. A. M'Naughton, then came Edward Irving, who was succeeded by Mr. Alexander, afterward Dr. Alexander of Kirkcaldy. Then came Mr. Peter M'Morland, and in 1841 Dr. James Hamilton began his ministry of twenty-six years. The ministry of Dr. Dykes has ended over nineteen years, and the *Presbyterian Messenger* remarks that probably he has succeeded better as minister of a congregation than either of his two illustrious predecessors.

THE Rev. Dr. Bryce of Belfast, the distinguished educationist, who was prevented by the tests from succeeding Sir Daniel Sandford in the Greek chair at Glasgow University in 1838, died lately in his ninetieth year. A son of Rev. James Bryce of Wick, he was the uncle of Professor Bryce, M.P. Ordained in 1824 he was the father of the Synod. In addition to being principal of the academy at Belfast, where he had for one of his pupils Lord Cairns, he was pastor of the United Presbyterian congregation in the capital of Ulster till 1875. Unlike his distinguished nephew he was a strong opponent of Mr. Gladstone's Irish policy against which he wrote anonymously with great power in the *Scotsman*.

THE combined missionary income of the three great Presbyterian Churches of Scotland is this year \$997,710. The Free Church contributes \$501,780; the United Presbyterian, \$282,670; the Established, \$152,640. The Free Church has sixty-four ordained missionaries of whom eight hold medical diplomas,

and the United Presbyterian eighty-four ordained missionaries, of whom four hold medical diplomas. The missionary congregations of the United Presbyterian Church have a membership of 13,497; the Free Church congregations of 5,835. But it is needful to bear in mind that 9,000 of the United Presbyterian Church communicants are in the islands of Jamaica and Trinidad, which can now hardly be spoken of as parts of heathendom.

THE French have actually retired from the new Hebrides, in accordance with the promise made to the British Government. Sometime since, a vessel arrived at New Caledonia from Havannah Harbour, Port Sandwich, bringing with her the materials of which the houses had been built, and also the soldiers located at the New Hebrides. All sorts of prophecies are indulged in by some of the French on the ill effects that are sure to follow the withdrawal of the troops; but everyone knows the New Hebrides will get on quite as well, and possibly much better, without the French than with them. The evacuation is regarded with great favour by all missionaries and friends of missions. It would have been a dire calamity for the New Hebrides to become a convict settlement.

"Go to bed for a day," is the simple prescription given for overwork, says a level-headed contemporary. This specific is said to be more effective than a trip to the sea-side or a spin on a bicycle. The nervous system seems akin to the finest steel; for it is said that the fibres of a Swedish razor become reversed by constant use making the edge blunt, but that the fibres resume their normal direction if the razor is laid aside for a few weeks. Probably the reason why "change of air" and similar remedies fail to cure is because the rest is neither long enough nor absolute enough. We know a busy man whose hours are necessarily irregular and whose work is very exhaustive; he can never leave home, but give him a few extra hours in bed, and he gets up as bright as a bee. The rest-cure is not quack medicine. Let the overworked clergyman dare to lie cosily in his own manse-sheets, and he need not hanker for a voyage, with its "wet sheet and a flowing sea."

UNDER the auspices of the Protestant Alliance a series of meetings have been held at Exeter Hall to commemorate the tercentenary of the defeat of the Spanish Armada, and the bicentenary of the Revolution of 1688. The view taken by most of the speakers has been a gloomy one, and the absence of the English bishops was very severely commented on by speakers and hearers. The Bishop of London came in for several outbursts of hisses in connection with the St. Paul's reredos matter, while Dr. Manning was indignantly denied the title of either Archbishop or Cardinal. Dr. Wylie, on Tuesday evening, the 29th ult., took up the question of the recent Papal Rescript against the Plan of Campaign and boycotting, declaring it to be an assumption of the moral direction of the people of the United Kingdom. But he believed morality had nothing to do with the motive of the rescript. It was a cunning move to acquire fresh vantage ground from which to grasp the British Crown for a Popish wearer.

THE discussion on Disestablishment in the two Scottish Assemblies, says the *British Weekly*, may be read with great satisfaction. The spirit of bitterness has notably decreased. It is recognized that the question is one of justice, and that railing accusations help neither side. What is more remarkable still, the inevitableness of the end is recognized much more clearly than in days when the controversy was keener and the Liberal ascendancy beside it. The Church of Scotland committee say that the danger is that the leading advocates of Disestablishment have obtained the management of one of the great political parties in this country, and Lord Balfour goes so far as to offer to submit the matter to a plebiscite. But trickery never yet succeeded in getting the great Liberal party to take up a movement with the heart and energy

necessary to carry it through. The eternal principles of justice in the long run vindicate themselves, and in proportion as Disestablishment becomes less of an agitation, it becomes more of a movement.

WHY do even otherwise liberal minded and educated Episcopal ministers, cling to the delusion that only they, and those who hold with them on the matter of Episcopacy, are the exclusively true Church? If any of the "sects," were to prefer such arrogant claims, would we not hear much of their bigotry and intolerance. At the Episcopal Synod, the distinguished preacher expressed himself thus: We want to be rid of the fear of man, which bringeth a snare. We want to learn to deal faithfully, with holy care and holy courage, with the souls of men—with the richest and strongest, as well as with the poorest and weakest. We want to get over the fear of everything human. We want courage when confronting with human societies which, calling themselves churches, may have much in them worthy of esteem, but which, denying a divine apostolical ministry, may be full of the leprosy of schism before the very altar of God. Be not afraid of them. We have to be witnesses for God and for the whole of His truth. We must lay the foundation deep in this growing country of Canada. These societies are of men. They will perish and their history will be forgotten.

THE *Christian Leader* in favourably noticing Professor Murray's recent literary achievement remarks: The Professor of Mental and Moral Philosophy in McGill College, Montreal, is one of several Paisley men of the younger generation the list includes Sir D. Mackenzie Wallace and William Sharp—who are sustaining the literary reputation of the town which is so intimately associated with the names of Tannahill and Christopher North, Wilson the poet and ornithologist, Motherwell and David Gilmour, the author of "The Pen Folk." The versatility of Professor Murray receives a new illustration in this copy of the curious autobiography of the Polish Jew, Solomon Maimon. Milman, in his "History of the Jews," speaks of it as a rare book, but it is pretty plain that he himself had never seen it; and it is a rather odd circumstance that Mr. Murray should have accidentally lighted upon the work in a second-hand bookshop in Toronto. Of this discovery he gave an account at the time in the *British Quarterly*; but the thought struck him that a complete translation would probably be welcomed by a considerable circle of British readers, the more especially as it alluded to in laudatory terms in George Eliot's story of "Daniel Deronda."

THE venerable Dr. McCosh having retired from the presidency of Princeton College, preached the baccalaureate sermon. These are its closing words: In the instructions we give by lectures and recitations we do not subject religion to science. But we are equally careful not to subject science to religion. We give to each its own independent place, supported by its own evidence. We give to science the things that belong to science, and to God the things that are God's. When a scientific theory is brought before us our first inquiry is not whether it is consistent with religion, but whether it is true. If it is found to be true, on the principle of the inductions of Bacon, it will be found that it is consistent with religion, on the principle of the unity of truth. We do not reject a scientific truth because at first sight it seems opposed to revelation. It will be remembered that the late Dr. Alexander defended Kant and Laplace's theory of the formation of the earth (substantially true, though it is now shown that it has overlooked some agencies of work, which was supposed to be inconsistent with religion. I have been defending evolution, but in doing so have given the proper account of it as the method of God's procedure, and find that when so understood it is in no way inconsistent with the Scriptures. I have been thanked by my pupils, who see evolution everywhere in nature, because I have so explained it that they can believe both in it and in Scripture.