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## Notes of the Week.

PROFESSOR LEWIS H. STEARNS maintains that the followers of Wesley have exerted a powerful and helpful influence upon their Calvinistic brethren by maintaining the side of truth that is complementary to the old Calvinism, the reality of the human element in Christianity. He admits, however, that the Methodists have also been exclusive and one-sided. They have not always done justice to the truth there is even in the oldest Calvinism.

A DINNER and soiree were held to celebrate the centenary of East Kilbride Church and the jubilee of the revered pastor of the congregation, Rev. James Bonnar, D.D., author of "The Great Interregnum." At the annual soiree Dr. Bonnar was presented with a congratulatory address from Hamilton Presbytery and an address and purse of sovereigns from the congregation. The Established and Free Churches were both represented at the joint celebration.

INTELLIGENCE has been received of the death of Rev. George Smith, English Presbyterian missionary, which occurred at Swatow, China, on the 15th ult. Mr. Smith, who was fifty-seven years of age, began his missionary labours at Amoy, in 1857. He is survived by his wife, a daughter of the late Rev. David Mellis, of Tealing, and several children. Mr. Smith was in one sense the oldest missionary of his Church. Mr. Swanson went out to China in 1860, but Mr. Smith had remained at home on one occasion for eight years.

DR. DUDGION, of Peking, who for many years has had an hospital with 20,000 patients annually passing through his hands, and who has also had opium refuges, declares that our Eastern empire is founded upon opium. It is shocking to reflect that one-fifth or one-sixth of the Indian revenue is derived directly from that drug. One-half the value of Singapore and Hong Kong comes from the farming out of opium. The official estimate is that four tenths of the coolie class, six-tenths of the merchants and two-tenths of the official class are victims of the opium habit.

THE *Christian Leader* says: It is no love for the French Republic that has led Cardinal Lavignerie to promulgate his plan in favour of the present Government. He sees clearly that the Royalist party are dead for all political purposes, and that the only weapon with which to fight the anti-clerical republic is a Catholic one. His aim is to get rid of the men who at present govern France; "when we have the Republic under control," said a distinguished prelate the other day in the frank abandonment of private conversation, "it will be easy to change the form."

THE Rev. D. B. Blair, of Laggan, Pictou, N.S., recalls the fact that Dr. MacTavish, of Inverness, was present at the Presbytery meeting at Fort William when Mr. Blair was licensed to preach. That was on May 1, 1844, and on the day following Mr Blair was present at Dr. MacTavish's ordination by the same Presbytery at Ballachulish. Two years thereafter Mr. Blair emigrated to Pictou, and after six or seven years Dr. MacTavish settled in Ontario, which was then called Canada West or Upper Canada. There the latter remained till 1877, when he accepted a call from the East Free Church, Inverness, where he still labours.

THE *Belfast Witness* says. By an overwhelming majority the House of Commons has again refused to sanction the opening of the national museums on the Day of Rest. We are glad that they have, and specially glad that the Government opposed the proposal. It was surely a strange thing in these days, when working men are asking for a reduction of the hours of labour, to attempt to increase the hours of Government employees. If this nation is wise it will tamper no more with the Holy Day. It has been enough interfered with in all conscience. The continental nations which have lost the Sabbath are now trying to get it back again, and it will be well for us to pause long and consider well before we foolishly fling it away.

THE Confession of Faith Committee of the Free Church, at a recent meeting, unanimously adopted a resolution finding that there is no adequate call to add a declaratory statement to the clear and comprehensive exhibition of the doctrine of Holy Scripture contained in the first chapter of the Confession. "At the same time, in view of anxiety expressed in regard to the Church's position on this subject, the committee cordially avail themselves of the opportunity of recording their full and steadfast adherence to the doctrines laid down in the Confession as to the great truths of the inspiration, infallible truth and divine authority of Holy Scripture as proceeding from God, who is the author thereof. They resolve to bring this finding under the special attention of the General Assembly."

DR. THAIN DAVIDSON holds that Mammonism is generally associated with a low standard of commercial morality. No doubt an opposite impression prevails. We often hear it said regarding some man who has not a thought of God: "He is a man of strict rectitude, thoroughly conscientious in all business relations." Well, there may be exceptions; but if you look a little deeper into the matter you will find that this is not true. It is beyond question that, in spite of all the checks and guards employed, there is an immense amount of unfair dealing in the mercantile world. The commerce of our land is honeycombed with fraud. Too often manufacturers, traders and mechanics find it convenient to make a distinction between home virtue and the code for the shop, or office, or factory. "Make money by fair means if you can, but if not, by foul" might be written over many a house of business.

THE recently-appointed Archbishop of York, Dr. Magee, on visiting Hull, received, among others, a congratulatory address from the Nonconformists' Union (representing forty-seven ministers, 13,513 members and 308 lay preachers) in which they noted that although "separated in some respects deeply and seriously," there was in love to Jesus Christ one common ground on which they could all meet and rejoice. The Archbishop in his reply expressed his gratification at the frankness, candour and truthfulness of the address, which he greatly preferred to "those unreal platitudes which too often marked occasions when Churchmen and Nonconformists met each other." Their divergencies were the result of "distinctly different views on definite truths," which they might leave in the hands of their Heavenly Father, meanwhile not only cultivating a spirit of Christian brotherhood, but seeking for opportunities of manifesting it.

THE following story is told by the *Christian Leader*. At a clerical dinner party last summer in the English Midlands a Scotch visitor started the topic of Scotch disestablishment, the interest therein was almost nil. "They are a kind of dissenters, your ministers, aren't they?" was the only remark he elicited, and there the subject dropped dead. The *Athenaeum*, which is responsible for this story, adds the remark that for a dozen English students of Church History who have more or less definite notions of Nestorians and Jansenists, not one perhaps could vaguely suggest the difference between a Burgher and an Anti-Burgher, a Free Churchman and a U.P., a Reformed Presbyterian

and a United Original Seceder. Nay, as to such differences there are Scotchmen even who are a trifle hazy. "There's no' muckle difference," so runs one Scotch answer to an English query—"deed I dinna rightly ken the difference, but this I ken that we only shall be saved." Which if satisfactory is hardly satisfying, it lacks the precision of an equally well known answer, that "their ministers drink and ours are a' teetotallers."

THE death of Dr. de Pressense, of Paris, is announced. He had been in a critical state of health for some time, little hope of any but a fatal termination to his illness being entertained. Dr. Edmond Dehault de Pressense is an honoured name in the French Protestant Church. He was born in Paris January 24, 1824. He prosecuted his literary studies at the university of his native city and studied theology at Lausanne, Berlin and Halle, under such distinguished professors as Vinet, Neander and Tholuck. He was pastor of a congregation of the Free Evangelical Church, Paris, for a number of years. At the establishment of the Third Republic Dr. Pressense was elected a deputy to the National Assembly, and was elected a life member of the French Senate in 1883. The departed theologian was a clear and vigorous thinker. He was a prominent and zealous member of the Evangelical Alliance and deeply interested in all proper efforts for the evangelization of France. Dr. Pressense has been a contributor both to permanent and fugitive theological literature. Several of his works have been translated into both English and German. His "Life of Christ," which was virtually a reply to the work of M. Renan, appeared in 1866, and has gone through a number of editions, and his "Evangelical Studies" are probably the best known and most popular of his works. He was the founder and editor of the *Revue Chrétienne*.

FOR some time past the leaders of the Roman Catholic party in Germany have been leaving nothing undone in order to secure the recall of the Jesuits, who have been banished since 1872. For many months a systematic and aggressive agitation has been conducted towards this end from one corner of the empire to the other; and especially in the management of the press the splendid organization of the Church has been conspicuous. But it is beginning to appear that the Catholics reckoned without their host. German Protestantism has been exceedingly patient with the growing aggressiveness of the Romanists, but deeply imbedded in the marrow and bones of the Germans is the fixed conviction that the Jesuits are a danger to State and Church. Like wildfire the counter-agitation has spread, and German Protestantism seems fully awake to the danger. The Evangelischer Bund, a Protestant organization whose avowed object is to combat Rome, and which has at its head Professor Beyschlag, of Halle, although not yet four years old, has a membership of fully 70,000, mostly educated and influential Protestants. Altogether about 4,000 petitions have been presented on this subject to Parliament, and of these 3,800 are against the Jesuits. Fortunately the Catholics of Germany are not a unit in demanding the return of the order. The most determined Governmental opposition comes from Catholic Bavaria, and not a few Catholic scholars and savans are profoundly impressed with the danger of the movement. Dr. Wessenberg, the Papal vicar-general of Constance, has surprised the public by his bold utterances: "The principles of the Jesuits," he says, "are of such a character that of necessity they corrupt Christian doctrines and morals and endanger the relation of State and Church. All kinds of unbelief and of heathenish and Paganic sentiments are entertained by them. The doctrines of probabilism, of mental reservation, of the end justifying the means, of the invalidity of oaths if this is demanded by higher ends, destroy the foundation of Christian morals. With the Jesuit Ultramontane doctrines of Church power no State can harmonize its independence. If this order succeeds in entering Germany again, there will be a long and violent contest between darkness and light."