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Notes of the Week.

THE Australian Presbyterians have invited to their jubilee celebration in May—Dr. Donald Fraser, of London; Dr. McGregor, of West Church, Edinburgh; Dr. Lynd, Moderator of the Irish Presbyterian Assembly; Professor Elmslie, and Professor Drummond, with Messrs. J. A. Campbell, of Stracathro, and Samuel Smith, M.P., and Lord Polwarth, undertaking to pay their expenses. There would have been no impropriety in extending the invitation to a representative of the Canadian Church.

WE feel no disposition, remarks the *British Weekly*, to discuss the proceedings in the Edinburgh Free Presbytery when Mr. McNeill accepted the call to London. Many true friends of the Free Church are perplexed; but the present duty is to welcome and hearten the man who sets his face to a great task, and who will encounter many adversaries. We believe in Mr. McNeill, in the wisdom of the step he has taken, in his power to do a mighty work in London, and surely every generous heart will wish that these faiths may be more than justified. Many Scotchmen are reluctant to let Mr. McNeill depart from his present sphere of labour.

THE English *Presbyterian Messenger* says: The rumour has gained currency that Leo XIII. has at last consented to the use of the Liturgy in Russian instead of Latin in the Roman Catholic Churches in Russia. It is also stated that he has consented to the removal of the Archbishop of Wilna to Siberia. These concessions to Russian official opinion are one more proof that the present Pope puts more faith in a judicious policy in dealing with powerful Governments than in the old-fashioned plan of wholesale denunciation by Bulls and Encyclicals. There is, however, in this method an obvious confession of weakness; and from an Ultramontane point of view, it is little less than a surrender. If the Pope has to humour the notions of secular potentates, or even of bodies of foreign ecclesiastics who profess allegiance to the Holy See, then Rome is no longer Rome. So much the better for the world at large.

AN English contemporary says: By the death of Dr. Joseph Leckie, of Ibrox, Glasgow, the United Presbyterian Church has lost one of her most select and remarkable preachers. His volume of sermons, published some years ago, was hailed by competent judges everywhere, as the work of one who in his own line of tender thoughtfulness was a master. The old-fashioned but pretty word "pensive" best describes their habitual mood. Dr. Leckie's career was shaded by constant ill-health, which often laid him aside from pulpit work. But in the end his abilities were fully recognized by the whole Church, as well

as by a congregation that knew how to value him. We are afraid he has left little behind him in manuscript, but his published sermons will keep him in remembrance. They are fit to stand with Dr. Ker's sermons, and the remarkable and little known posthumous discourses by Dr. French, of Edinburgh.

THE *Ottawa Citizen* says: The Hon. W. W. Lynch has moved in the right direction by introducing a bill in the Quebec Legislature, providing for the recognition of the degrees in arts of duly chartered Universities in admission to the study of the legal, notarial and medical professions in the Province of Quebec. In introducing the bill, Mr. Lynch explained that its object was simply to entitle holders of the degree to admission to the study of any learned profession without examination. He pointed out that a Bachelor's degree was recognized in European countries, in the United States, and in the sister Provinces, and there was no reason, he said, why it should not be so in the Province of Quebec. It offered a premium to young men who saw fit to take a university course. There may be some opposition to the bill, owing to the action of some of the societies, which demand special examinations for admission to study, but the reasonableness of Mr. Lynch's proposal is so manifest, that we have no doubt he will ultimately succeed.

TAX exemptions will to all appearance soon be a live question. Indications are multiplying that people are beginning to question the principle on which they are based. The following from a thoughtful article on the subject in the *Evangelical Churchman* will be read with interest: Really there is no legal or sentimental defence for church exemptions. The sooner that the law is altered the better. Church exemptions go hand-in-hand with exemptions of government and other specialized property. This distributes the burden of taxation unequally, and upon no logical or defensibly consistent principle. It is one of the causes of social discontent to-day, and the Christian Church should not be willing to take advantage of any precedent or vested right which causes discontent, or adds anything to the general burden, even if such privileges be a source of temporal benefit. This question is a serious one, and is worthy of being carefully considered by Christian people. It is bound to come to the front some day; probably in an unpleasant way. Surely it were wise to anticipate public opinion on the subject, even did not right and conscience suggest the duty of themselves.

THE annual meeting of the Toronto Girls' Home was held last week. The report presented was satisfactory. The total number of inmates is 147. The management of the institution, according to the report, is all that can be desired. A Sabbath school is conducted by those who take an active interest in the inmates, and no doubt much good is done. The financial affairs of the institution are in a favourable condition. The following Board of Management was appointed: Directresses—Mrs. McCaul, Mrs. J. G. Scott, Mrs. James Gooderham, and Mrs. Joseph Robinson; treasurer, Mrs. Alfred Denison; recording secretary, Miss Hamilton; corresponding secretary, Mrs. Jacques; managers, Mesdames Beard, Leys, Boddy, Garvin, Smith, Barnett; Misses Ellis and Geikie, Mrs. Walker, Misses Stark and Wardrop, Mesdames Jenkins, Willmott, Briggs, Rannie, Sinclair, Merritt, Misses Strachan, Harris, Mesdames Woodbridge, Carruthers, Davidson, Blain, Miss McLean, Mesdames Cox, Thomas, Miss Clement, and Mrs. Fletcher; honorary members, Mesdames Elliot, Alcorn, Baldwin, Gilmour, Watson, Blain, and Duggan; medical officers, Drs. Wishart, Graham, and Caven; solicitor, J. K. Kerr, Q.C.

THERE is not the same readiness to render implicit and absolute obedience to ecclesiastical superiors in the Roman Catholic Church as in times gone by. The exercise of private judgment in religious matters is manifesting itself in various ways and in different countries. On this continent the number of clerical recalcitrants is growing. The trouble in the Polish community in Detroit seems as far from settlement as ever. A friend of Father Kolasinski, the priest to whom the people are attached, is reported to have said: We do not care

that much (snapping his fingers) for the bishop. We are 2,000 families and are going to have our own church. Of course we do not like to be cut off from the church entirely, but then you know the times are past when church dignitaries could do with the people what they liked. The Polaks want Father Kolasinski, and they are going to have him in spite of the bishop. I shall not excommunicate Kolasinski, said Bishop Foley, he has excommunicated himself as effectually as I could do it. He can return to the church by confessing and doing penance. It is never too late for that. He committed a sacrilege in administering communion, and everybody who received communion knowing his status participated in the sin. With them communion was ineffectual. Kolasinski's *event* gives him no such power.

THE Rev. Charles Morrow, President of the Halton County Alliance, writes. Those who were in the County of Halton during the contest for and against the repeal of the Temperance Act will remember how often the friends of temperance were told by the repealers of the great amount of drinking under the temperance law, and of the consequent drunkenness in the county. According to one paper a terrible state of things existed—shebeens everywhere; people did little else but drink; only substitute license for temperance and what a change there would be. Well, the people did substitute license for temperance, and the change in affairs took place in due course. But not a change so persistently predicted. Instead of a change for the better it was a change for the worse—a change that has brought sadness to many a home in this county. These are the tell-tale figures: Convictions for assault, drunks, drunks and disorderly, disorderly, and drunk and disturbing the peace, for the quarter ending December, 1888, under license, 40; convictions for similar offences for 15 quarters, from quarter ending March, 1884, to quarter ending September, 1887, both inclusive (the only quarters for which I have the figures), under temperance, 88. The figures are worth repeating; convictions under license for one quarter, 40; convictions under temperance fifteen quarters, 88. We had the prophecies of those who were shouting for the bar-rooms—the above is our experience—an experience that ought to make other counties think before they vote out temperance and vote in the bar-room.

THE *British Weekly* thus comments on an after dinner speech of Professor Watts: The difficulties of Presbyterian union, even on a small scale, have been felt to be immense. But to Professor Watts, of Belfast, is to be given the credit of a proposal at once of magnificent scope and practical object. The scope is to include all the Presbyterian churches in Britain in one body. Dr. Watts, whose views were expressed at an ordination dinner in Ireland the other week, and are reported in the *Belfast Witness*, "wishes that there was no General Assembly in Ireland, and no General Assembly in Scotland. He wishes there was an Irish Synod, a Scotch Synod, and an English Synod united in one General Assembly of the British Isles." This takes away our breath; but when we see the practical work laid out for the new Assembly, we begin to feel hopeful. It is no less than the excommunication of Dr. Marcus Dods. "A General Assembly representing all the Presbyterian Churches in these Isles," says Dr. Watts, "would very soon put its hand on such doctrine as that advanced by a Free Church minister at the late Pan-Presbyterian Council, and remove from the membership a man who would dare to assail the foundation of saving truth in an attack on the inspiration of God's Word." Although the Pan-Presbyterian Council sat upon Dr. Dods for a considerable period, he is still alive, and there is too much reason to believe that his hair continues to grow. The simplicity and grandeur of Dr. Watts' plan must commend itself to every candid mind, and we can imagine how the faces of ecclesiastical leaders will brighten as they think of finding a common grave for their hatchets in the Glasgow heretic. With all reverence for the great and good originator of this scheme, we venture to suggest to him one little difficulty. Even the most statesmanlike calculations sometimes fail from one little possibility being overlooked. The point we suggest to Dr. Watts is, What if the United Churches elected Dr. Marcus Dods as their Moderator?