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NOW READY.

PRESBYTERIAN YEAR BOOK

FOR THE
DOMINION OF CANADA AND NEWFOUNDLAND,
FOR 1890.

In addition to the usual contents, the following papers appear in the issue for 1890:—The Moderator, Home Missions, by Rev. William Cochrane, D.D.; Our Foreign Missions—a general survey, by James Croil, Montreal; The Woman's Foreign Missionary Society, by a member of the Central Board; Our Sabbath School Work—Its Present Condition and Pressing Needs, by W. N. Hay, Branford; Sabbath Observance, by a Layman; Young Ladies' College, by J. Knowles, jr.; Our Maritime Synod, by Rev. Dr. Burns, Halifax; American Presbyterianism, by Rev. A. T. Wolff, D.D., Ph.D., Alton, Ill.; Home and Foreign Missions of the Presbyterian Churches of Scotland, William Johnston, Wamphray, Scotland; The Presbyterian Church in Ireland, by Samuel Houston, M.A., Kingston; Sketches of St. David's Church, St. John N.B., St. Andrew's Church, Windsor, and Knox Church, Winnipeg.

PREMIER OPINIONS.

It contains a list of the Moderators of the Church, a record of notable events, officers, committees and boards of the General Assembly, information about home and foreign missions, members of Presbyteries and Synods, a list of the ministers of the Church, etc. Every Presbyterian should have a copy. *Hamilton Times.*

The PRESBYTERIAN YEAR BOOK is a neat little publication of 120 pages, containing a great amount of useful information relating to the Presbyterian Church in this country, and its work at home and abroad. It also contains papers dealing with the Church in Scotland, Ireland and the United States.—*The Mail.*

Its get-up is very neat and attractive, and the arrangement inside is as carefully done. It will be difficult for any loyal Presbyterian to get along without it. *Guilford Mercury.*

This publication is one of the best of its class in Canada. The YEAR BOOK is beautifully printed, making it a most attractive volume. *The Globe.*

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Notes of the Week.

THE following appears in a United States paper. A Presbyterian minister in good and regular standing, young, vigorous and consecrated, wishes to correspond with a country church, or a group of country churches, with a view to settlement as pastor. City churches need not apply. Address, Clericus—care of an esteemed contemporary.

THE Presbytery of London, Eng., has resolved on a plan of Presbyterian visitation, which will overtake all the congregations within the bounds in the course of three years. The churches in the Presbytery have been divided into three groups of fourteen each, and the deputies are to consist of two ministers and two elders, not more than two congregations being allotted to each deputation.

DR. MACKENNA, who recently paid a visit to Toronto, gives in the *Congregational Review* some of the impressions of his visit to America. The Congregationalists in the United States seemed to him to have already learned the lesson, which their British brethren are still spelling out, that for successful organization the individualistic idea must not be allowed to hinder the action of the representative principle.

ARCHDEACON FARRAR drew an attractive picture of the success of Christian missions in his second address on the subject in Westminster Abbey. He indignantly denied the oft-reiterated assertion that missions were a failure. Judging merely by statistics, which failed to take into account indirect results, the progress of Christianity to-day was as rapid as in the early days of the Church and the time of its most splendid triumphs. He quoted Bishop Lightfoot to show that what we consider "failure" now-a-days would in the third century have been regarded as miraculous success.

THE Rev. John Jasper, of Richmond, Va., has, it is said, delivered his celebrated sermon, "De Sun Do Move," 175 times. Mr. Jasper was born a slave in Virginia. In 1840 he began to preach. He soon became famous, and his master received one dollar a day from those who engaged Jasper as a preacher. At the end of the war Jasper owned seventy-three cents, and was in debt \$42. He is now worth several thousand dollars. In 1867 he organized his present church in a little wooden shanty in Richmond. The congregation consisted of nine coloured men, two women and a small boy. The church has now a membership of 2,000, and a fine building.

THE petition of the Presbyterian Church, of Victoria, asking the Queen to disallow the Divorce Extension Act, asserting that there is no evidence that public opinion demands any such legislation, that the Bill was pushed through both Houses of the Victorian Legislature with unseemly haste, and that the facilitation and extension of divorce cannot but be viewed with alarm and disapprobation by all earnest Christian men. Dr. Goe, the Anglican Bishop of Melbourne, and a number of leading Wesleyan ministers, have intimated their readiness to join in the petition.

THE Presbytery of London, Eng., entered into conference on the letter from the secretary of the College Committee, asking that the Presbytery recommend to the Synod the names of those whom they deem qualified as successors to the late Professor Elmslie. The conference having been closed, the names of the Rev. George Smith, of Aberdeen, the Rev. W. Ainslie Walton, of Berwick; and the Rev. Andrew Harper, of Ormond College, Melbourne, were unanimously sent up as the names of those worthy of the best considerations of the Synod in view of their qualifications for the Hebrew Chair. Other Presbyteries have also recommended Mr. Smith, and the Rev. J. Stalker, of St. Matthew's, Glasgow.

BY order of the United States Senate the Samoan Treaty negotiated in Berlin last spring by commissioners of Germany, Great Britain and the United States, has been given to the public. The chief points in the treaty are: First, the restoration of the *status quo*; secondly, the organization of a stable governmental system for the Islands whereby native independence and autonomy shall be preserved; thirdly, the adjustment of land claims; fourthly, the prohibition of the sale of fire-arms and alcoholic liquors; fifthly, the administration of Apia as a foreign settlement. The treaty has received very favourable criticisms from the British-American press; but not so from the German. The Berlin papers complain that German influence in Samoa is not to be allowed to become predominant; and that the German residents are reduced to the level of other foreigners though Germans have by far the larger part of the trade of the islands.

FROM late exchanges it appears that others besides some of our own prominent ministers are beginning to feel the pressure of over-organization in Church work. Edinburgh United Presbyterian Presbytery refused to appoint a committee to carry out the guild scheme. While its proposed constitution was unanimously condemned, some expressed an opinion that the scheme should not be altogether rejected. Mr. James, of Bristo Street Church, brother of Rev. Dr. James, of Walkerton, Ont., said the matter, if agreed to, would produce "much cry and little wool." There was danger of having their machinery too great for their boilers. Mr. James made a vigorous onslaught in his Presbytery on the remit from the Synod anent the training of Sabbath school teachers. He is convinced far too many schemes are being brought into the Church. The recommendations would not work, for people were not to be managed as if they were machines. He holds that the ministers and elders are already doing their best for the schools.

THE petition by Govanhill Session praying the Presbytery that Mr. Houston, of Langside Road Church, Glasgow, be dealt with for admitting Rev. David Macrae, of Dundee, to his pulpit, was by eighteen to nine dismissed on the ground that the Synod does not limit pulpit supply to licentiates of the Church, and that no complaint was made with regard to Mr. Macrae's teaching on the occasion. At the same time the Presbytery directed attention to the responsibility of ministers in arranging pulpit supply and their duty to exercise their liberty with due regard to the doctrinal position of the Church and the edification of their congregations. Mr. Houston drew attention to the fact that he was not the first nor the second who had committed the so-called offence. Mr. Macrae had preached in pulpits of the denomination at Port-Glasgow, Oban, Wick, Portsoy, and on three occasions in Bellgrove, Glasgow; he had also preached in two pulpits besides

Mr. Houston's in Glasgow South Presbytery as well as in Govan two years ago. Five years ago he preached the anniversary sermons in Queen's-park Church. Why did the petitioners not ask the Presbytery to deal with Dr. Ferguson?

THE Rev. Dr. Morison, of Westbourne-grove, London, at the semi-annual jubilee of Rev. Geo. Copeland, Ayr, said that the "new preaching" is "live" and unconventional, but is in danger in some quarters of being carried too far. It was well to "call a spade a spade," but what if it was not called a spade, but something slangy and ridiculous? Was it worse for the pulpit to die of dignity than of laughing? He also spoke of the ecclesiastical situation in Scotland, remarking that experience south of the border encouraged the idea of union in the North. If the Established Church could be included in accordance with principle, it would of course be well. Referring to the doctrinal situation, Dr. Morison said that while there were some indications that he did not at all like, he did not take a pessimistic view of matters upon the whole. As for Dr. Dods' St. Giles' sermon (he did not speak of some others of his writings), he was inclined to call it a sermon of charity rather than of doctrine. Scotchmen were thorough and reverent, and he was not afraid of the final issue. Ailsa Craig had a cloud on it sometimes, and the waves threatened it, and there was a great screaming of solar geese about it, but it continued to stand. So would it be with religious Scotland.

THE excitement caused by the Dods controversy in Scotland gives no evidence of immediate subsidence. All sorts and conditions of men are expressing their views on the teaching of the recently appointed professor. The newspapers are discussing with freedom the issues raised. Unitarians are jubilant over the event, and a Roman Catholic monk has been lecturing on the subject at Inverness. Caithness Free Presbytery by fourteen to seven agreed to ask the College Committee to frame a libel against Dr. Dods. Mr. Gunn, the mover of the resolution, stated that though Dr. Dods had withdrawn his sermon on the Atonement he had not recanted the doctrines put forth in it. Mr. Macdonald, of Reay, submitted that the brotherly course would be to ask Dr. Dods' Presbytery to ascertain how far he still holds to the views complained of. Rev. William Balfour, of Holyrood, says it is a delusion for any man to think that the difficulty is to be got over, as some suggest, by expressions of regret on the part of Dr. Dods that he should have done anything to offend his brethren. "That might be accepted by some in 1878, but it will not do in 1890, when the same views with which he was then charged are anew announced in the face of Christendom." In fairness to Dr. Dods himself, Mr. Balfour concludes that he must be libelled.

INCIDENTS in the career of the late Dr. Dollinger are being told. The *Christian Leader* relates the following: Although the reports of the influenza epidemic have been greatly exaggerated, especially so far as this country is concerned, it will be remembered in history as leading to the disappearance of two notable figures in Germany—the Dowager Empress Augusta and Dr. Dollinger, the leader of the old Catholics. The latter had nearly completed his ninety-first year. The greatest scholar they had been able to boast in modern times, the Papal party strenuously endeavoured to bring him back to their side, especially when Leo XIII. became Pope. Indeed, Leo himself on his accession sent an Austrian prelate to Dollinger with a message inviting him to return as there was now a different Pope. "Yes," replied Dollinger, "but there is the same Papacy." He could not recognize as true what he knew to be a falsehood. One of the last of many honours he received from Britain was the degree of LL.D. from Edinburgh. Scotland has reason to respect the memory of the Empress Augusta. An occupant of one of the greatest thrones in Europe, she thought it no act of condescension on her part to visit Carlyle in his small house at Chelsea when she was on a visit to the British court in the May of 1872. On that occasion she communicated a flattering letter from the Emperor thanking Carlyle for his "Life of Frederick."