

**THE CANADA PRESBYTERIAN,**  
— PUBLISHED BY THE —  
**Presbyterian Printing and Publishing Company**  
(C. BLACKETT KIRKSON)  
**AT 5 JORDAN STREET, - TORONTO.**

TERMS: \$2 per annum, in advance

ADVERTISING TERMS:—Under 3 months, 10 cents per line or insertion; 3 months, \$1 per line; 6 months, \$1.50 per line; 1 year \$3.00. No advertisements charged at less than five lines. None other than unobjectionable advertisements taken

**EASTERN GENERAL AGENT.**

MR. WALTER KERR—for many years an esteemed elder of our Church—is the duly authorized agent for THE CANADA PRESBYTERIAN. He will collect outstanding accounts, and take names of new subscribers. Friends are invited to give any assistance in their power to Mr. Kerr in all the congregations he may visit.



TORONTO, WEDNESDAY, SEPTEMBER 8, 1886.

THE *Christian at Work* rises to a fine rhetorical climax, and remarks that "more elders and deacons are wanted to hold up the minister's hands as *Hur held up Aaron's*." That is all right as a matter of fact. Elders and deacons of that kind are always wanted. They are useful men. But is there not something out of joint about that historical allusion? Most people are under the impression that it was the hands of *Moses* that were held up by Aaron and Hur. It is not well to be too positive, but that is the way we read Exodus xvii. 12.

THERE are some queer problems in the working of the Scott Act. Nothing is more common than to hear that liquor is sold "as usual," or even in larger quantities than usual in many of the towns in which the Act is supposed to be in force. A detective goes to one of these towns, makes some arrests, and, as a rule, the alleged seller will swear he never sold any, and the alleged buyer will swear he never bought any. On the sworn testimony of those who know most about the business there is no liquor sold. The Act is an unqualified success: if you can believe the people who know most about its effects.

A ROYAL Commission is to be appointed to inquire into the Belfast riots. It would be a good thing if a commission could be appointed to find out how many of these people, who have been shooting each other in the name of religion, have any religion. Such questions as these might be asked. What proportion of the shooters pray? How many have worship in their families? How many attend prayer meeting? How many go regularly to church? How much does the whole crowd contribute in a year for the support of Gospel ordinances? How much do they give to send the Gospel to the heathen? How many are members in full communion of any branch of the Protestant Church? Replies to these questions would perhaps show that the Belfast *Witness* is right in thinking that the riots call for more systematic and earnest mission work among the masses. Men imbued with the spirit of Christ are not usually given to shooting each other. An inquiry might also show that the Catholics engaged are not the ones that attend confession and early prayers most regularly. It would be interesting to know first what right these shooters had to represent Protestants, or even peaceable Catholics.

THE General Conference of the great Methodist Church of Canada is in session in this city. This Conference, as our readers are aware, meets every four years, and has lay representatives. The number on the roll is large. It is as vigorous, energetic and practical a body of men as ever met on this continent, or anywhere else, for that matter. The proceedings are conducted in a genial and easy style. The atmosphere of a Methodist Conference is always more or less breezy, and the brethren of this General Conference may be trusted to keep the proceedings from dullness and monotony. The big debate will be on University Confederation. Our excellent neighbour, Brother Dewart, of the *Guardian*, is leader of the

confederation forces. Dr. Sutherland is leader of the antis, we suppose. It will be a battle of giants. Some of Brother Dewart's trusty lieutenants have deserted him at the last moment. Such considerations, however, never unnerve Brother Dewart. We predict that, confederation or no confederation, Brother Dewart will be found in the front, where all good editors ought to be. May the right side win. It was a happy thing that this great Conference happened to meet during the Exhibition. The brethren from the east can see the resources of Ontario in a condensed form. We hope the Conference may have a pleasant and a prosperous meeting, and have just one sad day in the city—the day they leave.

A STUDENT of Knox College writes to the *Christian Guardian*, criticising some rather uncomplimentary remarks made by a *Guardian* correspondent about Methodist ministers who have been received by the Presbyterian Church. Our excellent neighbour defends its correspondent in this way:

We entirely agree with our correspondent that in scarcely any instance in which a Methodist has joined the Presbyterian Church, or ministry, has there been any good ground to believe that the change of Church relations arose from a want of confidence in the Scriptural soundness of our Wesleyan Arminianism. It is no injustice to the brethren who have gone from us to other Churches to say that in nearly every case the main considerations that have led to the change have not been doctrinal ones. Indeed, of late there have been widespread and frequent statements to the effect that Presbyterian teaching has become so liberal that there is no sacrifice of principle by a Methodist in entering the Presbyterian ministry. And in some instances positive assurances have been given that no approval of the ultra-Calvinism would be required. This Knox College student ought to know that ministers have been allowed to subscribe to the Confession of Faith with a reserve, to the effect that it was accepted only as far as it agreed with Bible teaching; in other words, the subscriber has been allowed virtually to put his own sense upon the words of the Confession.

Well, if these brethren declared, as undoubtedly they did declare, that doctrinal considerations were the main considerations, we incline to the opinion that it does seem like an injustice to say that such is not the case. Surely the word of a man, who has occupied the position of a minister in the great Methodist Church, can be taken in such matters. But is not our excellent contemporary astray on the facts when it says that "positive assurance has been given that no approval of the ultra-Calvinism would be required." We don't know how big a hole that term "ultra-Calvinism" may make for the *Guardian* to back out through; but we most distinctly assert that no assurances, positive or negative, have ever been given to any applicant that he would not be required to receive and preach the system of doctrine contained in our Standards. The *Guardian* cannot name a single instance in which such assurances were given by any person entitled to speak for the Presbyterian Church. The next statement is equally wide of the mark. No applicant from the Methodist or any other Church has ever been allowed to put his own sense upon the words of the Confession. Our excellent neighbour has been led astray both in regard to the "positive assurance" and in regard to this qualified subscription. It is not so easy to obtain a place in the ministry of the Presbyterian Church as the *Guardian* seems to suppose. The applicant must first satisfy a Presbytery of his change of views, and fitness for our work. Then he must appear personally before a committee of the General Assembly, composed mainly of members that he never saw, and who can have no personal interest in his case. This committee must be satisfied with his doctrinal views. His name must then be submitted to the Assembly, and may be rejected at the last moment. The *Guardian* will admit that Presbyterian ministers and elders are not, as a rule, particularly stupid people, and surely in all this process they can find out whether an applicant professes to hold Calvinistic views or not.

**EVOLUTION IN THE SOUTHERN CHURCH.**

To all appearance the Evolution controversy in the Presbyterian Church in the Southern States is far from being ended. The decision reached at the General Assembly, held over three months ago, in Augusta, Georgia, was supposed to settle the matter. A large majority decided that the teaching of Dr. Woodrow on man's origin was contrary to Scripture and the standards of the Church. In this decision, however, Dr. Woodrow declined to acquiesce. He continued to claim his right, both to hold and to

teach his theory of Evolution to the students of Columbia Seminary. Thereupon, Dr. Adams, of Waynsboro, preferred charges against him to the Presbytery of Augusta. These in effect were that Dr. Woodrow taught and promulgated opinions and doctrines in conflict with the Sacred Scriptures as interpreted in the Confession of Faith, and the Larger and Shorter Catechisms of the Westminster Assembly, and that such teaching was of a dangerous tendency, calculated to unsettle the mind of the Church respecting the accuracy and authority of the Holy Scriptures as an infallible rule of faith.

The August Presbytery does not meet so frequently as do our Canadian Presbyteries. It assembled on the evening of the 12th ult., and continued in session till the 17th, when it adjourned to meet on the 13th April, 1887. The Presbytery was opened with a sermon by the Moderator, and but for the press of business, there would have been preaching on the other evenings in addition to the Sabbath services, conducted by members of Presbytery.

At the Woodrow trial, Dr. Adams spoke very forcibly in support of the charges, maintaining that the professor in Columbia Seminary had been teaching opinions contrary to God's Word, and that he ought to be prevented from continuing such teaching. Dr. Woodrow gave no indication that his scientific views had undergone any change. In fact he stated that he had increased confidence in all that he had set forth in speech and writing, and held himself responsible for his views; though he claimed that he was not guilty of teaching anything contrary to the Word of God, as interpreted by the recognized standards. In his opinion both the Scriptures and the standards are silent as to the origin of Adam's body, or the mode of creation. He could not therefore be chargeable with heresy or erroneous teaching.

When the Presbytery came to deliberate on the case some very warm discussion took place. In all cases where the personal element enters feeling is sure to be deeply stirred. Augusta Presbytery proved no exception. Brethren who dwell together in unity said some severe things about each other. The motion to acquit Dr. Woodrow of the charges preferred against him was carried by a vote of sixteen to nine. Four ministers voted for and four against the motion. It was the elders' vote that decided the matter, five of them voting to sustain the charges and ten voting in favour of acquittal.

This protracted controversy over Dr. Woodrow's teaching is not ended by this decision of the Augusta Presbytery. It will evidently continue to distract the Southern Church for some time longer. Dr. Adams at once intimated his intention of appealing to the Synod against the Presbytery's decision. The committee on the Synod's minutes presented a report censuring the action of the General Assembly, in which the subject is discussed at considerable length. Strong opposition was offered to the reception of this report, but it was carried by a vote of twelve to eight, and against this action a protest, signed by four members, was offered. In the interests of the Church's peace and prosperity, and for the promotion of the Master's work, it is most desirable that all such contentions should be as short as possible. End how they may, there is much to be regretted and which cannot be undone.

**AFTER THE HOLIDAYS.**

IN these September days most of the pastors and people whose circumstances enabled them to enjoy a vacation are returning to their homes and the serious duties of life, most of them, we hope, reinvigorated by the brief but necessary respite they have enjoyed. The stay-at-homes ought not to be forgotten. There are many occupants, both of pulpit and of pew, who could not afford to go to the seaside or to Muskoka, or anywhere else where pleasant change and rest could be enjoyed. They have had to toil on unremittingly at their allotted task, and do the best they can, hoping for more favourable conditions at a future time, when they, too, may have the pleasure of a restful outing.

In their vacation people have various ways of enjoying themselves. Uniform rules cannot be prescribed, and each must take the method that suits him best. Some are, by the very constitution of their being, gregarious in their habits. They would be miserable anywhere but at the overcrowded fashionable watering-place. They need no escape from the