

The Dominion Presbyterian

IS PUBLISHED AT

370 BANK STREET - OTTAWA

—AND AT—

Montreal, Toronto and Winnipeg.

TERMS: One year (50 issues) in advance..... \$1.50

Six months..... 75

CLUBS of Five, at same time..... 5.00

The date on the label shows to what time the paper is paid for. Notify the publisher at once of any mis-
take on label.

Order is continued until an order is sent for discon-
tinuance, and with it, payment of arrearages.

When the address of your paper is to be changed
send the old as well as new address.

Sample copies sent upon application.
Send all remittances by check, money order or regis-
tered letter, made payable to THE DOMINION PRESBY-
TERIAN.

ADVERTISING RATES.—15 cents per agate line each
insertion, 14 lines to the inch, 14 inches to the column.
Letters should be addressed:

THE DOMINION PRESBYTERIAN,

P.O. Drawer 1070, Ottawa

J. BLACKETT ROBINSON, Manager and Editor

Ottawa, Wednesday, April 1, 1903.

Playing cards and liquors are to be ban-
ished from the passenger trains of the
Pennsylvania Railway. This is a straw
showing the current is beginning to set
in the right direction. The railway companies
have done much in recent years to discour-
age drinking among employees, to the
advantage of railway and employee alike.

A regular reader of this paper is good
enough to write: "THE DOMINION PRESBY-
TERIAN does not continually sound its own
praises on the street corners, wherefore it
affords the more pleasure to say that despite
its modesty, it strikes me as showing more
freshness of thought and manner than any
other religious weekly in Canada." This is
high appreciation, which we shall accept
only far enough to say we hope to make
THE DOMINION PRESBYTERIAN more and
more worthy of the kind words which from
time to time reach us.

We have already said that Professor
Jordan's book, "Prophetic Ideas and Ideals,"
has been well received in Britain. The
reviewer in the Expositor Times, the leading
journal of the kind in the Mother land, has
this to say of it: "Here is a new book on
the Prophets, and beside all the books on the
Prophets we possess, we must find room for
this one. It has all the attraction of 'some
new thing,' and it has the worth of that
which 'liveth and abideth for ever.' For its
novelty is in its antiquity. It catches the
spirit of the ancient prophet so sympatheti-
cally, that it makes the prophet himself new
to us. Listen to the titles of some of the
chapters: 'The Prophet's Defence' (Amos),
'The Prophet's Comprehensive Word—
Mercy' (Hosea vi. 6), 'The Prophet as Dis-
ciple' (Zephaniah), 'The Prophet as a Fail-
ure' (Jer xviii 18-23), 'The Prophet's
Protest against Smallness' (Jonah)."

Are the pastors getting and keeping hold
of the young men? Therein consists the
most difficult problem of the Church in
modern times. No easy solution is in
sight.

DR. FARRAR.

The late Archdeacon Farrar was a man of
varied gifts who gave to the Church of
England and to the world at large much
valuable service. He did not reach the
highest ecclesiastical position, that is he was
not made a bishop; and he cannot be placed
in the front rank of scholars, that is, side by
side with Lightfoot and Westcott. But when
those two reservations are made we are free
to say that Dr. Farrar did an enormous
amount of work and much of it was of very
high quality.

As a preacher Dr. Farrar would not rank
with the greatest, that is with such men as
Beecher, Liddon, Spurgeon and Parker but
he could preach noble discourses, splendid
in rhetoric and rich in illustrations. Farrar's
appeal was rather to the great middle class
than to a special set. Those who demand
the most delicate scholarship and the finest,
most restrained style could criticise him
everely. The narrow ritualist resented his
denunciation of a shallow ceremonialism and
the stern conservative was annoyed by his
attacks on Robbinism, Bibliolatry and all
other forms of dead traditionalism.

It may be that his books will not live
long, for there are few books that attain to
great length of general usefulness, but he
served his own generation nobly. The
amount of his literary work is astonishing.
He could write a beautiful story likely to
inspire young people to nobler living. His
works on the life of our Lord, the life of
Paul, and the Early Days of Christianity
have exercised a living ministry among a
large circle of readers. The small volume
on the Minor Prophets is a useful hand book
and the Commentary on Luke contains
much valuable information and many help-
ful hints. When we remember that these
form probably not more than half of what he
wrote, and that he was a clergyman in active
work taking his share in social and philan-
thropic movements, we can see that he must
have been a diligent worker. Dante, Shake-
speare, the great modern poet, and the
ancient Greek dramatist all claimed his
attention and supplied him with illustrations.

Dr. Farrar was perhaps more a literary
man than anything else, but all his studies
in literature were consecrated to the purpose
of throwing light upon the Scriptures and
calling men to a more living faith. He was
not a great theologian, theologians are rare,
but he had great enthusiasm for all
"seekers after God," that is, men who in
any country, age or Church had fought and
suffered for righteousness.

It is not our business to attempt a critical
estimate of the value of this man's work, but
we rejoice in the fact that he did work, that
his work was so rich, varied and on the
whole on such useful lines. During the last
thirty years he has been unceasingly active
on the side of a broad, intelligent view of
Christianity and we are sure that he has not
laboured in vain.

When the political pot asserts it is
moderately white, as compared with the
political kettle, one does not need to take
too literally the comparative appraisements.
However, as Mr. Dooley says, "It must be
a good thing to be good, or everybody
wouldn't be pretendin' he was."

NOTES BY NEMO.

"The Doctrinal Power of the Church."

"Jesus Christ came into the world and
gave His testimony to the truth. He taught
with authority and he has made faith a
necessary condition of salvation. The Christ
has communicated to His Church the
doctrinal power received from God His
Father, that is to say the mission to teach
with the right of imposing obedience. This
lordship resides alone in the Episcopal body
and by that very fact, in consequence of the
jurisdictional power of the Church, each
bishop possesses it in proportion to the
jurisdiction with which he is clothed.

"The Pope is the universal teacher in the
Church, for all and each of its members who
compose it; it belongs to him to feed the
lambs and the sheep, that is to say the faith-
ful, the clergy and the bishops themselves.
As for the bishops taken separately they
possess doctrinal power but only in the
limits of their own dioceses, and under the
supreme authority of the head of the Church.
They only become teachers of the universal
Church in general councils and in union
with the vicar of Christ. The two great
characteristics of this lordship (magistere)
of the Church are perpetuity and infallibility.

"The infallibility of the Church does not
merely embrace the dogmatic and moral
truths revealed by God, it extends also to
the consequences implied in these truths and
generally to all that is needed to preserve
them intact and protect them effectively
against the attacks and snares of error.

"In virtue of its doctrinal power the Church
has the right, not only of spreading the
revealed truth everywhere, and of not being
impeded by any power in the exercise of
this sublime function, but also to interfere
directly in the working of its clergy and
ministers, and in the religious instruction of
its members, and to control and watch over
all teaching given to the faithful whether in
the home or in schools and universities of
the State, finally to make sure that this
teaching is not dangerous from the point of
view of faith and morals."

The above is a most clear statement of
the claim of the Roman Church as set forth
in a recent Lenten sermon delivered in the
Cathedral, Montreal. It is instructive as
showing that in this age of restless enquiry
and free thought, the Church of Rome makes
the same unflexable claim. This claim
means if logically carried out complete con-
trol over the whole of human life. Another
of the Lenten preachers has very much to
say about the evils that are produced by the
kind of education that prevails in Protestant
countries, but in countries where the priests
have full control there are evils of the very
worst kind. We acknowledge the authority
of our Lord Jesus Christ but we do not
regard it as being the kind of authority that
is here defined and claimed. When He
spoke with authority it was not the mechani-
cal authority that "imposes obedience" but
the living power that captures the heart and
controls the mind of the truth-seeking soul.

The latest to be formed is a Bartenders'
Total Abstinence Association. To attend
properly to the task of making other people
drunk, appears to require the cool head of
the total abstainer!