

# THE CANADA PRESBYTERIAN.

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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 Dochraue 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. Hossie, Bradford; Sabbath Observance, by a Layman; Young Ladies' Colleges, by J. Knobel, 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 OPINION.

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.—*Gloucester 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 British America Assurance Company held its annual meeting last week. A look at the report, which appears on another page, will show that its affairs are in a prosperous and solid condition. The large amount of business transacted, and the energetic yet careful and prudent manner in which it is managed, entitles the British America to the fullest public confidence.

MR. CHARLTON has given notice that he will introduce a bill to secure the better observance of the Lord's day. Its provisions are comprehensive. It forbids all unnecessary labour by servants in households, employees in workshops, on railways, etc. All games and sports on Sabbath are prohibited, as is also the publication of newspapers on that day. The object of the measure is to prevent all compulsory labour and whatever tends to the desecration of the sacred day. It will no doubt be ably supported, and such a law will meet with general approval.

FROM the report, that appears elsewhere in this issue, of the thirty-ninth annual meeting of the Western Assurance Company, it will be seen that its affairs are in a most satisfactory and flourishing condition. A ten per cent. dividend is, as matters are at present, a remarkably good showing. The management of this institution, composed as it is of some of the best known and most reliable business men in the community, is in itself a guarantee that its affairs will be conducted with prudence, honour and fidelity.

THE *Quarterly Register* of the Alliance of Reformed Churches in its last issue states that in accordance with this resolution, Dr. Mathews hopes to sail from Liverpool about the middle of March, that he may be present at the next meeting of the Western Section. After that meeting he expects to attend the Assemblies of the different churches, giving to each some account of the work already done by the Alliance, especially on the continent of Europe. He will also meet with the brethren in Toronto, who have charge of the local arrangements for the next Council meeting. Letters may be addressed to him, care of Rev. Dr. Chambers, 70, West 36th Street, New York City.

THE coming meeting of the Irish Presbyterian General Assembly will be one of unusual interest. It is fifty years since the various sections of Presbyterianism in Ireland were united. The jubilee is to be celebrated, and seven aged ministers have been embraced in the special programme. "Our Church Before the Union" was assigned to Professor Withrow before he was taken away by death; Dr. Wilson, of Cookstown, has consented to take his place.

"The Story of the Union" will be told by Dr. Killen; and Mr. Thomas Sinclair, J.P., will review "Half a Century of Progress." It is hoped that Dr. John Hall, of New York, will give an address on "Irish Presbyterians in the United States and Canada."

IF in some places there are signs of falling away in the matter of church attendance, there are other places that can report favourably. A Scottish contemporary says: In Lanark Presbytery there is very little absolute neglect of ordinances in the rural parishes, and in Lanark town the evidence shows that the church-going population is fully as large today as it was in 1834 when the population was greater. The committee of Presbytery report that sectarianism, with all its hurtfulness, as often increases as diminishes church attendance, and they hold that the Church of Scotland has been undermined ever since the Reformation. They suggest the increased employment of lay agents, both male and female, and are of opinion that the securing of social reforms should be regarded as church work as much as the maintenance of religious ordinances.

AT a meeting held in Glasgow recently, presided over by Rev. Andrew A. Bonar, at which sixty-four ministers and 123 elders were present, a motion was unanimously carried requesting the Free Church College Committee to take the writings of Drs. Dods and Bruce into their early and serious consideration, and to adopt such steps as may tend to allay the prevalent anxiety, and to vindicate the truth as formulated in the authorized standards of the Church. "We make this request," continued the resolution, "in the earnest hope that the professors referred to may be able to give such explanations as will assure the Church that nothing is being taught to those who are studying for her ministry which is inconsistent with her authorized standards. Further, we respectfully request a reply not later than 1st April, as to whether any steps will be taken by the college committee." Mr. John Galloway, who seconded the resolution, said he was a member of the committee that brought Dr. Dods to Glasgow, that he had been an office-bearer in his church, and had always held him in high personal esteem.

THERE can be no great satisfaction to any one when a popular hero is discredited. The disillusioning process would seldom be resorted to were it not that the interests of truth and fair dealing demand that pretentious humbugs—in the church or out of it—should be exposed when they or their friends claim for them merits to which they are not entitled. The glorification of Father Damien was overdone, and in consequence his record, which otherwise would have been left in obscurity, has been brought to light. The *Christian Leader* remarks: Mr. Edward Clifford, who is chiefly responsible for the starting of the Father Damien myth, has at length come forward to defend his hero against the hostile reports recently published; but in speaking of these as having been originated by one individual he makes another serious blunder. And Mr. Clifford does not attempt to explain the misleading account which he himself published regarding the leper community at Molokai—the total ignoring of the work of the Protestant missionaries, and of the fact that any neglect which existed was on the part of the Roman Catholic Church. Mr. Clifford admits that he did hear attacks on Damien's moral character when he was in the Sandwich Islands; but he "hopes there are few men who would try to rake up old scandals."

FATHER JONES, of Montreal, an adroit and skilful controversialist, though he does not believe the columns of the daily press are the place wherein to discuss intricate or delicate questions of ethics, nevertheless follows up the brief report of Professor Scrimger's address on the "Doctrines of the Jesuits" with what he no doubt considers a smart and telling rejoinder. It is, however, an unsatisfactory answer to say that Liguori was not a Jesuit. What of it, if in its main features his casuistry was adopted by Gury, one of the latest exponents of Jesuitism. That the teaching of Liguori and Gury received the sanction of the Roman Catholic Church by no means demonstrates its truth in the estimation of thinking men—whether they are Roman Catho-

lic or Protestant. The hint that the Ministerial Association would have been better employed in revising the Confession than in discussing Jesuit doctrine may be very smart no doubt, but it is beside the mark. Neither is it very ingenuous to insinuate that Paul Bert's "Morale des Jesuites" is a disreputable publication, since it consists for the most part of translations from Gury and other Jesuit authorities, except where decency has prompted giving certain passages in the original Latin.

AT a recent meeting of the Protestant Ministerial Association in Montreal, Professor Scrimger read a paper on the "Doctrines of the Jesuits." Among the errors of the Jesuits he feared those which arose from the doctrine of the supremacy of the Church above the State; those which arose from the doctrine of transubstantiation and orders; those which arose from the lowering of the standard of morality in dealing mainly with venial sins, and the neglect to teach the higher virtues. He dwelt upon the necessary evil of the minute dealing with the relations of the sexes, the danger of the confessional, and the practical lowering of the standard of morality when cases were considered in the actual circumstances of life. Prof. Scrimger illustrated each of these points by cases taken from acknowledged authentic sources, and, without comment, permitted their plain recital to convey their lesson to the mind. He next treated of the famous doctrine of probabilism, which he defined as set forth by Gury and other Jesuit authorities, and the effect of which, if applied to real cases of everyday occurrence, could not fail to be pernicious in the extreme; and then he took up "extenuating circumstances," "giving the penitent the benefit of every doubt," and then dwelt upon the danger of the free use of principles which, true within certain limits, were used to cover cases which did not come within their scope. This latter he illustrated by adducing the well-known axioms "that a man is not bound to incriminate himself," "that a man is only responsible for the damage he intends to cause," etc. Finally, Prof. Scrimger dealt with the famous Jesuit axiom, "That the end justifies the means." This was handled very carefully, the lecturer having carefully studied the subject from the best authorities. His conclusion substantially was, that while the Jesuits' denial of this doctrine was true in words, it was false in spirit.

FOR the Hebrew chair in the London Presbyterian College, vacant by the death of Professor Elmslie, in addition to those previously mentioned, the names of Rev. John Smith, of Broughton Place, Edinburgh, and Rev. John Skinner, of Kelso, have been suggested. In connection with the question of appointment the *British Weekly* remarks: In ordinary circumstances the appointment of a new professor in a Nonconformist theological seminary would not be considered an important matter. But the pending election in the London Presbyterian College is, for various reasons, an event of some moment. The English Presbyterians have not hitherto been very successful with their one theological seminary. As a rule, their best pulpits are occupied, not by their own students, but by Scotch or Irish ministers. When Dr. Dykes was appointed to the principalship of the college a year ago a new departure was taken, and with three such men as the Principal, Dr. Gibb and Dr. Elmslie, sanguine hopes were justifiably indulged in. Over these a cloud has come, for two professors cannot make a college successful, and no chair in these days yields in importance to that of Old Testament literature. The whole future of the institution, and to some extent of the Presbyterian Church of England, depends on the appointment now to be made. If it is a bad appointment, the college will cease to attract able young men, the English Presbyterians will still look outside of England for their ministers, and the church will accordingly retain her foreign complexion, instead of becoming, as the aim is, a distinctively English institution. We are exceedingly loath to give credit to some of the rumours upon the subject. The leaders of the denomination cannot be blind to the signs of the times. Any unworthy action at this time will be followed by a steady weakening of the institution; and in these days more than ever "that which decayeth and waxeth old is ready to vanish away."