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The Canada Presbyterian

WEDNESDAY, MARCH 8TH, 1893.

The Globe puts the point very neatly when it says that the offence of the average Canadian member of Parliament is not Knavery, it is Slavery. True; but the slavery too often leads to knavery.

The Review of Reviews is of the opinion that Continental Union would be a good thing for England, for the United States and for Canada. That happy theory is, however, somewhat disturbed by the admission of the Review that a majority of the American people do not want union. It is further disturbed by the fact that scarcely anybody in Canada wants it. What then is the use of arguing about it.

We once heard a gentleman say that if March could be cut out of our year the Canadian would be the finest climate in the world. No doubt it would, but March cannot be cut out. It is right here again and the North East winds are as searching as ever. The best way to meet the emergency is to reduce the amount of work a little. Keep warm and take things moderately until the relaxing month passes.

It seems to us that Felix is being overworked in these modern days. Not long ago one of the foremost statesmen and orators in Canada said in a great speech, that, like Felix he was "almost persuaded" to believe or do something. Last week the Interior began a bright paragraph in this way, "When Felix told Paul much learning had made him mad, etc." Why not call on Festus and Agrippa when it is their turn?

Nehemiah was more than a moral suasion man. He believed in using the strong arm of the law. He contended with the Sabbath-breaking nobles and tried to persuade them; but he also shut the gates and charged that they should be kept shut until after the Sabbath. When the merchants and sellers lodged around the gates he testified against them but he was careful to say that if they came back he would lay hands on them. Nehemiah believed in the enforcement of good Sabbath laws.

This has been a trying winter for Canadian ministers. Those who drive between preaching places have had to force their way through many a heavy snow drift and preach to thin congregations after they got through. Even town and city churches have often been thinned out by cold weather and pelting snow storms. But the storms will soon be over and when the bright days of May and June come the frosts and cyclones will be forgotten. Everything will come right but the "loose collections" on the stormy Sabbaths. Those collections will never get into the church treasury.

The argument that Irishmen are unfit for self-government and therefore should not have local government admits of several applications. For centuries there was an endowed state church there. What value did the endowed church or churches give for the money received if Irishmen are scarcely civilized? Dr. Pature without any state aid turned the heathen of a South Sea Island into Christians in a few years. What are the state paid clergy for Ireland doing for centuries if the people are not yet fit to govern themselves?

Where was the historic Episcopate all this time? What were the official descendants of Paul and Peter doing for their money all these years?

Two thoughts are pretty sure to come into the mind of any one who reads the recent discussion in England of the question, "Is Christianity played out." One is that Christianity cannot be badly played out or so many representative people would not think it worth while to discuss the question. Another is that some of those who took part in the discussion were labouring under the delusion that Christianity and the Church of England are one and the same thing. They mistook Churchianity for Christianity. Churchianity is badly played out in spots—in Wales for example, where the church is less than one-fourth of the population, and the three-fourths are compelled by law to support it.

Canadian Presbyterians should be profoundly thankful that we have unbroken peace and plenty of work while other churches are torn with dissension and afflicted with heresy trials. One reason perhaps why peace reigns with us is because our pastors and professors are so busy and so poor that they have neither time nor money to get up a disturbance of any kind. The men who keep a church in hot water usually enjoy liberal salaries, work six or seven months in the year and spend the remainder of the time in Europe. If Dr. Briggs had been compelled to do the work of two or three men in college and preach every Sabbath the world might never have heard of his famous inaugural. A Canadian Presbyterian pastor never publishes anything heretical. When he gets through his own work he is so tired that the heresy, if he works up any, has to be confined to his mind.

THE APOCRYPHA.

In many of the larger copies of the Scriptures, especially in "family Bibles," a series of books appear, inserted between the Old and New Testament, called the Apocrypha. To many this is perplexing; if properly belonging to the Scriptures, why are they absent from any copy? If not part of Holy Writ, why appear in any? Concerning them the thirty-nine articles of the Anglican church says, "the church doth read them for example of life and instruction of manners, but yet doth it not apply them to establish any doctrine." Practically the Belgic articles of 1561 and the Irish of 1615 take the same position, while the Westminster Confession of 1646 declares them to be "of no authority in the church of God." The Douay Bible, following the vulgate, incorporates them among the canonical books, as Augustine in his writings apparently does. The extreme position however, of the Westminster standards is the only logical one. The Christian church accepts the Old Testament as its Master received it, and the Jerusalem canon acknowledged in Christ's day did not contain these writings, which were admitted to a place alongside of the recognized books by the literary looseness of the Alexandrine school. What Christ received, we receive; the Apocrypha wants the seal of his authorization. Nevertheless they have their interest to the student of sacred history, they record the heroic struggles of the Jews for their altar and their home together with many of the wise sayings of the rabbinical schools, during that long prophetic silence which prevailed from the death of Malachi until the voice from the wilderness proclaimed Messiah come. Messrs. Eise and Spottswood have rendered service to the student and reader by issuing a "Variorum Apocrypha," where, in addition to the text of the Coverdale Bible Apocrypha, is given a digest of various readings and renderings, by which the English reader can examine for himself these ancient, and in many respects important remains of Jewish literature, which cover the period extending from Malachi's day till the preaching of John. Indeed in 2nd Esdras it may be that we have a production of the early

years of the Christian era. In Ecclesiasticus and Wisdom we possess collections of wise sayings second only to those of Sacred Writ, and the Maccabean histories are full of thrilling heroisms and of patriotic ardour.

A REMARKABLE CASE.

A case recently tried in the English Court of Chancery threw more light on the true inwardness of Plymouthism than all the books ever published about that system. It appears that the late Samuel Morley, the well-known philanthropist had a son, Mr. Henry Hope Morley, who was weak in body and mind. The young man was subject to epileptic fits and in order that he might be properly cared for was put in charge of a "Brother" named Loughnan, who had formerly been an Episcopalian minister but had "come out from among them." Young Morley had about \$750,000, in his own right which he could draw out of the business established by his late father. When he was placed under Loughnan's care it was distinctly stipulated that there was to be no tampering with the young man's religious convictions. Plymouthism, however, would not be itself if it were not making proselytes; and young Morley soon joined the "close brethren." He was not long among the faithful until he began to draw cheques and as he drew out his money the Loughnans grew rich. There were several Loughnans and they all soon began to show signs of material prosperity. The first year young Morley gave them £2,500; the second year, £2,700; the third year, £6,150; the fourth year, nearly £25,000; the fifth year, £10,000; the sixth year, £18,500, and during the last thirteen months of his life, £65,000! Receiving such large sums from their convert it was no wonder they bought mansions, kept a carriage and did other things that are done by the wicked. But the good times did not last long. In a fit of despondency poor young Morley committed suicide and his executors, one of whom is Postmaster-General in the Gladstone Government, put the whole matter into court. A chancery judge and half a dozen leading members of the bar went to work on the case in that cool, deliberate way characteristic of English courts and they soon made the revelations smell to heaven. The result of a three days' trial was that the "Brethren" were ordered to pay back about three quarters of a million; and steps are being taken to find where the money went. We venture to say most of it is gone where even an English court of Equity cannot lay hands on it.

The feature of the Morley-Loughnan case was the cross-examination of the principal Loughnan by Sir Charles Russell. The fellow went into the box with a jaunty, defiant air, talked pious, ignored mere money transactions as if they were infinitely beneath a spiritually minded man like him; and treated with contempt the idea that he should have done anything so worldly as keep accounts. At the close of his first day in the box he showed signs of fatigue; and next day remained away on account of a nervous headache. The third day Sir Charles got him so worked up that he offered to make a clean breast of everything. How cleanly it was may be learned from the fact that he tried to account for some of the money by calling partly repaid loans, gifts to the brethren!

There are few ministers in Canada who have not been denounced as hirelings by the "Brethren," the assumption of course being that the "Brethren" take no money. Loughnan, when pressed by Sir Charles Russell, admitted that before getting young Morley into his clutches he was in receipt of three or four hundred pounds a year, a much larger sum than many a minister in England receives. When he got hold of Morley he admitted he lived at the rate of \$20,000 a year, a nice little expenditure for a man who professed not to care anything for this wicked world! It would be interesting to know how much some of the "Brethren" who used to travel

through this country disturbing churches got for their work. Young Morley told his sister soon after he joined the "Brethren" that he had no respect for a religious society that published an annual balance sheet. It is not hard to tell where he learned that doctrine. Most honest men think an annual balance sheet a very useful thing.

OBITUARY.

THE LATE REV. ROBERT MONTEITH.

On Monday, 23rd Jan., the Rev. Robert Monteith, who for twenty-five years was clerk of the Toronto Presbytery, died in Toronto, at the advanced age of 78 years. Mr. Monteith was a native of Perthshire, Scotland, born on the 15th January, 1815. He studied theology in the United Session, Divinity Hall. Having been licensed as a preacher, he was chosen and ordained as colleague and successor to the Rev. David Inglis, minister of Greenlaw, the county town of Berwickshire, on the 29th April, 1841. Mr. Inglis (who was father of Professor Inglis, of Knox College) died in 1842, and Mr. Monteith continued till 1854 in charge of the church of Greenlaw, which had been one of the congregations of the Antiburgher branch of the Secession Church. He then came to Canada and laboured as a missionary in the Durham Presbytery of the United Presbyterian Church. In 1856 he was inducted to the pastoral charge of the congregation of Prince Albert, the organization of which was the result of his energetic labours. In 1864 he demitted the charge of Prince Albert, and in 1866 became pastor of the congregation of York Mills and Fisherville, which position he occupied till 1872, when he retired from the duties of a stated pastor. He still continued to preach the Gospel in various places as opportunities presented themselves, and as health and strength permitted. During his lengthened ministry he was highly and deservedly esteemed as a diligent and devoted pastor, and as a faithful preacher of the Gospel of Christ. His sermons were prepared with much care, and were characterized by great point and pungency, by freshness and originality; and above all by their full and forcible exhibition of evangelical truth. They were evidently the productions of a highly cultivated, clear-thinking mind, and of a heart devoted to the Master's service.

Soon after his becoming pastor of York Mills and Fisherville, Mr. Monteith was appointed Clerk of the Presbytery of Toronto; and during the twenty-five years he held this office he discharged its duties which in so large a Presbytery were very onerous, with singular accuracy and care. The high esteem in which he was held by his brethren in the Presbytery was exhibited by the cordial manner in which they joined, in 1891, in commemorating the jubilee of his ordination.

For about ten months previous to his death he was almost constantly confined to a sick-bed, but he still continued to take a lively interest in public affairs, and especially in everything relating to the interests of the church. During his long continued illness he was sustained by the promises of the Word, on which it was his privilege to rely with unflinching confidence; and therefore it was that when the end came, the sorrow of the devoted wife and loving family was alleviated by the assurance that he, who was taken from them, was rejoicing in the presence of the Master he had loved and served so long.

ANOTHER AGED MINISTER GONE TO HIS REWARD.

The Montreal Witness contains the following: The Rev. James Watson, D.D., of the Huntingdon Second Presbyterian Church, died yesterday morning from the effects of injuries sustained in a fall from his sleigh a few days ago. Mr. Watson was born in Aberdeen, Dec. 1st, 1824, and came to Canada in 1854, and took charge of the united congregations of Huntingdon and Athelstan. On the separation of the congregations he assumed the pastorate of the Second Presbyterian Church in Huntingdon, which he held until his death.