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Notes of the Week.

THE French Protestant paper, *L'Aurore*, published in Montreal, commenting on Archbishop Taschereau's mandement, condemning the Knights of Labour, says: The Archbishop is within his right. But is he sure of success? It is not by prescriptions of this nature that the people are educated; what in seasons of great social agitations will direct and moderate are the grand principles of the Gospel, recognizing liberty and human brotherhood and at the same time maintaining order. Our economists who appear interested in the working classes will succeed much better by teaching religious truths which alone assure to all human society moral contentment and material prosperity; unfortunately for Romanism, it secures neither the one nor the other.

ANOTHER of the men prominent in Scottish political and ecclesiastical affairs has completed his life work. Mr. Duncan McLaren, whose life began with the century, died suddenly a short time ago. He took an active part in the principal social and religious movements of the time. He fought with firmness and tenacity for civil and religious freedom. He represented Edinburgh in the House of Commons for a number of years. The cause of Temperance found in Mr. McLaren an energetic and intelligent advocate. He was brother in law to Mr. John Bright. "As to ecclesiastical connection," says a contemporary, "Mr. McLaren was a United Presbyterian, and represented some of the most stable elements in the character of the old Scottish Seceder."

DR. CHALMERS, Principal of the English Presbyterian College, has been fifty years in the ministry. Special reference to his lengthened service was made at the late meeting of Synod. They have a custom of holding public breakfasts in connection with the Church Courts in the Old Land. However necessary they may be regarded by some, they are not in general particularly attractive. One morning a breakfast in celebration of Principal Chalmers' jubilee was held in a fashionable London restaurant. Rev. Donald Fraser, D.D., presided. The Moderator, Dr. M'Ewen, of Clapham, presented a congratulatory minute from the Synod. An address was presented from the London Presbytery, and an album from the present students of the College. Dr. Chalmers, in reply referred to many incidents in his career, and to the remarkable growth of the Presbyterian Church.

WHEREVER Scotsmen are to be found they continue to take a keen interest in theological questions. The Scots Church, Melbourne, has for several years been in a state of agitation over the opinions advanced by Mr. Strong. It was supposed that tranquillity would be restored by the election of a new pastor. That very action has resulted in a fresh contention. The call to Rev. George Dods, though signed by 300 members, was stoutly opposed by Dr. Morrison, of the Scots College, who held that a minister of greater ability was required for the position; that as Mr. Dods had identified himself with schismatic courses in the congregation his settlement would tend to harm, instead of peace; and that his teaching is vague, negative and unsatisfactory, ignoring the divinity of the Saviour. The Presbytery, agreeing with Dr. Morrison, have resolved by twenty-two to

ten not to sustain the call, moreover, they are proceeding to consider the serious charges of heresy preferred against Mr. Dods.

IN Australia, as well as in Scotland, the Presbyterian Churches appear to be exercised about inefficient ministers and how to deal with them. At the recent General Assembly in Auckland there was a lively discussion on the subject. The year before the subject came up by overtures, in which the Assembly was petitioned to make provision for cases in which evidently the ends of the ministry are not being accomplished, and where dissatisfaction is scattering the congregations. The matter was remitted to a committee, and its report was the basis of a full ventilation of the entire problem. Some seemed to think the Wesleyan system of a three years' tenure the best specific for curing the evil, others were of opinion that a six years' tenure would be better. But it was pointed out that the adoption of this plan in any form would infringe one of the fundamental principles of Presbyterianism, viz., the right of the people to call the minister. The proposal which found greatest favour was—a faithful performance of Presbyterian visitation and a distinct understanding at ordination that, in the event of the Presbytery at any time becoming dissatisfied, the minister would be liable to removal. Ultimately the subject was referred back to the committee. The question is cropping up in all the Australian Churches, including the Episcopal as well as the Presbyterian and the Congregational.

THE English Presbyterian Church is exercised, just as we are here, how best to carry on Home Mission work. The conditions are not altogether parallel. In our extensive Canadian fields we have to provide the means of grace for sparsely settled outlying districts, and for small and struggling congregations in older settlements. The Presbyterian Church in England has to grapple with the increasing numbers lapsing into indifference and neglect, especially in large cities and towns. At the late meeting in London of the English Presbyterian Synod the question came up for earnest consideration. There was a proposal for the ordination of home missionaries embodied in the following motion. That the Synod express their judgment that the practical exigencies of the Church in reference to Home Mission work will be more satisfactorily met, in harmony with her principles and usages, by the ordination of persons of eminent and approved fitness as occasions may arise. To this Dr. J. Oswald Dykes moved in amendment. That in the opinion of this Synod, the practical exigencies of the Church in reference to Home Mission work can be best met, in harmony with her principles and usages, by the ordination of fit persons to be missionary ministers, who shall work for the extension of the Gospel among our home population in necessitous districts without becoming thereby eligible to a call from any regular charge. After long and earnest debate it was resolved to delay decision till next year.

IN a thoughtful communication by an intelligent layman to the *Hamilton Times* the following passage occurs. Some people do not understand the luxury of giving. Men worth \$5,000 or \$100,000 will give ten to twenty cents each Sunday to help to support their minister, while mechanics who have to support their families by their daily labour will give twenty-five or thirty cents every Sunday for the same purpose. If the former would only read that passage of Scripture carefully and prayerfully, where we are told, "He that soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully," they might be led to see the extent of their duty more clearly, and have their eyes opened to observe the duties which the Lord requires of those He blesses with wealth. Their families are growing up under the preaching of the Gospel by faithful ministers; the value of those ministrations is far beyond price; they have a much greater influence for good on the young than on the old, and when their families grow up teetotalers, religious, moral and industrious, they know

not no parent can know—the vast amount of their indebtedness to those ministers of the Gospel under whose teachings and influence their children have grown up to be honourable and useful citizens and faithful members of Christ's Church. Therefore it is their imperative duty to pay their clergymen well, so as to keep their minds free from being disturbed by financial difficulties, and thus give them that encouragement which they so much need in their arduous labours for the promotion of morality and religion in the minds and hearts of those for whose salvation they are daily and hourly working.

ANOTHER worthy in humble life has passed away. Thomas Edward, the famous Scottish naturalist, died recently. He was born at Gosport in 1814, and brought up by his parents at Aberdeen. From his earliest boyhood he displayed the greatest enthusiasm for the study of natural history. After settling at Banff he gave his days to his trade, and his nights to his favourite pursuit. His nocturnal rambles made him acquainted with much that never falls within the ken of the ordinary observer—he became familiar with the habits of owls, bats, badgers and foxes. Later on, the kindness of a neighbouring minister supplied him some books on natural history, from which he not only gained the special information he sought, but also learned to write good and vigorous English. The result of his ardour was a valuable collection of zoological specimens, stuffed by himself. He contributed well-written articles on natural history to the *Zoologist*, and similar publications; and in 1860 he was elected an associate of the Linnean Society. In 1874 Mr. Samuel Smiles and Mr. Reid, a Scotch artist, found this aged man of science living in great poverty at Banff, maintaining himself as a cooper, whilst, as long as his strength lasted, he devoted all his leisure to his favourite scientific pursuits. A biography of him, published in 1876, drew the attention of the general public to his merits, one gratifying result being that a pension of \$250 a year was granted by the Queen to Mr. Edward. His name appears as a reference or authority on page after page of standard works on Natural History. Mr. Edward was a corresponding member of the Royal Physical Society of Edinburgh.

THE seizure of the fishing schooner *D. J. Adams* near Digby, N. S., will not lead to war between Canada and the United States. Neither nation has at this moment an overwhelmingly powerful navy, so that fierce marine encounters need hardly be looked for during this season's navigation. We don't like to say unkind things of our excellent neighbour; but truth compels the avowal that Brother Jonathan is far too childish for his age and size. In a fit of petulance a renewal of the Reciprocity Treaty of 1854 was refused. The irritations of the war period surely had time to subside before 1885, when a reasonable and mutually-acceptable fishery treaty could have been concluded. Any attempts to reach such a conclusion as common-sense neighbours should in a friendly way try to bring about were steadily rejected. Now because the treaty of 1818 is the only one to which we can resort, we are threatened with all kinds of retaliation. Our contemporary, the *New York Independent*, is more reasonable than some American Senators and other exponents of public opinion. It says: It is only a diplomatic war that is threatened by the seizure by the Canadian authorities of the Gloucester fishing schooner, *D. J. Adams*, for the alleged offence of purchasing bait, which is illegal under the present strained condition of things since the lapse of the treaty. At present Canadian fishermen cannot sell fish in the States, and our fishermen cannot enter Canadian ports except under stress of weather. Whether it is a Christian condition of things for each party to make itself as disagreeable as possible, we need not say. For our part we believe in reciprocity and brotherly kindness inter-Church and inter-State. Of course our Government will do its best to prove that our fisherman was illegally seized; but it looks like a difficult task.