

THE CANADA PRESBYTERIAN,

— PUBLISHED BY THE —

Presbyterian Printing and Publishing Company
AT 5 JORDAN STREET, TORONTO

TERMS: \$2 per annum, in advance.

ADVERTISING TERMS.—Under 3 months, 10 cents per line, per insertion; 3 months, \$1 per line; 6 months, \$1 50 per line; 1 year, \$2 50. No advertisement charged at less than five lines. None other than unobjectionable advertisements taken.



TORONTO, WEDNESDAY, OCTOBER, 17th, 1888.

THE *Andover Review* is of the opinion that "even if the liturgical idea were not the best for the city, it would still remain valuable in the country, where the least possible must be left to the originating powers." Country ministers who have a weakness for the new Theology will please note what the *Review* thinks of their "originating powers." Wonder if the *Review* is as far astray on the alleged second chance as it is on the ability of country ministers to pray without a liturgy.

SENATOR JOHN McDONALD made a fine hit at the meeting of the Board of Regents of Victoria University, held in Toronto last week. A legal gentleman who sits on that Board has played the part of an obstructionist ever since the General Conference decided in favour of Federation. At the meeting of last week he declared that the subscription lists to the new University were not worth more than sixty-six per cent. of their face value, and alluded disparagingly to subscriptions obtained under excitement. Senator McDonald blandly remarked, that having heard so much about subscriptions obtained under excitement, they now hoped to hear something of subscriptions that "no amount of excitement had served to call forth."

In a recent sermon on Church Union, the rector of Grace Church, New York, says:

The evident presence of the Holy Ghost in a religious communion gives that communion right of occupancy in a new country like this which even a failure to produce documentary evidence of title cannot wholly disannul. It is a sort of possession that makes nine points of the law as law is interpreted in heaven's chancery.

We utterly fail to see what the newness of the country has to do with the matter. We should say that "the evident presence of the Holy Ghost in a religious communion," gives that communion a right to exist in any country new or old. The presence of the Spirit is surely a more important matter than the age of the country.

THE *Christian-at-Work* gives the following advice to preachers who preach old sermons:

A Methodist brother, who went to glory some two years ago, once preached in another Church than his own an old sermon written thirty years previous. He wanted to refer to speed, and to show what training could do, he cited the 2:26 record of Lady Suffolk. Then the audience smiled, for they had heard of the fast horses that had trotted way ahead of that for twenty years, and they knew that Brother Brown preached an old sermon. If you preach old sermons look them over very carefully. If you have got Lady Suffolk down as a case of horse speed, substitute Maud S. Or, if you have gone to electricity for your illustration of speed, strike that out and substitute the velocity with which a lie will travel. It will beat electricity and light all hollow.

Might it not be better to strike out all illustrations drawn from the turf. Turf associations are not elevating, and it would not increase a preacher's influence for good to display too accurate a knowledge of the trotting record. The closing part of the advice is correct. For speed there is nothing like a lie.

A YEAR ago when the American Board of Foreign Missions took a firm stand against the New Theology it was predicted that there would be a serious falling off in funds. The New Theology men loudly predicted a deficit and no doubt they, or at least some of them, tried to fulfil their predictions. The Board went on with its work as usual and what are the results? At the annual meeting held the other day in Cleveland the receipts show a net gain of \$75,000 over

the previous year! The gross receipts are the largest ever received in any one year. New Theology men are usually great talkers, but when it comes to putting down the money, commend us to the people who actually do believe something. The man who, like Matthew Arnold, wakes up every morning with the belief that everything is an open question, may talk a good deal during the day, but he cannot be depended on for regular subscriptions. Once more it has been shown that faith and Christian liberality go together. This Board had the nerve to "try the prophets" of evil, and, as is often the case, the prophets were found to have no strength. The orthodox men put down the money, as they always do, when a straight issue is honestly set before them.

DR. GREGG'S tribute, in his admirable opening lecture to the work done by the late Principal Willis in this country, richly deserves repetition:

I think it is not too much to say that to no other man is the Church more indebted, under God, for the sound evangelical doctrine which is maintained by our ministers and prevails among our people even till the present day—for it was no diluted, vacillating or molluscous theology he taught. The doctrines of grace, as found in the Scriptures and exhibited in the Westminster Standards, he clearly unfolded. Ministers who, when students, listened to his lectures, still speak of the clearness, force and power with which he expatiated on the sovereignty of God, on the doctrines of predestination and election, on the covenants of works and of grace, on the vicarious nature and definite purpose of the atonement, and on those other great doctrines which relate to the person, offices and work of Christ and of the third person of the Godhead.

Thousands of Presbyterians in Canada will heartily join Dr. Gregg in all he says in regard to the late Principal. Other men have done good work in other lines, but Dr. Michael Willis should get credit for the fact that the Presbyterianism of Canada is comparatively free from molluscous Theology. Most of the late Principal's old students have a fairly stiff vertebral column themselves, and they have a rather keen eye for the "molluscous" in others.

ANOTHER FOREIGN MISSIONARY
ORDAINED.

It is not so very long since the ordination of a missionary to the heathen would, from its comparative rarity, be regarded as an extraordinary event. It is now happily a frequent occurrence. The extending interest in Foreign Mission work is bringing about important practical results. It is showing that Christianity is still a power that can evoke the enthusiasm and devotion of the noblest and the best. Even in this money-worshipping age a degree of liberality in giving for the support and extension of the Gospel has been reached to which the people of former days were strangers. Comparatively easy access to almost every people under the sun is now possible. The promise and the flower of the Church's hope, the young men and the young women, are coming forward in larger numbers than ever before to dedicate their lives to the service of Jesus Christ in heathen lands.

Last week an interesting ordination service was held in Toronto, when Mr. Donald McGillivray was solemnly set apart to mission work in Honan, China. He is a young man of great promise. While plentifully endowed with the noble enthusiasm that rightly belongs to all who would undertake this work, he is a man of large common sense lacking only in the erratic uncertainties usually found in those whose enthusiasm overlaps their judgment. He had a most successful academic career, carrying off a gold medal from Toronto University, and what is of still greater value, bearing away a solid, substantial and varied scholarship, which will be eminently serviceable to him in the life-work to which he has so unreservedly consecrated himself. His theological course was also marked by faithful and conscientious study, so that his profiting became apparent to all who knew him. He carries with him the respect and esteem and the general well-wishes and fervent prayers of his fellow students and numerous friends. His progress in the far-off land to which he goes will be watched with kindly interest.

Though St. James Square is not the first Presbyterian congregation in Canada that undertakes the direct maintenance of a foreign missionary, it has fallen speedily into line with a movement that is finding much acceptance and commendation in other Churches. Such an undertaking brings the congre-

gation into more direct relations and active sympathy with the people to whom the message of salvation is sent, and is fitted to raise and sustain a higher level of missionary contribution, besides stimulating a healthful and friendly emulation in other congregations. It has also to be noted in connection with Mr. McGillivray's departure for China that he has been willing to enter on his work with a guarantee of only half the usual rate of remuneration given to the foreign missionaries of our Church. This in no degree lessens the Church's obligation to him, and if the workman in any sphere is worthy of his hire, the labourer in the foreign field has surely a claim to something more than a stinted and meagre pittance. There are no extravagant salaries in the foreign mission field, there are no tempting pecuniary prizes to stimulate the avarice of the self-seeking. Those willing to undertake the arduous and responsible work of labouring among the heathen ought to receive a generous and ungrudging support.

The new mission of our Church in Honan opens under most favourable circumstances. As its pioneer workers it has two faithful, accomplished and earnest students whose intimate friendship was cemented by common interest and consecrated by a lofty purpose to devote themselves to work for the advancement of Christ's kingdom in a far distant land. It may be regarded as certain that their hands will be strengthened and their hearts encouraged by additional volunteers at no distant date.

A ROMAN CATHOLIC CRITIC.

REFERENCE has been made more than once to a series of papers appearing from time to time in the *New York Independent* from the pen of a "Catholic Layman." He seems, from the general tone of his writing, though he nowhere expressly says so, to be in full sympathy with the spiritual side of Roman Catholicism, especially in matters relating to devotion. He has not approached the discussion of doctrinal questions, nor offered any criticism on controverted dogma, but it is clear at least that this suggestive writer is not in sympathy with the dogma of Papal infallibility. He does not question its existence in the purely spiritual sphere, but with its unwarrantable assumption, as applying to the matters of every day life, he is in pronounced antagonism. In the latest of his contributions a "Catholic Layman" takes up and examines a complaint frequently made by Roman Catholic journals, that the "laity" do not take any interest in the affairs of their Church. He takes for granted that the complaint is truthfully made, that there is a wide-spread indifference among Roman Catholic people and proceeds to discuss why this state of things exists. This separation between "clergy" and "laity," the writer thinks is the main reason why the Roman Catholic Church in the United States, as well as elsewhere, has lost its hold on the love and devotion of the people. The claim of the Pope to direct all human affairs is the chief cause of this alienation of popular sympathy from the Roman Catholic Church. It is not Protestants alone who charge the Papacy with making this monstrous assumption; says this intelligent and clear-sighted writer: "The holy Father has shown by acts, if not always in words, that he claims a divine authority to rule and direct the temporal as well as the spiritual affairs of the whole world."

This is sufficiently plain and distinct, and there are few who will seek to controvert the statement. There are times and places when such a plain avowal would be exceedingly inconvenient, but an answer is always ready. The Pope is the infallible authority in matters spiritual, he claims without qualification to exercise the like authority in the sphere of morals, as he arrogates the right to declare what is and what is not in the interest of morality, very little or nothing of human concern is exempt from the well-nigh omnipotent assumptions of the head of the Roman Catholic Church. When it suits him and his representatives the declaration is made that the Church does not interfere in politics. What, it may be asked, is that Church, through its ecclesiastics doing all the time, and everywhere? Is it not seeking to control more or less effectively the government of every country where it has a foothold? The Pope does not interfere with politics! Is there an election in Canada, Great Britain, Germany, France or the United States during which the ecclesiastics of the Roman Catholic Church stand altogether aloof and view the prog-