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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 Cochrane, 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, Brantford; Sabbath Observance, by a Layman; Young Ladies Colleges, by J. Knowles, 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.

PRESS OPINIONS.

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.—*Guelph 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 Nyassaland Joint Committee, representing the Edinburgh Presbyteries of the three Presbyterian Churches, has adopted a resolution conveying to Lord Salisbury the thanks of the committee for the prompt and energetic measures taken by the Government to protect the missions in the Shiré and Nyassaland against the encroachments of Portugal.

A LONDON contemporary states that another manifesto, signed by seventeen elders of the Presbyterian Church of England, has just been issued, protesting against the insufficiency of the article on Holy Scripture in the revised "Articles of the Faith," and asking that it should be made Article i. instead of xix. It is now an open secret that the drafting committee have at length yielded to the demand for further revision of the article, and that the changes are likely to be acceptable to the Church at large.

THE committee appointed by the Glasgow Elders' Association to report on a scheme for providing free and open churches in that city and its suburbs, have arrived at the conclusion that under present circumstances it is not immediately practicable. They have drawn up a scheme for providing parochial assistance in parishes too populous for the minister to overtake the work. These assistants, while working under the guidance of the parish minister, would be subject to the direction of the association.

THE New York *Independent* says. The victory of the Gentiles in the Salt Lake City election last week was complete and decisive and magnificent. The Mormon Church may yet hold its sway in the smaller towns, but its power is gone, and its polygamy must come to an end, and its political power and its industrial tyranny cease. As in the case of the Oneida Community, in this State, public sentiment has done the work more than law; and this public sentiment has invaded Zion itself, and has substantially aided the Gentiles in their victory.

THE Rev. William Ross, of Cowcaddens, Glasgow, has been calling the attention of the Gaelic Society in that city to the fact that their Welsh brethren by persistent effort have now secured several valuable concessions regarding their language from the government, and that the Society for utilising the Welsh language has already published two school books for the teaching of Welsh as a specific subject. The inspectors testify that where Welsh is taught the children have improved in English; and Mr. Ross desires to see the example of Wales followed in the Highlands.

DERRY is not a congenial soil for the sowing of ritualism. The excited feeling there has been still further intensified by a sermon in St. Augustine's, in that city, in which the preacher strongly enunciated baptismal regeneration, the real presence and apostolic succession, at the same time scornfully referring to the false doctrine of the thousand and one sects into which Puritanism is divided. No ritualist has ever before ventured to advocate the doctrine of the real presence in the maiden city; and the sermon created a profound sensation, some persons rising and leaving the church in the intensity of their indignation.

A SCOTTISH contemporary states that too much stress is being laid on statistics is the opinion of more than one member of Perth Presbytery. Mr. Ferguson, of Aberdalgie, declares that a minister's work cannot be tabulated; and Mr. Davidson, of Kinfauns, says that his answer to the question, "How often are the members visited?" is "Just as often as occasion might require." Dr. Milroy, of Moneydie, says it would go entirely against his feelings after visiting a sick or dying man to go home and write down each date that he called. Mr. Ferguson exhorted the Presbytery to set its face against the inquisitorial system which seemed to imply that a minister had no conscience or idea of his individual duty.

IN an editorial discussing the official mission of Mr. J. L. Simmons, with his attendants from the British Government to the Vatican, the *British Weekly* says: The harvest Dollinger and Montalembert left untouched is waiting for the sickle. The Catholic laity, the Catholic peoples of Europe, have steadfastly and increasingly refused to accept the Ultramontane creed, and they traverse it in their fundamental laws. They have no other, creed, indeed, and they wait, with empty hands and straining eyes. But while they wait, let us not conspire to frustrate that unspoken hope. Perfect freedom to Ultramontanism is one thing, combination with it, by sending from our crown to its spiritual chief, envoys such as our laws forbade even when he was a temporal prince, is another thing, and one much more indefensible. It will be for Parliament to see how far our Prime Minister has struck a blow in the dark against the hopes of the world.

THE Chicago Presbytery has decided in favour of Confessional Revision. A motion by Dr. Herrick Johnson was adopted. Its tenor is as follows: We would answer that it is the judgment of Presbytery that the extent to which confessional change shall be carried and the particular form it shall take before submission to the Presbyteries for constitutional ratification, may safely be left to such large and representative committee as the General Assembly shall appoint, it being provided that in any proposed change at least the three following points shall be secured: 1. That the full integrity of the system of doctrines as contained in the Confession of Faith shall be kept inviolate. 2. That those forms of statement, especially in the third and tenth chapter, which convey or seem to convey erroneous or unscriptural implication and which are occasions of stumbling, be modified or eliminated. 3. That God's love for the world, and His commission to preach the Gospel to every creature, be given fuller and more definite expression.

THE Pittsburg *United Presbyterian* says. The varied nature of the work to be done should be remembered. Professing Christians often assert that there is nothing for them to do; at least, that there is nothing adapted to their powers. Such an assertion cannot be true. In a field which embraces the heart, the home, the congregation, the neighbourhood, the land, and the world, there must be some corner where everyone can work. Suppose that some Christians have limited abilities, in a work so varied there must be something adapted to each one. He who is not able to preach, is able to speak a kind word to those who need it. He who cannot pray in public can pray in secret. He who cannot teach in the Sabbath school can be a scholar. He

who cannot give a thousand dollars to the church can give a dime, and a dime with the divine blessing is better than a thousand dollars without. He who cannot go as a foreign missionary can let his light shine before men at home. If the Christian has not found some work adapted to his strength, the blame must rest on his own head.

THE *Christian Leader* relates the following: When Rev. John McNeill preached the other day at the City Temple he described Peter as a man "who must do something or burst." The colloquial manner in which Peter's irrepressible activity was described gave such offence to one man that he also must do something or burst; and he stamped out along the aisle amid cries of "Hush." "Don't turn round, friends," said the preacher, "it is only Simon Peter going out to fish." There are stirring moments in most men's lives when enthusiasm, or indignation, forces them into some action simply for relief to their pent-up feelings. Thus Dr. Trestrail still remembers being in the House of Commons when Lord John Russell brought in the Reform Bill. As one clause after another was expounded, some were stunned, others cheered, and Joseph Hume waved his hat as fugleman to the cheers of the Radicals. The excitement spread to the strangers' gallery, and, as those who know Dr. Trestrail can well believe, he was not lagging in expressing his delight. His demonstrations made one of the members "collar" him and bid him be silent. "Silent, man? Impossible! Fifty-six rotten boroughs smashed! I should burst if I didn't speak."

AT an annual tea-meeting held lately in the south of Scotland, a neighbouring minister present as a speaker paid the pastor a high compliment on the service he had rendered, saying that he was distinguished for his debating power, tact and business aptitude, and expressing the hope that he would soon be chosen as the Moderator of Synod. He said that country ministers were too often overlooked, and the highest honours of the Church confined to narrow circles within the cities, to those who elected each other. The brother had the advantage of being neither too old nor too young, and was able for any amount of work. In his own church, the speaker added, it had hitherto been too much the custom to elect men—worthy they undoubtedly were—far advanced in years, and when they were almost incapacitated for labour. His own idea was that a moderator should be elected when in the full use of all his physical powers. It should not be a merely ornamental office whose duties were begun and ended with the church court sederunts. It should be a *sine qua non* that the moderator be set free from his charge for a number of months to visit and stir up the remote and weaker parts of the church often little visited and left to struggle unaided.

THE movement for Presbyterian union in India has reached a satisfactory stage. The basis of union has been agreed on to be submitted to the various Presbyteries concerned, and to the home churches. It is suggested that the doctrinal basis consist of the Apostles' Creed, the Nicene and a modern statement or Declaration of Doctrine, either that of the three Scottish churches or the twenty-four articles of the English Presbyterian Church. In addition to these the committee recommend that the united church should hold in veneration and as useful for edification the Westminster Confession, the Shorter Catechism, and the Heidelberg Catechism. As to organization there is to be a General Assembly, to meet once every two or three years, the principal language being English, but not to the exclusion of the various vernaculars when necessary, and five synods, to meet annually, and deal finally with all matters purely provincial. The synods will be those of Madras, Bombay, Bengal, Hindustan, and the Punjab. In the first synod there will be two Presbyteries—Madras and Ceylon; in the second four Presbyteries—Kolapore, Bombay, Guzerat, and Nagpore; in the third three presbyteries—Calcutta, Khasi Hills, and Santalistan; in the fourth four Presbyteries—Malwa, Rajputana, Allahabad and Darjeeling; and in the fourth four Presbyteries—Saharanpore, Lodiana, Lahore and Sialkote.