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CASES OF DISCIPLINE.

THREE remarkable cases of discipline occupied the attention of the recent General Assembly of the Northern Presbyterian Church. In that of the Rev. Mr. McCune it is not quite clear that the Assembly has accomplished much. He has been allowed to retire from the Presbyterian Church to join with the Congregationalists, after being tried by his presbytery on a number of counts affecting questions of baptism and Church membership. It is rather remarkable that this gentleman repudiates nearly every point of accusation, and so far as we can judge shows effectively that he is very thoroughly Presbyterian on every point of the libel. His is evidently the case of a man who has been carried away by an over zeal for the cause, and has been led to do injudicious things rather than egregiously wrong the Church by heretical teaching or wayward practice. The second case is that of Rev. Mr. Miller, a son of the late Rev. Dr. Miller, of Princeton. He has taught that a man dies at death in the sense of being annihilated, and that he will at length be raised up to take his part with the redeemed in heaven. This position of course involves the annihilation of the wicked, who will not according to this view be subjected to eternal punishment. A more serious matter in this gentleman's belief is the maintenance of the view that Christ shared the sins of men and offered an atonement that covered his own real, not imputed guilt. The Rev. Mr. Miller will have to betake himself to a community in which he can freely ventilate such views. These are in antagonism with the teaching of the Confession of Faith and cannot be tolerated in the Presbyterian Church. The case of the Rev. Mr. Lee touches the question of the admission of women to the sacred office of the ministry. This clergyman allows women to occupy his pulpit during divine service. He has fought the battle of the woman question through Presbytery, Synod and General Assembly, and finds himself now condemned by an overwhelming majority. At the same time the Assembly has specially commended woman's work in the cause of missions, and carefully defines the position of woman in the Church. The decisions of the General Assembly in all three cases are such as to commend them to the common sense of the Church of Christ at large.

THE LAMBETH COUNCIL.

THE Pan-Anglican Council has at length been convened. It has long been on the tapis. It was summoned upwards of a year ago by the present incumbent of the Archbishopric of Canterbury. The prelates have now assembled, some eighty in number. They form a goodly presence. Bishops from America, Africa, Asia, Europe, and from the islands of the seas were doing valiant service in the cathedrals and churches of England last Sabbath. It is interesting to observe that this Council has been called together to consider questions touching the moral and spiritual condition of the Church and the world, rather than those of Church and State and internal organization. Such a Council is evidently much required in these days of sacerdotal pretensions and of heretical teaching. It is a healthy sign of the times to see proud prelates met to consider the spiritual condition of the Church, and we cannot but look for valuable results in consequence. It is a mark of the age in which we live to find these great ecclesiastical councils drawing their members from all quarters of the globe. The great Ecumenical Council of the Church of Rome has its counterpart in the Pan-Presbyterian and in the Pan-Anglican Councils. There is no doubt that such Councils will do good in this line, if in no other—of enabling Christianity to be more self-asserting than ever it was in the past. Perhaps these denominational Councils will be found to subserve the important end of preparing for a Council on a grander scale that shall be fairly representative of all the evangelical churches. Some will say we have this already in the Evangelical Alliance. But the Alliance is as yet sectional in its character. The day may, however, come when it will fairly represent all the churches which now send scattered delegates to its meetings. The movements of the Christian Church are at all events assuming a deeper significance.

LESLIEVILLE PRESBYTERIAN CHURCH.

NEXT Sabbath will witness the opening of this new church. This is the second congregation which has been inaugurated under the auspices of the Toronto Church Extension Association. Leslieville is an important and growing field, and but for the work of the Church Extension Association, it would not now be possessed by the Presbyterian Church in Canada. This is an argument in favor of Presbyterians in this community contributing liberally to the funds of this Association. It shows what timely combination can accomplish. While congratulating the Church upon the important acquisition of the district of Leslieville, we are sorry that comparatively few have responded to the call of this Association to become members by the annual payment of one dollar subscription. With the opening of this new church, we cannot but anticipate that a new impulse will be given to the work of Church extension. There are other important fields in the vicinity to be occupied, but it depends upon whether a sufficient number are willing to become regular contributors on the easy terms of one dollar per annum to the enterprise which the Church Extension Association has so much at heart.

FREE CHURCH SUSTENTATION.

IT is very instructive to learn that the Sustentation Fund of the Free Church of Scotland reaches an aggregate of about fifty thousand dollars in excess of the preceding year. This will enable that Church to declare a larger dividend than the average. This is all the more remarkable when we consider that Scotland in common with other countries has been suffering from commercial depression. It shows also the power of the people's pence. The increase to the Sustentation Fund has not led to any diminution of the contributions of congregations to the benevolent and missionary work of the Church. The Free Church has answered one important end of illustrating what a Christian community can accomplish on the voluntary principle and without State endowments. The fact that, notwithstanding the wonderful increase which has taken place in the contributions of the Church of Scotland to similar purposes, this Church is behind the Free Church, is evidence that the State Church has nothing to fear from disestablishment, or even disendowment. When we remember the theological controversies which are going on within the pale of the Free Church, it is interesting to know that the vital energies of the Church are not being impaired.

WRONG VIEWS OF THE LORD'S SUPPER.

WE have received a communication with the above heading, finding fault with the practice of some of our ministers in the administration of this ordinance; but we have decided not to publish it in full, as our doing so would in all probability only lead to an unprofitable discussion. Subjects of this nature can be treated to much better purpose in the pulpit or at the private conference in the minister's study than in the columns of a newspaper. Then, why mention the matter at all? Our answer to that question is that we think such complaints ought to be made known in order that they may receive due consideration in the proper quarter; and that our aim in this article is to state our correspondent's grievances, indicating as briefly as possible what we think of them. He says there is too much preaching on sacramental occasions. Now we cannot say that this complaint is altogether groundless. In many cases in country congregations two services a day on an average are held for five consecutive days. If this is too much for the hearers is it not also too much for the preachers? Perhaps it would be found beneficial to all concerned to reduce the number of these preaching services or turn some of them into prayer meetings.

Another complaint is that the services, especially on the Communion Sabbath, are too long. This complaint we endorse without the least hesitation; and, in order that it may lose none of its force, we give it in the graphic form in which it came to our hand: "I would draw attention to the great length of the sacramental services in many of our churches. Instead of the sermon being shorter as it ought to be it is usually longer. The time usually varies from three hours and a half to five hours. The hearers are compactly seated on benches, or in pews apparently made for the express purpose of making the occupant