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TORONTO, WEDNESDAY, JANUARY 19, 1887.

SPECIAL NOTICES.

ATTENTION is invited to the following very liberal combination offers: THE CANADA PRESBYTERIAN and *Weekly Globe* for \$2.00; THE CANADA PRESBYTERIAN and the *Rural Canadian* for \$2.00; THE CANADA PRESBYTERIAN and the *Weekly Mail* for \$2.00; THE CANADA PRESBYTERIAN and the *London Advertiser* for \$2.00; and THE PRESBYTERIAN and Dr. Gregg's "History of the Presbyterian Church in Canada," for \$4.00. These combinations will prove most advantageous to our readers; and that such is being generally recognized is evidenced by the large number of new subscriptions and renewals daily received at this office. Might we respectfully request our readers to draw the attention of their friends to these offers?

OUR SABBATH SCHOOL PAPERS for 1887 will be unusually attractive to young people. Already arrangements are perfected for illustrations for the coming year. Why send your money abroad when you can do better at home? Our publications comprise the following: SABBATH SCHOOL PRESBYTERIAN, GOLDEN HOURS, EARLY DAYS. The latter is published twice a month, and is intended for the infant class. Specimen copies free to any address.

LESSON SCHEMES, especially prepared for Presbyterian schools, now ready for mailing, 60 cents per 100 copies.

LET those Canadians who complain about the coldness of our climate read the heartrending accounts that come over the wires daily about evictions in Ireland. Families are turned out in midwinter, and their houses burned behind them to make their return impossible. One such case would convulse Ontario. Yes, our winter is cold at times; but, thanks to a kind Providence, nearly all Canadians have enough to eat, drink and wear, and very few are without a roof over their heads. Gratitude, and not discontent, should be the strongest feeling in our hearts.

REPORTS are being circulated through the press to effect that undoubted evidence has been discovered showing that the unfortunate man, Sproule, recently hanged in British Columbia, was innocent of the crime for which he was convicted and hanged. It is alleged that the relatives of Sproule are taking proceedings against the authorities. True or untrue, such reports are damaging to the country. If true, the execution of the sentence was an outrage, on justice. Even if untrue, such reports do a world of mischief, because they shake the confidence of the people in the administration of criminal law. Somebody always believes them. The more people that believe them, the more difficult will it be in future to convict the guilty. A juror who believes that an innocent man has lately been hanged will naturally be very reluctant to convict a prisoner about whose guilt there can be no reasonable doubt. It is clearly somebody's duty to show, if it can be shown, that these reports about Sproule have no foundation in fact.

THERE is just one point at issue in the Andover case, argument in which closed the other week. The sole question before the judges is—Is the theology at present taught the theology of the founders of the institution? The orthodoxy of the teaching is a purely incidental question so far as the present trial is concerned. No one denies that if the present professors think they have new light they ought to communi-

cate that light to their students. The thing denied is that they should teach such theories in an institution founded for another purpose. If Prof. McLaren should turn Arminian—a contingency almost beyond the reach of imagination—he would have a perfect right to teach or preach Arminianism, but he would have no right to do so in Knox College. That college was founded and endowed for the teaching of Calvinism. The issue is exactly the same at Andover. The only question to be solved is whether the New Theology is the theology Andover was founded and endowed to teach. The Christian public await the decision with considerable interest.

A CURIOUS ecclesiastical case was recently tried in one of the Montreal courts. A pewholder in the Notre Dame Cathedral became offended because one of the officials did not place the collection plate before him on a certain Sabbath. The omission was repeated the following Sabbath. The pewholder then became convinced that the omission was an intentional insult, and brought the officer before the civil court. The defence set up was that the pewholder never put anything on the plate, and consequently there was no use in passing the plate to him. A verdict of \$20 was given to mollify the feelings of the man who never put anything on the plate. Though there is quite enough of litigation in this country, we should not be deeply grieved to hear of several thousand such suits. If all the pewholders who never put anything on the plate felt hurt because the plate was not put before them, the omission might lead them to give an occasional contribution. It would be a great thing if a few thousand people had their feelings moved in this way. A nice legal question, however, might arise here. If a pewholder has a legal remedy for feelings ruffled by not passing the plate, has the official no remedy for his ruffled feelings when he passes the plate along a whole pew, and gets nothing? The rule should work both ways.

IN looking over reports of tea meetings in our exchanges we frequently see it stated the speeches were far above the ordinary soiree speech. It is sometimes added that they were entertaining, but at the same time solid and instructive. This is as it ought to be. If the people will hold tea meetings, and make speeches a part of the programme, then, it seems to us, the right way is to make the meeting as profitable as possible. There is no reason in the world why good may not be done at a tea meeting as well as at any other meeting. The platform is broader than the pulpit, and a speaker who earnestly desires to benefit his fellow-men, and advance the interests of his Church can use means for doing so at a social meeting that he could not use at a more serious gathering. The problem is to discuss important questions, and send home important lessons without being too heavy. Any speaker of ordinary ability can solve this problem by a little labour in the way of preparation. If his conscience does not allow him to spend a little time and labour in arranging a few good thoughts on some useful topic in a pleasing way, his conscience should require him to remain at home. The business of standing up, and saying something "just to put in the time" has injured many a minister's usefulness. Next morning he probably felt half ashamed of some of the things he said "just to put in the time." If the thing is worth doing at all, it is worth doing well.

THE sudden, we might almost say tragic death of Lord Iddesleigh teaches us once more that death is no respecter of persons. The veteran statesman, who for so many years stood so near the throne, was summoned in a moment before a higher sovereign than the one he served on earth. There can be no reasonable doubt that recent cabinet changes had something to do with Lord Iddesleigh's death. He resigned, it is said, on the understanding that a coalition was to be formed with the anti-Home Rule Liberals, and when the attempt failed, understood that he was still to retain his old position. Another kind of reconstruction took place, a less prominent position in the cabinet was assigned to him, and he sank in making the change. There is another important lesson here. People in humbler life should learn that wealth and honour do not exempt from worry. Men like Lord Iddesleigh have their cares and annoyances as well as men in humbler spheres. We are all too prone to

think that care and trial come from want of power and want of money. It is a great mistake. The poor and the obscure do often suffer from ills connected with poverty and obscurity, but they do not suffer alone. Greatness has its cares as well as littleness. After all, the worry that keeps the poor man awake at nights is not essentially different from the worry that at least helped to crush Lord Iddesleigh in the house of the Prime Minister of England. The only relief for rich or poor is by faith to cast our cares upon Him who has promised to care for us.

THE ANDOVER THEOLOGY.

FOR some time the New Theology has been on the defensive. Recent events have shown that the speculative beliefs of the Andover professors were beginning to have important practical bearings. In connection with the missionary cause it was argued that if opinions respecting probation after death, held by the new school, were correct, then the urgent need of sending the Gospel to the heathen did not exist. The paralyzing effect of the theory on missionary effort was speedily perceived, and led to active measures calculated to restrain the injurious consequences of what many believe is mere purposeless speculation regarding subjects on which, apart from Scripture, no definite light can be thrown.

The action of the American Board of Missions led the trustees of Andover Seminary to inquire whether the teaching of the New Theology by its professors was not a violation of the creed adopted by the founders and benefactors of the institution. It is contended that in the distinctive opinions of the Andover theologians there is a departure from the creed on the vital subjects of the inspiration of Scripture, the nature of the Atonement, and the question of probation. The trial has been concluded, but a decision may not be reached for some time. The professors were not charged with heretical teaching. The contention of the prosecution was that, in departing from the creed intended to be taught by those who founded and endowed Andover, the professors had violated the trust reposed in them. The defendants maintained that the question involved in the trial necessarily implied inquiry into the soundness or heterodoxy of Andover teaching.

As was to be expected, the pleadings on both sides were conducted with singular ability. Professor Smyth, one of the most prominent exponents of the Andover school of theology, led in the defence of himself and his colleagues. The other speakers on that side were Professors Tucker, Harris, Hincks and Churchill. The main line of their skilful arguments was necessarily apologetic. On the other side the speaking was in no degree behind that of the professors. The opening speech for the complainants was made by one of the Board of Trustees, the Rev. Dr. Willman, a retired pastor. It was a carefully prepared and closely reasoned argument in support of the contention that in teaching the New Theology the professors had contravened the design and intention of the original founders of the seminary. In his speech Dr. Willman also subjected the distinctive features of the New Theology to a searching examination. Another speaker on the doctrinal aspect of the case was the Rev. O. T. Lanphear, who dealt with the teaching of the new theologians on the doctrine of the Trinity and the nature of faith. The last speaker for the complainants was Dr. Dexter, who showed that from the doctrines generally held in the Congregational and other Churches in New England, as these were reflected in the preaching of the time, it could not be doubted what were the intentions of the men who founded Andover, regarding the truths that ought to form the basis of its teaching.

Whether the New Theology, as represented by the Andover Faculty, shall be approved or condemned by the body to whom it has been referred cannot be anticipated. The trial however gives emphasis to the conviction that while speculative theology may be very attractive to some, indulgence therein is far from being profitable or harmless. The present professors of Andover may be very cautious men, anxious as they no doubt are to guard their system from consequences to which it is certain to lead, and of which they disapprove. Enthusiastic youths, fascinated by the proffered originality and independence of thought, will certainly not be so guarded. If the speculations of the Andover men with a rationalistic