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WE want all our old friends to help extend the circulation of *THE PRESBYTERIAN*. Premium Lists have been forwarded to all who aided in past years; but should any miss reaching their destination, a postal card intimating the fact will get an immediate reply. Now is the time to commence the work. New subscribers are entitled to balance of the year, free.

NOTES OF THE WEEK.

PICTOU County, N.S., has adopted the Scott Act, and is now under temperance law.

THE theatres of New York receive annually seven millions of dollars, while less than three millions are expended in supporting the churches of the same city.

IT is said that a Bill is prepared, and only awaits printing, for the disestablishment and disendowment of the Church of England, and that it is to be proceeded with at the earliest opportunity.

A SCHOOL for evangelists has just been opened in Paris. It will be open to all Christians of evangelical principles who may wish to devote themselves to pioneer work in France, either as evangelists, colporteurs, Scripture readers, or Sabbath-school teachers.

GRAVE fears are entertained for the safety of the Arctic explorers who sailed from New York in the *Jeannette*. The United States war vessel, the *Alliance*, which was sent in search of the missing explorers, has called at Halifax, Nova Scotia, with the information that it has discovered no traces of the adventurous travellers.

IT is believed that there are over 200,000 French Canadians, mostly Roman Catholics, in New England and New York, and it is proposed by the Rev. T. G. A. Coté, pastor of the French Church in Lowell, that a fund of at least \$20,000 be raised for missions among these people, and many Protestant pastors cordially approve the scheme.

THE Rev. W. Robertson Smith, who, by a decision of the last General Assembly of the Free Church, was removed from his chair in the Aberdeen College of the Church, has, along with eight other gentlemen, been "suggested by various members of the kirk session" for election to the eldership of the Free High Church, Edinburgh, of which, as is well known, Dr. Walter C. Smith is minister.

FOLLOWING on the refusal of the Duke of Hamilton to grant a site for a United Presbyterian church in the island of Arran, Scotland, comes the news that the Marquis of Bute, a convert to Romanism, is trying to turn over a Presbyterian chapel on his estates to the Roman Catholics for a school. These tyrannical landowners seem to feel pretty well assured that they are on the safe side of the Irish Sea.

FEARS are entertained at St. Petersburg that with the return of the coldness and darkness of winter the Nihilists will resume their reign of terror and their work of outrage. Already revolutionary proclamations are being mysteriously distributed throughout the town; copies find their way into the barracks; and it is said, too, that the Emperor has lately received many missives of a threatening character both at Peterhof and Gatchinka.

IT is reported that a great awakening has occurred in several Spanish villages near Villafranca. In one the entire population, consisting of about 100 families, has become Protestant; in another, where the Romish Church had especially decorated the churches that it might be attractive, the attendants were only one old man, two old women, and five boys. The Government school, having no pupils, was closed, while that of the Free Church of Scotland had sixty-five scholars.

A PLEA has been filed to the injunction granted to the Rev. Wm. Wilson, of Como, in the Temporalities question. The plea sets forth that the Doble suit, now before the Privy Council in England, involves the same question, and that the present case cannot be tried until that is disposed of; and, in the second place, that the complainant has acquiesced in the status of the Board and of the chairman, inasmuch as he has accepted his apportionment from the Fund annually without protest.

MR. GOLDWIN SMITH, who was present at the Mansion House meeting in London, has written a letter to a member of the committee of the Anti-Opium Society, in which he says:—There is a crisis not only in the opium trade, but in the history of China. This, in fact, it was which brought me, as a Canadian, to your meeting. The Chinese are in the streets of Canadian cities; they are in the streets of all the cities of the New World. They will come in increasing numbers, for their labour is indispensable, and nothing can keep them out. And wherever they go, they will carry with them this hideous and very contagious vice, of which the guilt and the shame will rest partly upon England.

THE prospects of peace on the continent of Europe never were more hopeful than at present. The Emperors of Germany, Austria, and Russia recently had a friendly conference; now the King of Italy is on a visit to his brother of Austria. The visit is of a nature which would indicate that past jealousies are forgotten and future antagonism guarded against. Then it is said that Bismarck, who has received rather a rebuff in the German elections, does not look unfavourably on the accession of M. Gambetta to office, the impression being that he and Gambetta have met, and he has received an assurance that the latter's accession to power would not mean what at one time it would have meant—war.

AN important meeting, convened by the Society for the Suppression of the Opium Traffic, was held recently at the Mansion House, London, England, the Lord Mayor presiding. The first resolution, which was to the effect "That in the opinion of this meeting the opium trade, as now carried on between India and China, is opposed alike to Christian and international morality, and to the commercial interests of this country," was moved by the Archbishop of Canterbury, and seconded by the Earl of Shaftesbury. Addresses were also delivered by the Rev. E. E. Jenkins, Cardinal Manning, Mr. G. Palmer, M.P., Mr. Donald Matheson, the Bishop of Bedford, and Mr. Albright, and a deputation consisting of the Lord Mayor and the Earl of Shaftesbury was appointed to confer with the Prime Minister on the subject.

THE following programme for the Week of Prayer has been issued by the Executive Committee of the Evangelical Alliance: "Sunday, January 1st.—Subject for discourse: 'Renewed Consecration.' Monday, January 2nd.—Thanksgiving for the blessings, temporal and spiritual, of the past year and prayer for their continuance. Tuesday, January 3rd.—Humiliation and confession on account of individual, social, and national sins. Wednesday, January 4th.—Prayer for the blessing of God on His Church and His Word. Thursday, January 5th.—Prayer for the young and all agencies for Christian training. Friday, January 6th.—Prayer for the universal prevalence of peace and righteousness. Saturday, January 7th.—Prayer for Christian missions, the outpouring of the Holy Spirit, and the conversion of the world."

THE recently organized "Toronto Coffee House Association" held its first annual meeting on the 15th inst. The chair was occupied by Lieut.-Colonel Gzowski, who stated in his opening remarks that he believed the coffee house movement would have the effect of lessening the terrible vice of intemperance. In Liverpool, England, a similar movement had originated six years ago, and at the date of the last

report there were forty coffee houses in that town. After portions of the charter had been read and the Treasurer's report adopted, the following directors were elected: Lieut.-Col. Gzowski, B. Homer Dixon, J. A. Paterson, Rev. D. J. Macdonnell, Wm. B. McMurrich, D. McLean, J. K. Macdonald, Rev. P. McF. McLeod, Hon. G. W. Allan, Geo. M. Rose, John Harvie, C. S. Gzowski, Jr., A. H. Campbell, Wm. Alexander, J. T. Small, Wm. Storm.

THE "Christian at Work" reminds its readers that this is the season for starting up the wheels of the Church: "It should be push, push, push in every direction. The Sunday school needs pushing, the mission work of the Church, all its spiritual and social activities. Be sure also and add another p—prayer. Push and prayer will work wonders. It would seem as if some souls were afraid of either. They tremble at the exercise of a little energy as if it would bring down the whole ecclesiastical establishment upon their heads in confusion, and set the chimney-bricks to whizzing in every direction. On the other hand, if they should enthusiastically pray and believe in an answer to their prayers, what an unsafe, mystical region they might be swept up into! Tempests and balloons, that is what they are thinking of. But soberly, can we appreciate what might happen if some souls went to work vigorously, heartily, their sleeves rolled up? And then, what if they fell to praying, actually believing that their prayers would be heard? Some things would start—not the chimney-tops, but a great mass of the rubbish of sin now hindering the progress of the Master's kingdom. Try it this year; let it have a faithful trial; *push and pray*."

THE following are a few sentences from the inaugural address recently delivered in Belleville by the Rev. D. Mitchell, President of the Ministerial Association of that city: "The very name Ministerial Association suggests its nature. It is founded upon the principle of a number of men having similar interests and a common work, combining for definite purposes. But it may be asked, have we, ministers of a variety of denominations, such a community of interest and work as I have just hinted at? Are we not separated by creed and confession, by principle and polity, by our traditions and practices, and therefore have little in common amongst us? To answer satisfactorily these and similar questions, we must eliminate the essential points of difference to see whether there is anything left. When we thus take away all that peculiarly distinguishes Methodism and Episcopalianism, the Baptist, the Presbyterian and the Independent Churches, is there nothing upon which we may lay our hands? There is Jesus Christ, the one Mediator between God and man; there is faith in Him as the Saviour of mankind; there is the service of our common Lord, implying submissive obedience to His will, and earnest and prayerful exertions to extend His kingdom. There are fundamental principles represented in the views we hold in common concerning human depravity, man's need of divine help, and the prospect of eternal life. We all accept the Scriptures as the Word of God, we believe according to some one theory or another in the holy Catholic Church, and it is our conviction that the Head of the Church provided for the establishment and continuance of the Christian ministry. . . . We represent separate interests, it is true. We attend to those according to the constitution and laws of our denomination. We have a work going on independently of all other branches of the Church. But the moment we touch the purely spiritual, the truth of God, the conversion of souls, the extension of the Redeemer's kingdom, we then stand upon the lofty platform of citizenship in the heavenly inheritance. The Living Water has not the smell and taste of earth. The Bread of Life has not the flavour of any particular soil. In this region of thought and experience we have everything in common. It is here we meet as brethren to study essential principles, to follow out higher truths, to consider the best way and means of reaching the positive objects of the Christian ministry."