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C. BLACKETT ROBINSON,

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NOTES OF THE WEEK.

It is quite significant that while the English Church Union—the members of the Church of England who are looking Romeward—are speaking honeyed words to the banished French Jesuits, Cardinal Manning, who knows better what they are, does not wish to welcome them across the Channel.

MRS. STONE, of Malden, Massachusetts, has given \$70,000 to Bowdoin College; \$10,000 to a classical school in Maine; \$10,000 to an Academy; \$35,000 to Dartmouth College; \$150,000 to Andover; \$50,000 to Amherst College; \$100,000 to Wellesley College; \$25,000 to Harpoot College, Turkey; \$25,000 to the Y.M.C.A., Boston; \$30,000 to Hamilton College; \$50,000 to Chicago Theological Seminary; \$150,000 for certain southern institutions; \$50,000 for Oberlin College; \$50,000 for Drury College; \$22,500 for Iowa College; \$10,000 for Northfield, Minnesota, College. All this is bewildering; but Mr. Stone has also given \$100,000 to aid struggling churches and students, to save mortgaged homes, etc.; also about \$600,000 to relatives.

OUR Halifax brother, in urging friends to give the "Presbyterian Witness" a wider circulation, very properly says: "We ask Presbyterian heads of families to consider the loss they inflict upon their children when they withhold from them the papers which contain the news of their own Church and advocate its principles. It is surely more important—infinity more important—that they should know about the progress of the kingdom of Christ in the world than that they should be fed upon 'horrible tragedies,' 'appalling crimes,' 'thrilling stories,' or partizan criminations and recriminations." All of which is very respectfully submitted to the thoughtful consideration of our readers in the west, where such words are just as much needed as "down by the sea."

THE Bishop of Gibraltar has issued a pastoral letter to the clergy and laity of his jurisdiction, in which he asks for help toward the building at Rome of an edifice worthy of the English Church and people, on the ground that the work is of national interest. The building outside the Porta del Popolo, in which the services of the Church have been held for many years, is to be torn down for the enlargement of the street on which it stands, and unless a new church be built, the congregation will be left without a place of worship. The Bishop wishes to have at Rome a representative church, which shall shew by its architectural features, as well as by the character of its services, what is the true nature of Episcopal worship when it is displayed in its best and brightest colours. He says, however, he would not have it erected with any idea of making converts.

IN perpetuation of an ancient custom, the rector of the church of St. Katherine Cree, London, recently preached what is termed the "Lion Sermon." The rector, Dr. Whittemore, in the course of his remarks, alluded to the fact that about 250 years ago, upon that very day, Sir John Gayer, a citizen of London, who afterward became Lord Mayor, was in the deserts of Arabia, and by some means became detached from the caravan, and while alone and unarmed, he was alarmed at seeing a lion approaching him. Scarcely knowing what to do, he fell upon his knees, and asked the Lord to deliver him from his perilous position. The lion looked at him savagely, but, upon seeing him

in this position, after a few moments walked away in an opposite direction. The merchant on rising from his knees made a solemn vow that upon his safe return home he would commemorate this providential deliverance by some benevolent act. Upon reaching England he accordingly left a sum of money to provide for this sermon every year, in addition to a bequest to the parish church of his native town, Plymouth.

THE following letter from Sir Garnet Wolseley, recently written to a clergyman, appears in the "Church of England Temperance Chronicle": "I can state generally, that my experience has proved to me that the less liquor there is consumed in an army, the more efficient is its condition. I have never seen men do harder work than that done by the three battalions I took with me on the Red River Expedition in 1870, and I never saw men make lighter of hardships, more cheerful, more healthy, or better behaved, than they were. With the troops under my command recently in South Africa, we had very little spirits. Of my own personal escort the majority were total abstainers, and they were models of what soldiers on service should be. I find that if you give men plenty of tea and sugar, they don't miss their grog after a time; having no grog with you in a campaign eases your transport very, very considerably, and removes a temptation to steal, which its presence with an army always creates. There is no one that wishes well to the temperance cause more sincerely than I do."

THE Evangelical Alliance, as representing Protestant Christendom throughout the world, have for years suggested a programme for the week of prayer, so that, as far as possible, all praying people might unite on the same day in the same petitions. The branch alliance of the United States adopt, with slight modifications, its programme, and suggest the following themes and order for the approaching week of prayer, January 2-9, v.z.: Sunday, January 2.—Theme: Christ the only hope of a lost world. Monday, 3.—Thanksgiving for the blessings, temporal and spiritual, of the past year, and prayer for their continuance. Tuesday, 4.—Humiliation and confession on account of individual, social, and national sins. Wednesday, 5.—Prayer for the Church of Christ, its unity and purity, its ministry, and for revivals of religion. Thursday, 6.—Christian education: Prayer for the family, Sunday schools, and all educational institutions, for Young Men's Christian Associations, and for the Press. Friday, 7.—Prayer for the prevalence of justice, humanity, and peace among all nations; for the suppression of intemperance and Sabbath desecration. Saturday, 8.—Prayer for Christian missions and the conversion of the world to Christ. Sunday, 9.—Theme: On the Ministration of the Holy Spirit.

THE Glasgow Presbytery of the Free Church, at its regular meeting on Wednesday and Thursday, the 1st and 2nd inst., had a somewhat lengthened discussion on the Robertson Smith case. This arose from the motion of Rev. Wm. Leitch to transmit to the General Assembly an overture praying that body to express its disapprobation of what had been done by the Commission in the Robertson Smith case, and to take such steps as might counteract the evil effects of such action. The discussion was very keen, and the language used on both sides very vigorous, not to say even vehement. Professor Bruce said that the action of the Commission had been "marked by indecency," had been "tumultuous," "violent," and "impulsive," and was "an outrage on judicial proceedings." He said further that it had been so "coloured by unconstitutionalism and injustice" that men began to ask themselves "could they remain in the Church?" Another said that it was a case of "pure injustice," and that if it were not rectified, he for one would not remain in the Free Church, and he knew many resolved on the same course. Another said that the Commission Committee was a "packed jury." Professor Candlish said that "the action of the Commission had created general astonishment and indignation." "He had no hesitation in saying that he agreed with

a good many of Professor Smith's opinions." "He agreed, in particular, in thinking that many of the laws in Deuteronomy could not have been given at the time that Israel was in the wilderness," and so on. All the professors were on Professor Smith's side and anxious for the transmission of the overture. On the other side the language was equally vigorous and unmistakable. It was said that the Commission was fully justified in every step it had taken, that Professor Smith's articles were dishonouring to God, sceptical in their tendencies, and calculated to be destructive in their application. Dr. Adam spoke with a special keenness, and Professor Lindsay, on the other side, with still more. After a discussion of six hours, the Presbytery decided by ninety six to fifty not to transmit the overture, thus endorsing the action of the Commission by about two to one.

It would seem as if quite a number of Ritualistic clergymen would eventually find themselves fellow-prisoners with the Rev. T. P. Dale. At least three others are in durance vile, and others are likely to follow. They try to get up sympathy for themselves and their sufferings, and wish to have it appear that they are martyrs for the truth—sufferers for conscience sake. Their success in this role of suffering conscientiousness is, however, not encouraging, and there is no reason why it should be. They are not forced to become or to continue members or ministers of the Church of England. But so long as they choose to remain in that position it is very naturally expected that they should conform to the rules and regulations of that Church. It is the most painful and most humiliating position any man can assume, especially any minister of the Gospel, to claim that he shall enjoy the honours and influence as well as the temporal emoluments connected with a position in a certain ecclesiastical organization, and at the same time be free to set at naught the conditions on which alone he ever attained that status and secured those advantages. Any ordinarily decent man of the world would be shocked at the very suggestion of his acting after such a fashion in social or public political life. What would be said of any man who found himself at variance with the rules and regulations of a political or social club persisting in remaining a member, and affecting to attitudinize as a martyr when the penalties involved in such inconsistency were inflicted? It is not necessary to say formally either how he would be regarded or treated. He would at any rate meet with scant courtesy, abundant contempt, and no sympathy whatever. Yet this is exactly what many who call themselves models of every Christian excellence are proclaiming their readiness to attempt on the first opportunity, and are protesting that they would be dreadfully ill used if they were not allowed to do so without let or hindrance from any or all either within the Church or without it. There is a simple process of self-judging dishonesty and putting falsehood and fraud among the cardinal virtues. It re-affirms all the Jesuitical sophistry of the notorious "Number Ninety," and brings men again to think of the once celebrated, though now all but forgotten, "non-natural" explanations and twistings of the formerly well known Mr. Ward. Why shouldn't Mr. Dale go to prison when he will neither obey the law of his Church nor leave it? He has the remedy at any moment in his own hand. He has but to walk out of the house of bondage, and no man could touch him—none would wish to do so. Martyrs indeed! They will go to prison and suffer for contumacy, but will not go forth enfranchised and at liberty, for fear that they would suffer in obscurity or even in poverty without any but their consciences and their God knowing anything about the matter, and caring as little. It is a cheap martyrdom that, and as immoral as it is cheap. Is it said that the law of the Church is not the law of Christ? That may be, but in that case the remedy is both evident and easy. They would never have got into the Church but on the condition of obeying its law, and it looks marvellously like impudence to claim, after they are in, the right of doing and thinking as they please—law or no law.