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TIME EXTENDED TILL FIRST OF FEBRUARY NEXT.

In order to accommodate many who have been unable to complete lists before the 1st of January, we have determined to extend the time for the formation of clubs UNTIL 1ST FEBRUARY NEXT. This will give friends in Manitoba, Quebec, the Maritime Provinces, and remote parts of Ontario, ample time to send in large clubs from their various congregations.

Bear in mind that EVERY subscriber who pays IN FULL FOR 1880 is entitled to the pair of premium engravings. No distinction is made between old and new subscribers. All are alike welcome to the two great historical pictures, but old subscribers must see that they are not in arrears, and that the money remitted us pays up in full to the 31st December, 1880.

Wherever nothing has yet been done in the way of bringing the claims of THE PRESBYTERIAN before the people, we trust an effort will at once be made. The testimony from all quarters is that, in view of the liberal inducements offered, as well as owing to the solid value of the paper, there is no difficulty in canvassing, and the getting up of a good sized club is only a few hours' work. Will our friends, therefore, press the canvass now and enable us to enter on our ninth year of publication with a circulation more than doubled? It can be done if the effort is only made all along the line!

NOTES OF THE WEEK.

THE New York "Evangelist" enters upon its fifty-first year with new type, improved paper, increased editorial strength, and general indications of growing vitality and power, which promise well for its having in the future even a brighter and more useful career than it has had in the past. We have always valued it as among the best of our exchanges.

It is authoritatively stated that the attention of the Governments of Europe has recently been directed towards formulating anti-Socialistic measures. The recent attempt upon the life of the Czar of Russia is to have the effect of quickening the apprehensions of the Powers, and some stringent measures are soon to be adopted in the hope of crushing the evil. But will they succeed? we don't believe it. Mere brute force has little power over social evils of the kind referred to.

WE read that the Bishop of Manchester in a recent sermon said the true way to bring back prosperity to England was for every man to realize that he was a part of England, and that he had to do his individual part in securing it. A true word, and equally true of Church life. Let every member feel that he is a part of the Church, that his efforts and labours are needed to secure its prosperity. This, instead of blaming the pastor and officers, will under God build up a strong, earnest and working Church.

THE Roman Catholic Archbishop of Toronto who has just returned from a visit to the Pope, and who had a public welcome from his people, gave utterance in his address on that occasion to what, considering the source, was a remarkable expression. He said, in effect, that while his prayers had been constant for his children during his absence, he did not pray for them alone, but for those who were "to call them by the name they themselves chose—Protestants." Our Lord said that he had other sheep which were not of this fold, and he believed that many Protestants were sheep of Christ, and he prayed for the time when there might be but one fold under the one Shepherd, Jesus Christ. If we could feel sure that this was guileless and free from Jesuitism, we should hail it as a mighty advance towards liberality and true Catholicism.

THE story going the rounds of the press to the effect that Dan Rice, the great showman, was recently converted at one of the special meetings in St. Louis, and

was about to come out as an evangelist, is without any serious or reliable foundation. He attended one of the meetings, entered the inquiry rooms, and said he was reminded of his mother and his childhood by one of Mr. Sankey's songs. There is no evidence whatever of his conversion, and the effort to spread the story does not come from friends of Christianity. He may yet be converted (why not?); but, to all appearance, this has not yet taken place, and his so-called religious addresses are we are afraid, but the products of some enterprising reporter sorely pressed for an "item" that might tell. To "work up" Dan Rice, was to such a man nearly as good as a first-class murder.

THE "West Virginia Journal of Education" for Dec. 1879, speaks in the following encouraging and hopeful manner of the progress and influence of education in that State.—"Who shall estimate the value of the indirect influences of the public schools! What a wonderful change has come over the face of West Virginia in the last fifteen years! The people are healthier and cleaner looking, they dress with more taste, their manners are easier, more papers are taken, more books are read, more fences are whitewashed, more pictures are on the walls, more musical instruments are owned and used, farms are being improved, roads are becoming smoother, churches are increasing in number and improving in architectural quality, lecture associations are being formed in all the principal towns—in short, the State has taken an immense stride forward. We owe these things to our public schools. Revolutions never go backward."

ANOTHER meeting was held recently under the Presidency of the Archbishop of Canterbury, with a view of meeting the urgent and repeated entreaties for instruction which Christians in Kurdistan (commonly, but, as it appears, improperly, called Nestorians) have addressed to the Church of England. Two gentlemen—one from Cambridge, recommended by the Dean of Peterborough and Professor Wright, and the other from Oxford, recommended by Mr. Christopher and Canon King—and both of them approved of by the two Archbishops, were named to the meeting and accepted. The Society for the Propagation of the Gospel has promised an annual subscription of £250, and the Society for the Promotion of Christian Knowledge has conditionally promised the like amount. A letter had been received by the Archbishop from the Foreign Office stating that no objection existed to this Mission, the head-quarters of which will be at Mosul and Ooroomia, and that every protection will be afforded to the missionaries.

AFTER remarking on the perils of ignorance, a Republican journal points out two enemies to the Republic in France, of which it speaks as follows:—"The first is the 'clerical enemy'; it is powerfully organized, and its influence extends over the whole land. We must fight it to death, by saving our children from its detestable influence, and by not letting it come forth from the threshold of its temples, or allowing it to mix in the business of the State. The second enemy of our institutions is the 'authoritative Socialist element,' which recruits its adherents in our industrial centres, where the workmen have no time for getting knowledge. Only a few read and write at all. These have passed through the clerical schools, where they have been imbued with authoritative theories; and, arrived at manhood, under the pressure of want and misery, they have passed from the religion of Catholicism to that of Socialism. Of yore they assented to the strangest dogmas; now they accept, undiscussed, the most impracticable theories. The 'notion of possibility escapes them.' They believed in the cure's miracles; now they believe in the social ones promised them by their new teachers."

THE St. Louis correspondent of the Chicago "Interior" gives a rather distressing view of the state of religion in that city. We hope things are not so bad as

he represents. Still the tendencies he speaks of and condemns are too common everywhere, and churches and localities in Canada could easily be found that would have very little reason to cast the first stone at the Christians of St. Louis, though we have not heard of any among us who have got the length of church dances "for the accommodation of society people."—"An unusually large number of our churches have resorted, this season, to fairs, concerts and bazaars for the purpose of raising funds for church purposes. This kind of work used to be left to the smaller churches, but now the large and fashionable have lifted it clear out of the reach of the feeble churches, and in so doing have not improved its morality, to say nothing of its prosperity. It is gratifying that none of the Presbyterian churches have resorted to genteel gambling, but it is humiliating to know that any Protestant church has done so. When our church notices in secular papers and our large posters announce that certain costly articles will be raffled for, and that certain evenings will be devoted to dancing, for the accommodation of society people, you don't have far to go to prove that piety is fast becoming an obsolete word. If revival was ever needed, it is needed now in the St. Louis churches. Even our music is degenerated to mere art in the hands of amateurs, and many of our sermons avoid theology from fear of being called old foggy. But still there are pulpits and choirs that are not ashamed to preach and sing the gospel. In our churches also are many members who are live, working Christians." When such plans are thought to be necessary to keep any church afloat, the sooner it goes down the better. In Canada we have not got public church dancing parties, but we have plenty of private ones countenanced and encouraged by church members and office-bearers.

A GOOD deal of discussion is in some quarters being raised out of a case in which a person who subscribed \$300 to the building of a church, and was afterwards either unable or unwilling to pay according to agreement, was sued by the office-bearers of the congregation, and had a decision given against him. Some say that the defaulting subscriber was treated properly; others the reverse. Strictly and legally we cannot see that there is anything to complain of. If a man promise to pay a certain sum, whether for secular or religious purposes, he ought to keep to his engagement, and no honest or honourable man would think of doing otherwise. If any one lend himself to being merely a decoy duck in church matters, and by his liberal subscription seek to make others pay while he himself is excused, we can think of nothing more discreditable, and if such an one finds himself "bit" he certainly deserves very little sympathy. At the same time, contributions to religious objects are so much matters of moral obligation and so much removed out of the plane of mere legal commercial indebtedness, that we should greatly doubt the wisdom and propriety of suing defaulters, either in Division or other secular Courts. The man who has so gone back upon personal honour, to say nothing of religious integrity, as to be ready to falsify his promise and reputation, his verbal or written engagement, is not one with whom the Church ought to have any dealings, except he come as a penitent, or except it see fit to deal with him for spiritual delinquency. Forcing money by legal process for religious purposes, from deliberate promise-breakers, does not work well and can scarcely have the Divine blessing. The man, however, who would want to escape from his obligations on this account is spiritually dead—dead as a hammer,—let his talk and profession be what it may. Of course, if his ability to pay has been in the meantime taken away, that makes all the difference in the world, but we have known cases in which after subscriptions were given with a great flourish of trumpets, the promises were repudiated and the congregations left in the lurch, simply because some personal whim had not been gratified, or the absolute infallibility and omniscience of the individuals subscribing had not been so generally recognized as it was thought they ought to have been.