

THE CANADA PRESBYTERIAN.

ST. COOPERANUM IN ADVANCE.

C. BLACKETT ROBINSON, Proprietor.
OFFICE—NO. 6 JORDAN ST., TORONTO.

CONTENTS.

	PAGE
ADVERTISEMENTS.....	464, 466
NOTES OF THE WEEK.....	467
OUR CONTRIBUTORS.....	
Grace and Good Works.....	468
Roman Catholic Devotion.....	469
Calvinism and Infant Damnation.....	470
PASTOR AND PEOPLE.....	470
EDITORIALS.....	
Grace and Good Works.....	471
Home Mission Fund.....	472
Clerical Holidays.....	473
Church Business.....	474
Books and Magazines.....	475
CHOICE LITERATURE.....	476
MINISTERS AND CHURCHES.....	477
SABBATH SCHOOL TEACHERS.....	478
OUR YOUNG PEOPLE.....	479
ADVERTISEMENTS.....	479, 480



Edited by Rev. Wm. Inglis.

TORONTO, FRIDAY, MAY 28, 1880.

GRACE AND GOOD WORKS.

WE call special attention to the able and timely discourse by Professor McLaren, which will be found in another part of our present issue. There are times when it is peculiarly necessary that the grand, ancient, revealed truth "should keep state" and that formal answers should be given to objections which, however weak in themselves, and however often already replied to, are still made to do service, to the injury of the ignorant and ill-informed and to the confirmation in hurtful misapprehension of those who may fancy that because their favourite hobbies are not answered, they are, therefore, unanswerable. We believe that we are in the midst of such times at present. Calvinism or Augustinianism, or call it what one pleases, it is understood to be what it is—of the very essence of Evangelicalism has often had varied and absurd accusations brought against it. These have, with indefinite frequency been so answered that no room has really been left for anything like an effective reply. But such answers are conveniently ignored and the same charges are accordingly, every now and then, repeated with as great confidence as if they had never previously been heard of and never already successfully exposed. It is accordingly indispensable that they should be again met and again disposed of, and Prof. McLaren does a good work in his vigorous effort in this direction.

HOME MISSION FUND.

WE have not ascertained all the particulars, but this we are glad to be assured of, that more than the \$46,000 needed by the Home Mission Committee in the Western Section of the Church has actually been received by the Treasurer, so that all the demands upon that Fund will be fully met. It remains for the Church to shew that this is not a mere spasmodic effort, but that the same rate of contribution can be maintained and improved upon without in any way interfering with the successful prosecution of the other schemes of the Church. Even the most sanguine scarcely anticipated that the full sum of \$46,000 would be raised; now there is an actual surplus. In other departments the exhibit, we hear, is not so encouraging.

CLERICAL HOLIDAYS AND CHURCH BUSINESS.

EVERYONE engaged in active life needs a holiday—something to break in upon the necessary monotony of ordinary though important work. We don't know any who need this more than hard working, not very well paid ministers. But in order to be a holiday at all, it must be a holiday indeed, with responsibilities for the time being completely laid aside and work thrown to the winds. It can never for a moment, for instance, be imagined that attending a Conference or an Assembly is of the nature of a holiday. Instead of this being the case, if it is set about at all as it ought to be, it is as hard and exhausting work as any one can possibly engage in. Those who are sent to such meetings are sent upon the business of the Church, are selected for that very purpose, and

are not true to themselves or to those who sent them if they do not attend to that business with all diligence. Indeed it is, if possible, now more obligatory on members of Assembly to give honest conscientious attention to that official work at the yearly meeting of the highest judicature of the Church, than it was when all the ministers and representative elders met in Synod, for they are now formally deputed for this purpose, and if they cannot discharge the duty they ought not to come under the obligation. How people can think of bringing their wives to such meetings, unless they have private friends, is more than we can understand. It is no holiday time for the members of Assembly, and if they attend to the work of the Church they cannot have much leisure for doing the agreeable to their better halves. While how these poor unfortunate can enjoy themselves in a strange city and in strange homes, where perhaps they have not one friend, perhaps not even an acquaintance, seems quite incomprehensible. It is always, to be sure, lawful to lead about a wife-sister, but the expediency of such a proceeding is sometimes quite a different story. When it is business let it be business in earnest, when it is holiday making let it be holiday making out and out.

"CLERICAL SCANDALS."

IT is a matter for great thankfulness that in this as well as in a good many other countries, "Clerical Scandals" are rare, and that the few which do occur are treated with an amount of astonishment and severity which far more imply a healthy tone and a high standard of public morality, than anything like Pharisaic censoriousness or unconcealed satisfaction at the discovery that "professors" are sometimes no better than their neighbours, if not in not a few instances a great deal worse. It may sometimes be made a matter for complaint that the standard by which ordinary professors of Christianity are judged is unreasonably high and that office bearers in the Church are still more severely dealt with and still more harshly condemned. But after all it would be a matter for regret if things were in any respect different from what they are, unless by the standard being still further raised and the condemnation meted out to the guilty rendered still more severe and unmistakable. It is well that those who profess to follow Christ should be expected to do more than others, that men should reckon upon their walking by a higher rule and minding better things. It is a tribute of respect paid to the godliness professed, even though it may sometimes involve heavy and unmistakable condemnation of the people professing it. For the same reason, preachers of the Gospel and office bearers in the Church have no reason to complain if conduct which passes in others without condemnation or even remark, brings down upon their heads hostile criticism, bitter reproach, and unsparing condemnation. Why should they think it strange that they are taken at their word? They wish to be in the world as Christ was. Their ambition is to plant their feet wherever they recognize the footprints of the blessed Master. They glory in the avowal that their daily aim and daily prayer is to be the living epistles of Christ, known and read of all men. It is their own standard, their own adopted ideal. Why should they think it strange if onlookers acquiesce in the avowal and apply this chosen gauge to their outward lives? It may be that malignity or envy may sometimes raise the hue and cry; that superior excellence may stir up all that is worst in base and corrupt natures; and that fabrications of facts may be put into requisition in order to darken what is bright, and bespatter with filth what is pure and holy. This not only may take place sometimes, but it often does. Yet, after all allowance which truth could justify has been made for this, the fact remains that the distance between the ideal and the actual Christian life is generally so great that onlookers cannot help taking notice of the fact, and cannot but express their surprise and displeasure at the extent of the discrepancy. The only remedy accordingly lies, not so much in outcry against the accusers, as in more earnest and persevering endeavour to supply what is wanting and to rectify what is wrong. To lower the standard would be to inflict great, perhaps irretrievable, moral injury upon not merely a neighbourhood but a nation. "They speak against me," said a good man on one occasion, "do they? I shall endeavour by God's grace so to live that no one will believe them." Besides, in ordinary cases it will be found that when

such things occur, there is an amount of obliquity of character and eccentricity of conduct so marked and unquestionable as fully to account for the accusations if not actually to excuse some of their harshness. We do not forget that the best of men have had their names sometimes cast out as evil, and have had imputed to them courses of conduct as far as possible from the actual facts. Yet it is true all the same that a man is in this way never eventually put down except by himself, and that in ordinary cases where there is smoke there is more or less of fire. Some people are, apparently, always in trouble. Others find the voice of scandal entirely hushed in their presence, and have scarcely once had malignity fashioning stories to their disadvantage. Is this because the former are so great and useful while the latter are so small and their efforts for good so feeble? We doubt it. The dead flies may be doing all the mischief; the inconsistent conduct raising most of the storm. It would be quite easy to give marked instances of what we allege. The perverse whim, the unguarded word, the foolish and eccentric act, have too often destroyed, are too often destroying, a great amount of good. Men try to shift the burden, and to make others bear the blame. If they would only turn from their foolish ways and repent of their more than foolish words, they would be nearer the right spirit and more certain of speedy deliverance and rest from many of their troubles. Is it complained that it is hard, especially for those "who minister," to get back to their old positions in the estimation and confidence of their fellows, after they have "slipped," even though they have repented and received the forgiveness of Heaven? It is difficult, indeed, but the truly penitent will be the first to recognize the necessity and the usefulness of such difficulty and be the readiest, if necessary, to walk softly and silently, not only for many days, but for all their lives. The severe and high standard by which clergymen and women are judged, we repeat, may sometimes have a seeming harshness about it which some may be ready to denounce as merciless. It is a wholesome severity all the same, and, though sometimes abused, is never so much so as when it is greatly relaxed, or, as it has sometimes been in seasons of great religious and moral declension, set aside altogether and denounced as prudish, Pharisaical and "blue." When the standard of intellectual acquirement necessary to academic distinction is raised and rigidly enforced, men glory in the fact and take credit for the "plucking" which follows. Why should it be thought strange when a similar course is followed in the region of morals, and still more in the case of those who claim to be the servants and spokesmen of the Most High?

GROCERS' LICENSES.

IN our last week's report of the proceedings of the Synod of Toronto and Kingston, we inadvertently left out the last clause of the fifth resolution on Temperance as adopted by that reverend court. The resolution actually passed, reads as follows:

"That the Church should urge the Legislature to enact that all places where intoxicating liquors are sold should be closed on public holidays, and, as far as possible, to withdraw licenses from grocers."

We have italicized the omitted words, the more effectually to draw the attention of our readers to them and to enlist united influence in their support. The whole recommendation, it will be observed, implies a step in advance, and indicates the healthy progress of opinion on the subject in question. Time was, and not so long gone by, when such a proposal, even in a Church court, would have been regarded and denounced as absurd and tyrannical, and when the chances were against its being favourably entertained or adopted by either Presbytery or Synod. It would then have been said that holidays were by way of eminence the very seasons when such places ought to be open if they were allowed at all. The people, it would have been urged, were then abroad intent on holiday-making and general enjoyment. They needed refreshment and rest. What were they to do if the means of securing the one or the other were not available? Holidays with closed taverns, it would have been argued, would not be worthy the name. Better not have them at all, than make them mere delusions and snares. It is different now. Other means of rest and refreshment are provided in ever increasing abundance, and the miserable sight of crowds of holiday-makers returning home intoxicated, with the usual allowance of quarrelling and blows, has