

THE CANADA PRESBYTERIAN.

VOL 14.

TORONTO, WEDNESDAY, OCTOBER 21st, 1885.

No. 45

"In every respect a credit to the Presbyterian Church in Canada."
Barrie Gazette.

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PUBLISHED EVERY WEDNESDAY BY THE
Presbyterian Printing and Publishing Co.

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Notes of the Week.

THE first American Cardinal of the Roman Catholic Church has finished his long and active life. He was held in high respect by his priests and people, and a number outside the pale of the Catholic Church have paid tributes of respect to his personal worth. For days his remains lay in state in New York Cathedral and many thousands of all ranks went to view the lifeless form. No effort was spared to make the funeral ceremonies as imposing as possible. Very sensibly the deceased dignitary left a request that there should be no barbaric profusion of floral offerings in connection with his obsequies.

SANBALLAT and Geshem, says the *Interior*, are everlastingly trying to get our assemblies and our Church to stop work and come down into the valley of Ono and get up some new scheme, to run some special side-issue, to chase some particular fox. THE CANADA PRESBYTERIAN calls for more missions and less politics. The same for us. Here is our great work to be done, and our Church really has no time to fool away, and no time to waste. Let us alone. "Why should the work cease whilst I leave it and come down to you?" There was a farmer who spent all the spring-time chasing squirrels and shooting crows for fear they would dig up his seed-corn and the result was that he did not plant any.

THE Presbytery of New York at its last meeting unanimously adopted a well-digested plan of evangelistic work for the autumn and winter. The Presbytery is divided into six groups, in each of which churches are selected for special work for the month of November. Six other churches will be occupied in December, and six others in January, and so on, until all the churches have taken part in the movement. The pastors will be aided in their special services by four other pastors, and such other ministers as they may invite. Lay workers will also be assigned to each church where the special efforts are made. The design of these services is to reach the masses and bring them to Christ, and at the same time to quicken and revive professing Christians. The Presbytery will meet for several days of prayer in the last week in October before beginning the work.

THE dreadful epidemics that have this summer proved so fatal are at length showing signs of abatement. Cholera in Spain and in Italy and small-pox in Montreal are not claiming so many victims as they did a few weeks ago. The former disease still lingers in the Southern provinces of the Iberian Peninsula, and returns from Palermo show that it continues its ravages in Sicily. Sanitary science and common-sense have had to battle strenuously with ignorance and superstition; but the desolation caused by these terrible scourges has done much to dispel obdurate prejudices. People will pay more attention to cleanliness and to the cultivation of healthy surroundings than formerly, and the stupid aversion to vaccination has received its death-blow. Religious processions carrying images through the Montreal streets, with the approval and countenance of intelligent Church dignitaries are, however, at least suggestive.

UNDER the caption of "A False Move in Canada," the *Christian Leader* says: We regret to observe that a sinister attempt is being made to disparage the work

of French Evangelization in Canada conducted by the Presbyterian Church of the Dominion. Some urge that the planting of missions among the settlers in the North-West ought to be preferred. Both duties should be attended to. It would be an evil day for the Canadian Presbyterians were they to give up their efforts to carry the Gospel into every French Canadian home at present under the domination of priestcraft. Self preservation, to speak of no higher motive, ought to impel the Protestant Churches of Canada to still more earnest endeavour in the work of rescuing the victims of Rome from spiritual bondage. We suspect that politicians, ruled by low motives of expediency, are at the bottom of the attempt to stop the work.

THE troubled state of affairs in the Balkan Provinces still continues, and many in a position to form an opinion are apprehensive that war is near. Excitement in Bulgaria, Servia and Greece continues unabated. The massing of armed men and munitions of war goes on uninterruptedly. The Sultan is concentrating his hordes at strategic points, waiting and ready for what may occur. All effort and hope for a pacific settlement of the existing difficulty have not yet been abandoned and it is possible that for the present the war cloud may be again dispelled. The Great Powers are interestedly watching the progress of events and, if report is to be relied on, Russia is in a quiet way giving the Roumelians and Bulgarians all the aid she can. For the present, Great Britain is not immediately interested in the direction events are taking, though she is closely observant of what is transpiring.

THE annual meeting of the Provincial Woman's Christian Temperance Union was held in London last week. Delegates from every part of the Province and also from Quebec were in attendance. The general and local reports were particularly interesting and encouraging. Much earnest and persevering work has been done in the past by this devoted agency. Its influence for good is steadily extending and the excellent results following its labours show that the women engaged in this moral crusade are not labouring in vain. Special attention is wisely directed to the duty of training the young both at home and in school in the principles and practice of Temperance. On Tuesday evening an enthusiastic public meeting was held at which the Rev. J. A. Murray, of St. Andrew's Church, London, and Dr. Ryckman, on behalf of the local Ministerial Association, extended a cordial welcome to the delegates and made rousing speeches in favour of the cause in whose interests they were convened.

THE Toronto Y. M. C. A. held its annual meeting last week. From the reports presented it appears that this most important Christian agency is steadily and perseveringly doing a good work. It embraces many departments of usefulness. Young men in boarding-houses are looked after with considerable care, as will be seen from the fact that to such houses during the year no fewer than 13,608 visits were made and in addition 4,041 visits to hotels are returned. Police-stations, fire-halls, railway-stations, etc., were also visited with commendable regularity. The frequent and regular religious meetings and Bible classes, besides special evangelistic efforts, bear testimony that much earnest work has been done during the year to benefit a large and important class of the community. Nor are the good workers connected with this institution forgetful of the claims of the strangers within our gates. The Chinaman and the Italian are cared for and special classes are maintained for their benefit and are largely taken advantage of by the foreign element for which they are designed. It is intended to dispose of the present building and erect a new one. The membership of the Y. M. C. A. ought to be much larger than it is.

THE following is an extract from a remarkable manifesto which has been issued by the Church men's Disestablishment League. "We, who represent the rank and file of the clergy, can now no longer

keep silence, and if the issue is to be Church defence and no reform, or Disestablishment and reform, we must in our turn, as really representing and in touch with the people, call upon the electors as Churchmen only to vote for Disestablishment candidates. For in demanding Disestablishment we are asking the arbiters of the next election to abolish the traffic in livings, with its hideous train of clerical agents, family jobs, and disreputable purchasers, and with purchase in the Church to sweep away donatives and sinecures and other abuses. We would also remind the electors that the time has fully come to disestablish and disendow the private patrons (lay and, still more, clerical) and to give popular representation and extended self-government to the Church, with freedom from Parliamentary interference. Moreover, a disestablished Church could no longer be content with the present episcopal ideal of an aristocratic potentate, with a palace, a princely income, and a London season. Nor will it allow the continuance of the present disproportion of work and pay in the administration of ecclesiastical revenues, nor the alienation of the revenues of cathedral establishments and of city churches and charities from the great centres of population. We have, therefore, no hope of reform of the Church by the Church (for it is in the hands of those who would be dispossessed by reform), and we are, in view of the elections, resolved to appeal to the people to save and defend the true Church of England and its work from its self-instituted and so-called friends and defenders.

AFTER the outburst of enthusiastic admiration with which Professor Drummond's "Natural Law in the Spiritual World" was at first received, the critics are now settling down to a calm investigation of the positions assumed by the young and brilliant scientist. Professor Watts, of Belfast, has been lecturing on the remarkable volume. The following is a specimen of the way in which the Belfast professor deals with the theories of his Scotch confrere: It is only by overlooking the indissoluble relation of law to the nature of the substance with which it deals that one can hold that while the two ends of a substance are diverse the laws of their activities are identical. So long as the qualities or attributes of any substance, whether natural or spiritual, determine the law of its activities, so long must genuine science reject the doctrine that diverse substances can be governed by one and the same law. This one scientific principle is fatal to the entire theory of this book as it is subversive of the so-called "scientific principle of continuity" on which it rests. On no principle known to science, or conceivable even by "the scientific imagination," can there be evolved out of the same substance the essentially diverse phenomena of matter and spirit; and on no principle known to philosophy, or admissible by common sense, can there be devised a law which shall give expression to the modes in which these essentially diverse substances act. Losing sight of this essential diversity, our author has placed matter and spirit in the same group, and made proclamation that they are under the same law. But as the two "notions," matter and spirit, with which he was dealing embrace all classes of being in the universe, the "notion" under which he has embraced them can be no other than being conceived as divested of everything save a mere nominalistic existence. A concept which embraces "matter at one end and spirit at the other" admits of no other predicate, and, eschewing all qualities and attributes, rules itself out of the empire of all law, whether natural or spiritual; and a law which is equally applicable to, and predicable of, the modes in which the two ends of this universal concept act, must be as destitute of all the attributes of law as the concept itself is destitute of all the distinctive characteristics of matter or of mind. How it was that such a law, generalized out of all legal existence, managed to transfigure our author's theology is certainly "more than a problem"; and how the introduction of this shadowy unreality into the realm of theology is, as our author claims, to revolutionize that science and recast all creeds, and, as an umpire, decide all controversies, one is at a loss even to imagine.