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JUST OUT: The "Presbyterian Year Book,"

EDITED BY REV. JAMES CAMERON.

This valuable ANNUAL for 1881 is unusually full of excellent and suggestive reading. The paper, by the Editor, on the proceedings of the Presbyterian Council at Philadelphia, occupying forty pages, is worth the price of the book; while the general articles are exceedingly complete and interesting.

The N. Y. "Independent," in noticing the volume for 1879, says: "It is one of the best ecclesiastical Annuals published in the world."

The present issue is better than any previous one; and every office-bearer, at least, should have a copy.

Mailed free on receipt of twenty-five cents.

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NOTES OF THE WEEK.

THE Madrid correspondent of the "Daily News" says: "The Supreme Court here has confirmed two sentences of tribunals in Catalonia—the first, condemning a man to two months' imprisonment who refused to take his hat off on meeting a religious procession in the street; and the second, condemning to two months' imprisonment for preaching and tract distribution."

NOT fewer than three thousand people, mostly men, and a large proportion of these ministers, assembled in St. Andrew's Hall, Glasgow, for the purpose of seeing and hearing the Rev. Joseph Cook, of Boston. No more striking illustration of the popularity in Scotland of the famous lecturer has yet been furnished. His subject was, "The Decline of Rationalism among the Experts."

AN article in the London "Times" demonstrates the fact that there is no necessary relation between the revenue of a college and its educational efficiency. Balliol is one of the poorest of all the colleges at Oxford, yet it educates 214 undergraduates and has nurtured a remarkable number of England's most brilliant men. Magdalen, one of the richest of the Oxford colleges, educates only 115; while Keble, with no corporate revenue whatever, educates 162.

POPE LEO XIII. has a grievance—indeed, he has a number of grievances. But the most grievous of his grievances is that the people of Rome lately "celebrated, with clamorous rejoicing, the anniversary of the occupation of Rome" by the King of Italy, which forced the venerable Father to shut himself within the "narrow circuit" of the walls of the Vatican. It is a monstrous pity; but how can it be helped? The Pope is a "prisoner," as he affirms, and the people love to have it so.

A SABBATH school has been opened at Wittenberg in the church on whose door Luther nailed his ninety-five theses of salvation, and in which both he and Melancthon lie buried. It began with seventy girl scholars and seven female teachers, but has grown to such proportions that it has been found necessary to use another church for a part of the school. The scholars now number over four hundred, of whom three-fourths are girls. Five of the teachers are men, eighteen are women, and the superintendent is a minister.

PROFESSOR ROBERTSON SMITH has acceded to the request of 557 office-bearers and members of the Free Church in Glasgow to deliver a course of lectures in that city in exposition of the present state of Biblical criticism. The lectures are to be twelve in number, to be delivered on successive Mondays, beginning with January 10th. The same course is to be repeated in Edinburgh, where an additional lecture is

to be given before the Edinburgh Philosophical Institution on "The Spirit of Hebrew Poetry." Prof. Smith intends, as he says, to shew that true criticism has its roots in a full conviction of the supreme authority of the Bible as the Word of God and the rule of faith and life, and how it proceeds on methods which are the legitimate expression of this conviction.

SIGNOR PROCHET, President of the Waldensian Mission Board, in a late appeal describes the progress of that mission work, and also notices the change in public opinion relative to Protestantism in Italy. He says: "Only a short time ago no Vaudois could hold property outside the valleys. Well, not only does this absurd law no longer exist, but the municipal council of one of the largest cities in Italy (Milan) did not think it derogatory to negotiate directly with the representative of the Waldensian Church the sale of an old Roman Catholic Church (San Giovanni in Conca), and the population applauded the liberal act, heedless of the lamentations of influential members of the clerical party. In another place the sub-prefect's wife invited the wife of our minister to join her and other ladies of position to welcome the queen. Everywhere the king has granted the most friendly audiences to our pastors and received them with much kindness." Times are indeed changed since Cromwell had to interfere so vigorously and so effectively to protect the poor people from the tender mercies of the House of Savoy.

BISHOP STEERE, of the Universities Mission, Central Africa, writes of a sudden and large accession of ex-slaves at the station in Zanzibar. A slave dhow was captured near the south end of Zanzibar Island, with seventy-nine slaves from the interior on board. Says the Bishop: "The history of their journey will shew how changed the times are, since it was the custom to ship 20,000 slaves from Kilan every year. These people were never in Kilan itself, but were bought in various country plantations near it. They were then brought by land to within about forty miles of Zanzibar, but not by the usual route, having passed farther inland, and so came to Mji Mwema, an insignificant place near Dari-Salaam, where they were shipped in a dhow, which passes very commonly backward and forward with firewood. In taking this dhow Mr. Smith has made the greatest prize that has been taken for years. There were ninety-seven on board in all. Some of them were concerned in the transport and were sent to the fort. Some were so much at home in Zanzibar that they had their free papers given them and went off to their friends. Those who were sent to us were the newcomers from the interior, seventy-nine in all. Among them were eleven girls and twelve boys, two of the last so small that they were given into Miss Mill's charge at the hospital. It is a great strain upon our resources; but who can see these poor creatures wanting in everything and not try to do something for them?" The Bishop also writes that the Rev. W. P. Johnson has left Masari, on a journey to Lake Nyassa, with the purpose of establishing a station at Mataka's Town.

THERE is still a good deal of foolish irrelevant talk about the Rev. T. Pelham Dale being "persecuted for righteousness' sake," and of his being, in this nineteenth century and in "free England," made a martyr for his conscientious convictions. He is no such thing. As the Bishop of Manchester some short time ago correctly put the case, Mr. Dale is imprisoned simply as "a violator of the law." He is a minister of a national Church from which his position, authority and emoluments are all derived. That being so, he must needs submit to its laws and to the authorities by whom these are legally administered. If those laws are a burden to his conscience he can at any moment place himself outside their jurisdiction. But no! He will insist upon both eating his cake and having it. He refuses to acknowledge the authority of his Bishop, and yet insists upon retaining his ecclesiastical position and income. The thing is absurd. No doubt we hear people pleading, in the

interest of what they call "culture" and "breadth" and "progress," that they should still be allowed to retain positions in certain churches after they have greatly parted company with the religious opinions on account of being understood to hold which it exclusively was that they ever secured such positions or enjoyed such emoluments. But the plain instructive sense of common honesty rises up in protest against such pleadings. By all means let every man follow his conscience and be as "broad" in his views as he pleases. But, in the name of decency, let him not seek at the same time to hold on to a position and an income which he never would have secured except on conditions which he now glories in treating with lofty indifference, if not with positive contempt. There is always room enough outside, and if any organization is so "narrow" as to be in danger of going down unless some self-sacrificing persons don't do violence to all the principles of honour and honesty, and "stay in" simply to save that particular Church from ruin, they had better not. Such a cause is not worth the sacrifice. Indeed, the sooner it goes down the better; and if it doesn't, even though such friends save their consciences and leave, it will thus be shewn that it is neither so "narrow" nor so worthless as was supposed. A cause which can only be "saved" by its supporters becoming dishonest had better disappear at once.

THEY have still a good deal to learn in Sweden on the subject of religious liberty, though we acknowledge that logically if there is a church recognized and endowed by law, "dissenters" ought to be "suppressed." The fine and imprisonment plan with schismatics is getting more and more discredited the world over. The Swedish authorities, however, seem to stick to the good old way of "compelling" them to conform. The following is a copy of the sentence passed by the District Church Court of Sköfde upon pastor Carl Victor Palmblad so recently as last September: "Whereas Carl Victor Palmblad, though not being a priest or, according to the ecclesiastical law, authorized to preach publicly, several times—and among these on Sunday forenoon, while public services were held in the church of the town—has stood up and delivered religious discourses at the Baptist Hall in this town; and whereas these discourses have by the Church Council of the town parish been considered as having led to such a separation from the Church and such a contempt for the public services, that the Church Council found reason, through its decision taken on July 27th last, to forbid the defendant hereafter to deliver religious discourses or sermons in the parish of Sköfde; consequently, as the defendant, though he on the 30th of the same month had been notified of the decision, against which he has acknowledged himself not to have complained, but allowed it to take its legal course, has neglected to obey the prohibition of the Church Council against acting as a teacher; and wherefore the Court, on the strength of the royal statute of December 11, 1868, deems it to be demanded by the law to sentence the defendant for this offence to pay to the realm the fine of 100 crowns." By last accounts Mr. Palmblad was expecting the authorities to come and seize his furniture and put it up for sale by auction for the payment of the fine, as of course he was not voluntarily going to pay the imposition laid by the "Church" in that quarter, upon those who are perverse enough to connect themselves with the "denominations." Nor is this an isolated case. On the 3rd May, 1880, preacher Roth in Thorshälla was fined 100 crowns for illegal preaching outside of his church, and at the same time was forbidden to proclaim his doctrines within the jurisdiction of Thorshälla under a penalty of 200 crowns. It is only necessary to add that the persecuting power in this case is professedly "Protestant." The "Church" clergy in that quarter wont have even "a cordial street acquaintance" with Nonconformists, and we rather think that even Bishop Sweatman, if he tried his hand at preaching in those thrifty northern regions, would find himself treated as if he had been no better than a mere "separatist." And why not?