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TORONTO, WEDNESDAY, NOVEMBER 8, 1882.

WE are pleased to learn that the health of the Hon. John McMurrich continues to improve.

WE have a letter from Rev. Principal Caven, on the Endowment of Knox College, which we are reluctantly compelled to hold over until next issue.

HERBERT SPENCER, Evolutionist and Agnostic, has unwittingly given us a good point in favour of putting the Bible in our public schools. In an interview with a representative of the New York press, the philosopher dwelt at length on the fact that education is not a remedy for political corruption. Education, said he, only enables those "who before stole horses, now to steal railroads." "Not lack of information, but lack of moral sentiment, is the root of the evil." Exactly so. The people know enough, but mere secular knowledge will not even keep them from stealing railroads. We are not any better in Canada, nor can a purely secular education do any more for us than for our friends across the lines.

LAST week a scoundrel named Ellis, who has been carrying on evangelistic work among the Baptists in Nova Scotia, came to grief in St. John. The scamp has a wife and three children in Massachusetts, but fancying a woman in a town in Maine, in which he had been doing evangelistic work, he persuaded her to leave her husband and child and elope with him to St. John. The husband followed and had him arrested for adultery under an old New Brunswick law, and fined \$400, or two years' imprisonment. Ellis, it appears, made a great sensation in Nova Scotia, and no doubt enlightened some of the Presbyterians down there on baptism. Had he been carrying on his evangelistic work in any of our Ontario towns, and had he succeeded in making an excitement, it might have gone hard with a minister who refused to help him in his filthy fraud. If Ellis began in the spirit, he has certainly ended in the flesh. He is not by any means the only one of his class that has followed that order.

WHATEVER we may think of Henry Ward Beecher's theology, every one will admit that he did a right manly thing in retiring from the Congregational Association of New York and Brooklyn. There were no reasons why he should retire except reasons arising from his own sense of honour. The majority of the Association would no doubt sustain him, even if his theological views were more heterodox than they are. He might have provoked the more orthodox members of the Association into trying him for heterodoxy, and the trial would have brought him immense notoriety. But the old man did not do anything so questionable. Fearing that his ecclesiastical company might compromise some of his brethren, he left. Every minister who knows his doctrinal views are not in accord with the creed of his denomination should do exactly the same thing. To remain within the body and cause irritation in the whole Church, as well as trouble to its best members, and then pose as a martyr the moment the wheels of discipline are moved, is an ineffably mean business. A minister should know himself whether he is in accord with his Church or not, and if he knows he is not he should have the manliness to leave quietly.

ON all hands the question is asked,—How will this movement in favour of putting the Bible in the schools end? Everything will depend on what the Methodists, Episcopalians, and Presbyterians do in the matter. If they push the movement vigorously, a change will be made in the right direction, and made soon. If they move languidly, or let the matter drop, most likely we have seen the end now. A reasonably unanimous public opinion can carry any just measure in a free country like ours, but it must be brought to bear vigorously and continuously. There is no use in discussing the merits of the question at any length. It is simply impossible to raise a new point, or even to put an old one in a new light. The ground has been gone over again and again. The question now before the people is, Do you wish this change made in your Public School Regulations? If you do, say so, and keep on saying so, and the thing will be done. The old business of blaming Catholics for every evil in connection with our schools should be stopped. That has long been a cheap and easy way of explaining things. We don't believe Archbishop Lynch would raise his little finger to keep the Bible out of the Public Schools of Ontario. A very slight examination might reveal the fact that Agnosticism has more to do with the opposition than all the Catholics in the Province.

**KNOX COLLEGE ENDOWMENT.**

AS our readers will see from the report in another column of the meeting last week, the movement for the endowment of Knox College has been fairly inaugurated, and in circumstances most propitious and encouraging. All the friends present were most cordial in their endorsement of the scheme, and very many throughout the Province who were unavoidably absent, will be found to be equally interested, and equally liberal. When so much is done, chiefly by the wealthy members of other denominations, and by those of our own who are specially interested in, and specially connected with, the other Colleges of our Canadian Church, it would be an intimation that the friends of Knox College were either unable or unwilling to follow in the same course of enlightened liberality and zealous endeavour. It is a matter of notoriety that such pecuniary inability among the constituency of Knox College does not exist, and as to the unwillingness, the result of the present movement will, in due time, make the actual facts very clearly manifest. We have much pleasure in making the announcement that Mr. Jas. McLaren, of Buckingham, has already promised fifty thousand dollars as his personal subscription to the fund, and that it is fully expected another will follow with an equal sum. Such proceedings are something like the thing. They intimate at once enlightened zeal, and large-hearted liberality. But, while it is a matter for devout thankfulness to notice how the wealthy men are coming forward with their thousands, there is, we need scarcely add, plenty of room and need for the hundreds, and for the tens, which many, with equal liberality, and very likely with greater self-denial, are also willing and rejoiced to consecrate to this work.

It is an unerring and universally adopted standard of judging what may be the importance which any one attaches to an enterprise, whether of a secular or sacred character, to mark how much trouble he is willing to take, how much hardship to undergo, and how much money to give for its advancement and triumph. The grand private residence—the fine equipage—the magnificent entertainments, and so forth—how much? And then, *per contra*, the cause of Christ—the promotion of education, the general advancement of the community, etc., how much? The quiet, calm, enlightened striking of the balance in the court of conscience will enable every one, with a great deal of certainty, to come to a tolerably righteous conclusion in reference to his own feelings, plans, and these that each is chiefly, if not exclusively, concerned. He is not to "judge another."

There is something infinitely touching and suggestive in the following sentences from one of John Foster's lectures—sentences which many might do well to ponder:—"It may be here suggested, to imagine the feelings towards the close of life of men who remember having despised a good work in the time of its comparative feebleness, but have lived to see it struggle through its difficulties, and now advancing into strength and expansion. In minds incorrigibly bad

there is intense malignity (though perhaps no longer openly proclaimed). They regard the thing almost as a personal offence and insult, like what has been reported of the apostate Julian. But we would rather refer to such as were not positively enemies, whose 'despising' in a mitigated sense of the word (that is, depreciation standing aloof from a good cause), was from little faith, self-sparing, false prudence, worldly calculation. They have to remember their cold unfriendly looks at the concern and its advocates—their perverse ingenuity in finding or making objections—their predictions of failure—their assumption of sounder judgment in making them—how their favour was withheld, when worldly or irreligious men derided, how their assistance was refused when there was a pressing need of means. They have lived to see that the good cause could do without them, and that there were more generous, liberal magnanimous spirits to be found in the community. They have lived to see the discountenanced undertaking advancing in a hopeful progress. But no thanks to them that a new force has been brought into the field for conflict with error and iniquity, that some 'dark places of the earth' are partially enlightened, that there has been a little extension to the kingdom of Christ. A disconsolate feeling arises on such a review. 'I might have been rejoicing with them that rejoice,' there is mortification at the last, but a much better sentiment in a mind now rightly affected—regret."

Of course, it is very possible that many may be warm, enlightened, liberal friends of thorough theological education, without seeing their way clearly to co-operate in the effort for endowing either Knox or any other college. They may think that colleges like churches, ought to be supported from day to day, and from year to year by the free-will offerings of Christian people. If they think so, and act correspondingly in the liberal character of their current contributions, no one can have any cause for either objection or complaint. And no one, we are sure, will seek any. Every one must take the course of which his judgment and conscience most thoroughly approve. In any case, however, let all bear in mind how important it is for the future of our Church, that her theological institutions should be liberally supported, and let them see to it that, whatever plan they follow, they show a zeal and a large-hearted generosity in some measure commensurate with the issues involved.

**TOTAL ABSTINENCE IN THE CHURCHES.**

A RESPECTED correspondent, who signs himself "Episcopalian," writes to us in the following terms:

"In your issue of yesterday the statement is repeated that 'Canon Basil Wilberforce has declared his resolution to sign no more leases without a clause in them forbidding the liquor traffic.' Will you kindly repeat that he never has signed any leases without clause, and also mention that he declares if there were a liquor-selling place in his glebe he would burn it down before morning. To my thinking, few Churches, even in this country, are quite free from the reproach of the Church of England, inasmuch as they solicit contributions from those engaged in the traffic in the 'devil in solution.'"

We can assure our friend that the statement referred to was quoted from the "Pall Mall Gazette" with no desire to hold up the Church of England to special reprobation as a sinner in this respect above all the Churches in Christendom. It was far more to bring out Canon Wilberforce's earnest and fearless denunciation of the whole system spoken of than to point the finger of either reproach or condemnation at the Church of England. There are no more zealous, fearless, and self-denying workers in the cause of total abstinence and of every other well considered plan for the elevation of the people than are to be found in the Anglican Church. We give them all honour, and wish them all success in their zealous, self-denying labours in the crusade against intemperance. Besides, it is quite true, as our correspondent hints, that in this matter no Church can say "These hands are clean." All have in the past so far, wittingly or unwittingly, lent their influence and support to the disastrous drinking usages of society, which really have been the chief causes of the intemperance which has so greatly prevailed and so prevails still in most countries called Christian. All have had too much reason to say, "we are verily guilty concerning our brother, in that we saw the anguish of his soul and hearkened not unto him." And they have all still too much reason to say the same thing.

But while we say this, it is at the same time but