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IMPORTANT!

In order to meet the wishes of many friends who have not yet completed their canvass, on account of the absence of snow and other causes, we have decided to extend the time during which names will be received on club lists to the *first day of February next*. This will also apply to renewals. In both cases all who remit for 1878 by the 1ST FEBRUARY, will be entitled to the Presbyterian YEAR BOOK—the premium offered to all subscribers.

We hope that agents will push the canvass vigorously during January. Thousands have not yet been asked to subscribe who would freely give their names, if called upon. The season has been very much against canvassers in country districts; but an effort should now be made to reach every family connected with our Church.

The YEAR BOOK will soon be published. The last sheets are now passing through the press; and as soon as it is out of the binder's hands everyone entitled to a copy will be supplied. The present issue is unusually interesting and valuable; and we hope to be asked to send out thousands of copies.

NOTES OF THE WEEK.

THE annual meeting of Knox Church, Woodstock, was held on Wednesday evening the 2nd instant, and was largely attended. The treasurer's statement was highly encouraging. Mr. McMullen's salary was increased to \$1,500, and manse.

WE are glad to notice the appointment of Mr. Wm. Quarrie as Post Master at Galt. It would have been difficult for the Government to have made a better appointment. Mr. Quarrie enjoys, in a large measure, the esteem and confidence of all who know him.

THE "Christian Guardian"—one of our most welcome exchanges—comes to us in a new and tasteful dress. It is the oldest religious paper published in Canada, having just entered on its forty-ninth volume; but while this is so it exhibits no signs of old age—being conducted with marked ability and vigour. Brother Dewar is "the right man in the right place" as editor; and we cordially wish him and the "Guardian" very many years of ever increasing usefulness.

IT gives us pleasure to state that the Rev. Geo. M. Grant, M.A., Principal of Queen's College, may be expected to deliver his lecture on Norman Macleod, on Monday evening, 11th February, in the Central Presbyterian Church, Toronto. From personal knowledge Mr. Grant will be able to treat his great subject in a masterly manner.

AT the annual meeting of Knox Church congregation, Perth, held in the church, last Wednesday afternoon, the pastor, Rev. Wm. Burns in the chair, the following office-bearers were appointed for the coming year:—Secretary—Mr. James Holliday; Treasurer—Mr. James Allan; Trustees—Messrs. John Armour, A. Reid, David Watson, Robt. Allan, James Fraser, Thos. Davidson, John Fraser, Jas. Hislop, A. Robertson, W. J. McLean, Geo. Templeton, John Scott (Bath), M. R. Dodds, J. M. O. Cromwell and John Anderson.

QUEEN'S COLLEGE.—Mr. D. C. Bell, who took the place of Mr. A. Melville Bell during the current season, has finished the course of lectures on elocution and sacred Rhetoric in Queen's College. We understand that his lectures and readings gave the greatest possible satisfaction to the professors and students. We are informed that arrangements have been made with the Rev. Dr. Jenkins of St. Paul's Church, Montreal, according to which he has consented to give a course of eighteen lectures on Pastoral Theology to the Divinity students of Queen's. Dr. Jenkins gave a similar course four years ago which was highly appreciated.

THE public will no doubt be interested to learn that the debt existing on Knox Church manse, Perth, ever since its erection years back, has at length been wiped off, and the congregation are now practically out of debt. The debt amounted to \$1,200, and for a long time proved to be a serious burden upon the church management, and a drag upon its operations. Some time ago, however, Mr. John Armour, of North Burgess, offered to subscribe the sum of \$400 towards the liquidation of the debt if the balance were raised by the rest of the congregation. This generous proposition was taken up, and at the end of the year sufficient was subscribed, except \$60, to meet Mr. Armour's offer. The final steps, therefore, will at once be taken to cancel the debt forever.

ON Thursday evening the teachers of the Sunday School, Clinton, held their annual meeting at the residence of Mr. R. Irwin. Mr. A. Matheson presided. After the usual business Mr. Straiton, on behalf of the teachers and school, read a parting address to Mr. Irwin, on his removal to Toronto, expressing in the warmest terms the high appreciation of his fellow-workers and the great indebtedness of the school and church for his many and uninterrupted services for upwards of fifteen years, comprising not only personal work and liberal patronage (in furnishing wholly the funds for prizes to those committing Scripture, year after year), but also his generous gift recently of an organ, worth \$200, to the school; and more still, his vigorous, self-denying efforts to keep himself and others abreast of the times in Christian work of all kinds in the varied modern appliances and helps. Regret at his removal and wishes for his future welfare were expressed. A handsome Bible to Mr. Irwin and

a choice collection of vases to Mrs. Irwin, accompanied the address, which also alluded in appropriate terms to Mr. and Mrs. Irwin's hospitality in making their pleasant residence the *Teachers' Home*, for their regular meetings, Mrs. Irwin entertaining them as on this occasion, in most hospitable style. Mr. Irwin replied in feeling terms. On Friday evening the Bible Class came to the same familiar homestead, presented an address and *souvenirs*—a fine selection of books, inkstand, gold fixtures, etc. After a pleasant evening of innocent, elevating enjoyment, and many a tearful farewell, the company separated. More than fortunate will be the Church and school that receives Mr. Irwin among its staff.—COM.

TO enable our readers to do justice to Canon Farrar, justly or unjustly accused by the English religious press of having denied the doctrine of eternal punishment, we give the following extract from what is said to be a correct report of the sermon referred to: "On the other hand however he declared that he could not preach the certainty of what was called Universalism—that all will finally be saved—though that doctrine did indeed drive much support from many passages of Scripture and had been held by some of the early Fathers. Neither could he accept the spreading belief in conditional immortality. His belief was fixed upon the living God; and his answer to the question "What is the fate of dead sinners?" was that we are lost here as much as there and that Christ came to seek and to save the lost. His hope was that the vast majority of the lost would at length be found." In a letter to the "Guardian," Dr. Farrar says: "To say, as these reports have done, that I "denounce the doctrine of eternal punishment" or expressed a hope that the word "eternal" might not appear in the revised translation, is, as most of your readers will have seen at a glance, utter nonsense. The object of my sermon was to prove that the word "eternal" did not necessarily denote "endlessness," and at the same time to vindicate that faith in the possible effects of Christ's infinite redemption even beyond the grave which seems to be most expressly stated in the text from which I preached (1 Peter iv. 6.) Neither the Anglican nor even I believe, the Romish Church, has dogmatically decided against the permissibility of such a hope, and—as is known to all students of Church history—it has been widely held in different ages, both by very eminent fathers and theologians, and by some of the holiest saints of God." The following is the latest item of news connected with this subject:—"A sort of informal Synod (says the London correspondent of the "Manchester Guardian"), not the first of the kind which has been held, was convened by the Archbishop of Canterbury at Lambeth Palace on Friday, and largely attended both by Bishops and parochial clergy. Among the subjects discussed were Canon Farrar's recent sermons in Westminster Abbey, which had made a great noise in clerical circles. Mr. Farrar was present, and explained his position. He had been represented in the religious papers as having denied the doctrine of eternal punishment in the most unqualified manner. He now said that he knew he had been treading on the hereditary prejudices of English Churchmen, but he felt himself compelled to say what as a scholar he was certain of, that the Greek word which in our version is translated 'eternal' does not mean endless. The Canon's remark appears to have made a great impression upon his clerical auditory, not excepting even pronounced High Churchmen."