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TORONTO, WEDNESDAY, APRIL 30, 1884.

THE Chicago Presbytery took a new departure the other day in electing the Hon. S. M. Moore moderator. The hon. gentleman we believe is a distinguished lawyer, and ex-judge of the Supreme Court, and a worthy and active elder in one of the city churches. The election was unanimous. We predict that this is the first step towards real parity of presbyters. Other Presbyteries will follow suit. Some Synod will appoint an eminent elder Moderator, and before long we may see an honourable elder in the Moderator's chair of the General Assembly of the great American Presbyterian Church. Not long ago there was a lively discussion on this question in the press. We failed to see one point worth notice in the so-called arguments against the change except that certain courts should be opened by a sermon and elders are not supposed to preach. Well, Presbyteries are not usually opened by a sermon, and, therefore, so far as Presbyteries are concerned, the objection has no force. Nor was it shown that an opening sermon by the moderator is essential to the regular constituting of a Church Court. An elder may be appointed moderator of a Presbytery we believe in any Presbyterian church in which he is not debarred by special enactment. If not—why not?

THOSE would-be philosophers who sneer at public speaking and tell us that oratory has lost its power in these latter days have got a rude awakening all over the world. The extraordinary feat performed by Gladstone when he left a sick-bed, came to the House of Commons, and by a splendid oration carried his Franchise Bill by 130 of a majority, completely knocks the bottom out of the theory that oratory has not the power over men that it had in bygone days. There never was a greater triumph of eloquence since the days of Demosthenes. The House had been at "sixes and sevens" for some time. Nobody was very certain how the vote might go. The "grand old man" came upon the scene and his silvery voice had not rang through the Commons for half an hour until he had the House at his feet. Whether one agrees with the Bill or not, the speech itself is a study that will richly repay anyone who desires to find out the way of putting things. There is not a slipshod sentence from start to finish. The reasoning is close and still the argument is clear as a sunbeam. It is logical throughout, but the logic is on fire. There never was a more triumphant illustration of the fact that solid matter and close reasoning need not be dull and heavy. Public speakers who excuse their intolerable dullness by the alleged solidity of their matter and the closeness of their logic would do well to study Mr. Gladstone. There is no necessary connection between solid matter and leaden dullness.

IN his address at the closing exercises of Montreal College, Principal Macvicar made the following timely observations in regard to the kind of ministerial training needed in the Church:—

We are steadily rising to a higher plane of culture, and I do not hesitate to say that the seven gentlemen who go out from us to-night, and especially those who have gained the highest distinctions, are such as any institution in the old or the new world will be proud to number among its graduates. As showing the estimate formed of them by congregations, that they will all be asked to accept eligible pastoral charges as soon as they can be licensed. This is what is needed for the prosperity of the Church. Not merely men of adequate learning, but also men appreciated by the people, and who, through real merit and spiritual power, can lay hold upon their hearts.

Yes, this is exactly what the Church needs. A man may be a walking library—a perambulating encyclopedia—but if he has no power to move the hearts of his fellow-men, he is no gain to the Church. There are few sadder failures than that of a well meaning young man who has spent many years, much labour,

and thousands of dollars in trying to make himself a preacher, and who, at the end of his college course, stands before the people without the slightest power to make truth strike or stick. He may be a scholar, a gentleman, a Christian; he may be polished, amiable, and courteous; he may be actuated by the highest motives, but he has no power in him and because he has no power he fails. A knowledge of the truth is indispensable, but it is not enough. The thing specially needed is the ability to present truth in such a form that it will attract and move men. A sermon is not a field of wheat. It is a part of the field worked up into a loaf. The man who can make such a loaf as the people need, appreciate and can feed upon is the kind of minister the Church needs. The college that turns out most men of that kind will never lack support.

THE last issue of the Knox College *Monthly* contains an article against scholarships, written presumably by a student who has seen the working of the scholarship system from the inside. The writer assumes that the scholarships are given with a two-fold object, viz., "to help needy students, and to stimulate to activity in study." These objects it is alleged are not gained. Scholarships are for the most part won by students who had the best early training, and those who had the best early training are not usually the most needy. There is force in this objection. With regard to the second objection it is alleged that scholarships lead to cramming rather than to study of the highest kind. There may be some force in this objection too. The writer then carries the war into Africa and argues that there is "a great deal of unfairness about this scholarship business" as the best men do not always win, and the system is in itself bad because it keeps before the mind of the student a lower motive instead of a higher. It might be said in reply that it cannot injure a student to have two motives before his mind—a lower and a higher. The weakest objection is that scholarships give a wrong impression about students to the "community at large." The "community at large" do not attach the value of a straw to scholarships. They judge a student by what he can do during the hour and a quarter that he conducts public service. If he can preach a rousing good sermon and conduct the service with taste and propriety the "community at large" will ask no questions about scholarship. The standard by which a student is judged in the "community at large" and the standard by which he is tested in the examination hall are quite different, as the writer may probably find out when he takes his place in the "field." Our friend need have no anxiety on this point. The community at large will judge him entirely by what he can do in the actual work. The influence of scholarships does not usually extend a mile from the college.

THE MORMONS.

NOW and then a great outcry against the Mormon delusion is raised in the United States. Politicians in their fervent zeal declare that the sword only can successfully cut out this moral excrescence that is eating its way into the American commonwealth. Sentimental divines talk rose-tinted platitudes, Dr. Talmage fiercely objurgates, and legislators palter with it, but still the evil goes on and spreads. Mormonism is no longer confined to Utah, it is surging over into neighbouring territories and has been for the last two or three years trying to force its way into the Southern States. It sends out its missionaries to almost all the countries of Europe. It has crossed the Atlantic and the Pacific, it has literally been compassing sea and land in its eagerness to make proselytes.

The New York papers report the first arrival of Mormon emigrants for the season. About one hundred in charge of returning missionaries landed at Castle Garden. They are of the class that usually swell the ranks of this nineteenth century imposture. They belong to what Thomas Carlyle describes as the Drudge Sect. It is easy to understand why hard tollers with limited education in England and Wales, Germany and Scandinavia should listen hopefully and believingly to the glowing rhapsodies of Mormon gossellers when they descend on the peace and plenty that await the faithful in the promised land of Utah. There is no doubt that prospects of material comfort—not to speak of its peculiar institution—are sufficient

to move multitudes to embrace the cunning invention of Joseph Smith and his by no means scrupulous associate. At all events it is just such a class of people that lands year by year at the great American seaport and is transported across the continent.

Were Mormonism dependent on local sources of supply for its maintenance its growth would be slow, if indeed the inevitable decay sure to overtake it would not ere now have shown undoubted evidences of its presence. It is dependent for whatever vitality it possesses on the recruits it is able to secure from abroad. It is a circumstance worthy of notice that the Mormon propaganda is a complete failure in Ireland. The Irishman will listen to the priest and the revolutionary demagogue, but the Mormon missionary is powerless with him. In this refusal the Irishman shows his good sense.

A short time since the fifty-fourth annual conference of the Latter Day Saints was held in Salt Lake City. The attendance was immense. No fewer than twelve thousand from all parts of the territory were assembled in the city of the Saints. The proceedings lasted for three days. The deliberations were of a purely business character. No question of religious interest occupied the attention of the attendant multitudes. Their thought were concentrated on ways and means and these only. Much was made of the persecution to which the Latter Day Saints were subjected. Polygamy was defended and upheld, and the "Order of Enoch" was vigorously supported. This order aims at the possession of all real estate by the priesthood. In addition to these subjects protection was earnestly advocated, so that the Mormon people might be independent of all beyond their own pall. Year by year this travesty of religion is becoming more of a grasping despotism. It is a mystery why such a reactionary system of greedy exclusiveness should find its most congenial soil in the great American republic.

After all, the strength of Mormonism is more pretentious than real. Its present reported membership is only 92,000, which, with the addition of 46,000 under eight years of age, makes a total population of 138,000. Utah does not contain this number. The Mormons are scattered over several States and territories. There is quite a large number in Idaho. Arizona has 4,593; 1,578 are to be found in Colorado, and hundreds are dispersed through Wyoming, New Mexico and Nevada.

In proportion to the population the officials are rather numerous, being 28,838. They are thus classified: Apostles, 12; patriarchs, 68; high priests, 3,413; seventies, 4,747; elders, 12,191; priests, 1,611; teachers, 1,786; and deacons, 5,022. This year the conference is not sending out so many missionaries as were commissioned last year. They number ninety-five, and these are the fields of labour assigned them: To Great Britain, twenty-nine; to Scandinavia, seven; to the Southern States, eight; to other portions of the United States, thirty-three; to New Zealand, six, and to the Sandwich Islands, five. The efforts of these emissaries of Mormonism in the United States are mainly directed to recent importations from Germany, Denmark, Sweden, England, etc. The native-born American is shy of the doctrines of Joseph Smith. They have made occasional inroads into Canada, but the successes attended on their efforts have not been encouraging. A few families in the district lying along the St. Clair River migrated to the Mormon paradise, organizations were attempted in London and St. Thomas. The results have not been such as to encourage the pioneers of Mormonism in Canada. It is not a danger that threatens this country at present, and before it becomes really formidable, the American people will know how to deal with it.

THE GERMAN CHANCELLOR.

THE men who occupy important positions in national affairs are always objects of interest to the people. Their public acts are discussed in the daily journals. The causes, motives, and influence of their policy are carefully scanned and criticised. By some they are lauded to the skies, by others severely censured and condemned. At the same time there is a widespread interest in the men themselves. People like to know their thoughts and beliefs, their dislikes and their preferences. The men themselves are after all what people most like to know. And generally speaking, this knowledge is most difficult to obtain. A thoroughly competent and impartial biographer is not easily found. It is so natural to have a preconceived