

# PRESBYTERIAN YEAR BOOK

—: For 1888, —:

Edited by R. V. GEORGE SIMPSON.

The present issue of the YEAR BOOK contains, among other matter of great value, original articles, as follows:—

**Home Missions.** By Rev. W. Cochrane, D.D.  
**The Nova Scotia Centennial Year.** By Rev. R. F. Burns, D.D.

**The Early Ecclesiastical History of Pictou, N.S.** By Rev. George Patterson, D.D.

**Woman's Foreign Missionary Society.** By C. S. E.

**Foreign Missions.** By the Editor.

**What we Owe the Country and the Age.** By Fidelis.

**The Schemes of the Church: 1877-1887.** By the Rev. R. H. Warden.

**Missionary Work in Manitoba and N.-W. Territories.** By J. K.

**History of Congregations.**

**Presbyterian Colleges in Canada.** By the Editor.

Mr. Croil, of the *Presbyterian Record*, says of the YEAR BOOK: It is one of the best thumbed periodicals in our office. Every Presbyterian should have it.

The *N. Y. Independent* says: It is one of the best ecclesiastical annuals published in the world.

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TORONTO, WEDNESDAY, FEBRUARY 29th, 1888.

Our Clubbing Arrangement with newspapers has been terminated. The offer of Book Premiums will be good until the 15th of March, when it will be withdrawn. We have to thank a large number of subscribers for their prompt renewals and for kind services in helping to extend the circulation of THE CANADA PRESBYTERIAN. It is expected that those who have not yet remitted for the current year will do so at once, and thus be in a position to claim one of the valuable books offered to all paying \$2.00 in advance for 1888.

LAST Sabbath was the day appointed by the American Presbyterian Church for the million dollar collection in aid of the Aged and Infirm Ministers' Fund. We have not seen the results, but we venture to say that the money is forthcoming. If the million was not paid last Sabbath, the last dollar of it will be in the treasury before the Assembly meets in May. Our neighbours never take a back seat in the matter of paying.

ONE of our exchanges heard a minister of twenty years' standing say that during all these years he never collected \$25 for Home Missions from those people who refuse to support Foreign Missions on the ground that everybody at home is not converted. If that brother collected the half of \$25 from these people he did well. As a rule they seldom contribute toward mission funds of any kind. The most liberal contributors are those who contribute to all the Schemes on the broad Scriptural ground that God's work is one. So it is. There is no essential difference between Home and Foreign Missions. Both simply mean giving the Gospel to our fellow-men.

POLITICAL greatness brings some serious drawbacks. One of these drawbacks is that nobody expects a great politician to mean what he says. The other day Mr. Blaine wrote from Italy withdrawing his name as a candidate for the high office of President of the United States. The day on which his letter was published every politician on this continent seems to have asked, What does this mean? It did

not occur to the average political mind that by any possibility the letter might mean what it said. The same treatment is always meted out to Bismarck. When the great Chancellor makes a speech politicians always read between the lines or look for some hidden meaning behind the words. Nobody is innocent enough to suppose that the man of blood and iron can mean what he says. One cannot help wondering whether the people who always burrow behind speeches and letters for some hidden meaning are themselves conspicuously honest and truthful.

THERE are a few "points," well understood by pastors, which should not be overlooked in discussing the question of attendance upon public worship—a question which the students of our college in Montreal have raised in a rather practical way by counting the number of persons present in the Protestant Churches of that city on the third Sabbath of January. A family of six may be represented in church by one, and when you investigate the case one is all you can reasonably expect to be present. The family, let us suppose, is composed of husband, wife and four children, the eldest child being six or seven years of age. No servant is kept. The husband takes care of the house and children at one service and the wife goes to church; the wife does the same duty at the other service and the husband goes to church. Six persons are represented in church by one. The number at church may seem small in proportion to the number at home, but will anybody say how matters may be mended? The family are unable to keep a servant except during sickness, and perhaps not always then. Some Christian of the old school may say that the wife might go too, and bring her baby with her. That was the way once, but there seems to be an unwritten law now which forbids the bringing of babies to church even for baptism. And be it remembered that there are scores of just such families as we have described. They do the best they can and that is all that should be expected from them.

ADDRESSING an audience of young men a few months ago, Sir Richard Cartwright denounced in scathing terms the base spirit which leads so many Americans and Canadians to worship gold. As an illustration Sir Richard gave the well-known fact that marriages, social parties and other gatherings of that kind are often described by the New York journals as having so many millions represented at them. This practice is certainly base and sordid enough, but there is something much worse. A paragraph is going the rounds of the press at the present time in which it is stated that \$400,000,000 are represented in Dr. John Hall's church every Sabbath morning! In the same paragraph it is stated that Dr. John Hall's income is \$100,000, and that he has received \$30,000 in marriage fees since last September. The accuracy of these figures may be learned from the fact that Dr. Hall has not received \$300 for marriage fees since September, and from two sources from which it is said he receives \$10,000 a year, he does not receive a single cent! We are not surprised to learn that such paragraphs are very annoying to Dr. John Hall. A man of his noble spirit could not feel otherwise than hurt at seeing his congregation described as representing \$400,000,000 every Sabbath morning. The habit of describing congregations by the wealth, social position or financial standing of the people who belong to them should be unceremoniously stamped out. It is this worldly habit that drives the poor out of the Church of God and keeps them out of it. And truth to say so, some ministers are not as careful in this regard as they should be. There is nothing on this side of downright immorality that puts a minister of Christ in a worse light than the habit of boasting about the wealth and social position of his congregation.

OUR Montreal correspondent raises a question in our last issue which will stand some threshing out. Comparing the contributions now coming in for the Home Mission Fund with the contributions to the Augmentation Fund, he says:

The large increase in the Home Mission receipts is most encouraging, and augurs well for the year closing without a deficit. The Augmentation Fund is by no means in so hopeful a state. In addition to the receipts thus far for Home Missions, there has to be added the \$5,000 of the Reserve Fund, still on hand at the beginning of the year. The Augmentation Fund reserve was exhausted before the year began, so that up to the 5th of February, only about one-third of the amount actually required for the year had been

received, and the year ends in April. Is the Church seriously to allow this Scheme to fail? Is she to provide a comfortable maintenance for her foreign missionaries and her home missionaries, and allow the regularly called and inducted pastors of her weak charges to suffer from lack of a suitable maintenance? Is a premium thus to be put on stated supply as against the pastorate? There are between sixty and seventy ordained missionaries labouring at an average salary of \$800 per annum. These obtain their supplement from the Home Mission Fund. There are about 140 duly inducted pastors in weak charges, at an average salary of about \$750 per annum and manse, whose supplements are drawn from the Augmentation Fund. Are these latter to be placed at a disadvantage, financially, simply because they have been duly inducted as pastors according to the laws of the Presbyterian Church, instead of acting as supply for one or two years, or even a shorter period, in a mission field? Surely the Church does not mean to discriminate in such a manner.

It is not easy to say whether the Church does or does not mean to discriminate in that way, but as a matter of fact the discrimination is going on. In all our intercourse with Presbyterian ministers and people we never heard one word spoken against the system of employing ordained missionaries, which as our correspondent remarks, is simply the American system of stated supply. It goes unsaid that a considerable number of ministers and people take a rather languid interest in Augmentation, to put the matter mildly. We happen to know that some whose opinions are well worth considering actually believe that an engagement for one or two years is a better arrangement for certain kinds of congregations than the pastoral relation. Some of the most successful ordained missionaries in the Church are of that opinion. Supposing the Church should put a premium on stated supply, as against the pastorate, in congregations that are utterly unable to support ordinances, and are so situated that they may never be able, would the result necessarily be injurious? The question which lies at the bottom of the whole matter is: Should we have stated supply or the pastorate for certain kinds of congregations? The subject will stand discussion and should be discussed by practical men before the meeting of Assembly. No one is better qualified to throw light on the question than our Montreal friend, and we will cheerfully give him all the space he may need to argue against stated supply arrangements. The fact, however, that the Church willingly finds funds to support a modifying form of stated supply, and is not finding funds for Augmentation must certainly count for something.

## NEWSPAPER MISREPRESENTATION OF MINISTERS.

THE editor of the *Pulpit Treasury* has a short article with the above title in the February number. It is not an exhaustive treatment of the relation in which the occupants of the pulpit stand to the newspaper press. A specific instance is adduced where a distinguished and worthy pastor, one whose praise is in all the Churches, has been made the subject of what the editor of the *Treasury* concludes has been studied misrepresentation. The divine who has been studiously misrepresented is the Rev. Dr. John Hall, of New York. He has been called a "millionaire preacher," and it is insinuated that he is fond of fashionable life, and is in the habit of giving and attending social receptions, etc. The probabilities are that the newspaper writer who described the pastor of the Fifth Avenue Church as a "millionaire preacher," did not mean much by the term. Probably he thought it would sound well and pass for an original remark, inasmuch as a millionaire preacher would be considerable of a curiosity.

When the work done by the daily press is taken into account, the marvel is not that crude and ill-digested articles, incorrect reports and occasional misrepresentations sometimes make their appearance, but that so few comparatively of these slips should occur. Considering also the facilities that anonymity affords, it is matter for thankfulness that there are so few instances in which the press is degraded by miserable attacks for the purpose of gratifying personal spite. General readers would be surprised if they had any idea of how much of that kind of thing is purposely and sternly repressed. When competition is so keen and when there is in every community a class of people who always delight in a stinging flagellation of some prominent individual, the average newspaper deserves more credit than it usually receives. If there is any truth in the Swiss proverb, "Speech is silver and silence golden," the press is to be commended for what it suppresses as well as