

**THE CANADA PRESBYTERIAN,**  
— PUBLISHED BY THE —  
**Presbyterian Printing and Publishing Company**  
(C. BLACKETT ROBINSON).  
**AT 5 JORDAN STREET, - TORONTO.**

TERMS: \$2 per annum, in advance

ADVERTISING TERMS:—Under 3 months, 10 cents per line per insertion; 3 months, \$1 per line; 6 months, 1.50 per line; 1 year \$3.50. No advertisements charged at less than five lines. None other than unobjectionable advertisements taken.

**EASTERN GENERAL AGENT.**

MR. WALTER KERR—for many years an esteemed elder of our Church—is the duly authorized agent for THE CANADA PRESBYTERIAN. He will collect outstanding accounts, and take names of new subscribers. Friends are invited to give any assistance in their power to Mr. Kerr in all the congregations he may visit.



TORONTO, WEDNESDAY, SEPTEMBER 2, 1885.

DR. CUYLER, of Brooklyn, writing from London, gives his impressions in regard to the Salvation Army and their work in England. He thinks that on the whole they are doing a good work, but that they are guilty of gratuitous irreverence, that they systematically denounce the Churches, and, worse than all, they have a bad way of depreciating the Sacraments. This seems to us very much like saying that a certain man is a very estimable citizen, but he has a bad habit of stealing from or knocking down his neighbours. It is like saying that a man is moral, but he drinks very hard and swears furiously. How any class of men and women can do good work for Christ and, at the same time, use His name with revolting irreverence, slander Christian people and speak depreciatingly of the Lord's Supper is one of those problems that many sensible people cannot understand. We are old-fashioned enough to believe that a man who has the hardness to depreciate and belittle the ordinance that our blessed Lord instituted under the very shadow of the Cross, and commanded His children to observe until He comes again, has very little respect either for Christ or His ordinances. Like a good many Americans Dr. Cuyler seems to lose his head when he goes to England. Preaching for Spurgeon and Newman Hall, calling on Gladstone and other notables, seem to make him praise everything in the country.

We clip the following suggestive paragraph from a speech lately delivered by Mr. Moody at a convention in Northfield:

Mr. Moody paid a high tribute to Scotland. "I don't believe," he said, "there is any place in the world where error has such a slim chance of getting a hold as in Scotland. The Scotch are a most wonderful people. You've got to be careful in preaching to them, or the first thing you know some old woman will come up with her Bible under her shawl, and say: 'Here, you said so-and-so; the Bible says so-and-so.' If you make a misquotation, a Scotchman will straighten you right out; but you might make forty misquotations in an American church, and nobody would know the difference. We would have better preaching if people would open their Bibles and see whether a man is preaching the Word of God. In Scotland a minister doesn't think of preaching till everybody has found the text. Go to Dr. Binar's church in Glasgow. One of the most impressive scenes is to see 1,200 or 1,300 people, and not a soul but has found a Bible. The old Doctor will wait until every one has found the place; then he will tell them what the passage in that place means, and then he goes on to another verse."

Where does the Presbyterian Church of Canada stand in regard to this matter? Are we like the Scotch people who can straighten a preacher right out if he makes a misquotation, or like the Americans who cannot recognize one mistake in forty? Perhaps we are somewhere between the extremes, with a growing tendency towards the Americans. In some of our churches there is a large number of Bibles, and as a rule they are used. In others the number is unfortunately not large. In all congregations, except those that are exclusively "Old Country," there are a few people who become a little "nerved" over a text in one of the minor prophets. They seem troubled when a text from these is announced and the trouble is not always caused by a sense of sin.

NOT all the memorial sermons on General Grant were fulsome eulogies. The deceased warrior and

statesman was not a member in full communion with any Church. Though he regularly attended public worship and took an active interest in congregational affairs, he never sat down at the Lord's table, and was baptized but a few days before his death. Referring to this fact in his memorial sermon, Dr. Byron Sutherland, of the First Presbyterian Church of Washington—a church in which General Grant for some time worshipped—uttered these manly sentiments in these manly words:

And on this topic at a most solemn moment in the experience of the nation I will not forbear to avow what I have many times repeated on other occasions, namely, that no more essential or important duty belongs to our public men than making a public profession of their Christian faith through the solemn ordinances of the Christian Church. The value of such testimony, given in such a manner, to the contemporary and coming generations, is simply priceless. If men believe in Christ let them have the candour and courage to confess it, and that in the most solemn forms which the rites of the Christian Church impose. It is not good to postpone this profession against all the chances of sudden death; for while a man may count on the Divine compassion to the last moment, he ought not to hazard the opportunity of leaving behind him the most positive evidence he can ever give of his peace with God through faith in Jesus Christ our Lord. That General Grant had this peace and this faith in his final days, we all expect to hear.

There are too many public men nearer home than the United States who are perfectly willing to enjoy all the undoubted advantages of Church connection, but shrink from the responsibility of professing their faith in Christ. When they die their friends always expect that everybody will allude to them as Christians and make the most of such Church connection as the deceased enjoyed. We say with Dr. Sutherland, if a public man is a Christian and expects to be spoken of as such when he dies, let him while living take upon himself in an open and manly way all the responsibility of a Christian profession.

**CLAIMS OF THE NORTH WEST ON THE CHURCH.**

RECENT events in the North-West attracted general attention. The occurrences in the Saskatchewan district, deplorable as they were, are being overruled for good. Some of the evils that led to rebellion were promptly remedied, and it is hoped that other existing grievances will speedily be removed. The flow of emigration, checked by the disturbances this season, will no doubt be largely increased as the resources and prospects of the country are much more generally understood. A large influx of settlers in the North-West may confidently be expected, if not this fall, certainly in the coming spring. The early completion of the Canadian Pacific Railway will render access comparatively easy, and the volume of immigration will go on increasing for many years to come.

Meanwhile, there may be before this winter is over considerable distress in the districts immediately affected by the rebellion. The condition of the Half-breed families must be very unfavourable. Several of them have lost their all, and, as in many instances where seeding was impossible, there will be no provision made for the approaching winter. Work is scarce, and several will have to be dependent on charity if some effort is not made for their relief.

It is of the utmost importance also that greater effort must be put forth for the moral and spiritual well being of the population of the North-West. As far as its resources would permit, the Presbyterian Church has laboured effectively during the last year in the good work it seeks to promote. Despite unworthy insinuations to the contrary, the ministers and missionaries remained faithfully at their posts during the rebellion. With self-sacrificing devotion they discharged their duty in the face of imminent and threatening dangers, through which they were mercifully preserved, and uniform testimony has been borne to the value of their labours by the fact that all who came under their influence remained loyal and trustworthy. A number also of the most prominent ministers in the Church braved the risks of the campaign as chaplains to the volunteers.

Mission work in the North-West has been conducted during the past year with growing efficiency and zeal. The work of organization has been advanced by the institution of new Presbyteries and the formation of a Synod. The brethren in the North-West are thoroughly devoted to their work, and are anxious for its advancement. Returns made to the General Assembly show that there were: Congregations and mission stations, 318; number of families, 4,350; communi-

cants, 4,457; Sabbath schools, 105; Sabbath school attendance, 4,633; churches, sixty-six, and manse eighteen. From this it will be seen that there is a striking disparity between the number of congregations and mission stations and the number of church buildings. Many of the settlers are as yet in straitened circumstances. They are unable to build churches and at the same time contribute to the support of ordinances. They are by no means deficient in the valuable and necessary quality of self-help. It is a most encouraging fact that in augmented congregations the average rate of giving in the Synod of Manitoba and the North-West is higher than that of any other Synod in the Church. The average given last year per family was \$14.77, and per communicant \$14.62. The corresponding averages in the Western Section of the Church were, per family \$9.94, and per communicant, \$6.10.

The work of church building has been materially helped by the Church and Manse Building Fund, for the promotion of which the energetic Superintendent of Missions has worked diligently. In the report of the committee it is stated that

Money has been advanced to complete buildings previously erected, but which the congregations unaided could not finish, to erect churches and to erect manse. As in previous years the aid accorded assumed the form of a grant or loan according to the character of the structure and the circumstances of the people. Two congregations received aid to complete buildings, two to erect manse, and twelve to build churches.

There is one consideration which clearly shows the urgency for extended mission work in the North-West. It imposes on the Church a pressing responsibility. If means of grace are not provided for the settlers many are certain to lapse into complete indifference to spiritual things. From that to the worst kind of practical heathenism the way is short; where practical godliness ceases, immorality becomes wide spread. On this aspect of things a missionary writes:

The people are kind and liberal . . . but he could not get anybody to stand by him in his attempts to put down open and glaring sins. Drunkenness and licentiousness are destroying the people, and yet the population have become so accustomed to vice that their degradation fails to shock them. These people fell because the Church failed to follow them.

Another large and interesting class have special claims on the Church. If the young men who go to the North-West to build homes for themselves, and who in a few years will have considerable influence in shaping the destinies of the country, are neglected, subsequent effort can never make up for lost opportunities. Many of them, if not kindly approached and their spiritual welfare looked after, will drift away from church-going habits, and the associations of the past will be disregarded. It is stated that of the young men coming from the older Provinces not fifteen per cent. are communicants. If missionary labour in the North-West has its difficulties and trials, it is a glorious and promising work. The Church's call to engage in that work on a much more extended scale than has yet been attempted is clear and urgent.

**ARE ROMAN CATHOLIC VOTES SALABLE?**

THE *Irish Canadian* of last week hurls a column and a-half of characteristic abuse at THE PRESBYTERIAN because we dared to say that some of the Catholics of Toronto are at the bottom of the Central Prison investigation. We notice the attack for one reason, and one only. The *Canadian* insinuates that Mr. Massie informed us that efforts were made to force officials on him on the ground that they were Catholics. The insinuation is as untrue as it is base. We have had no communication either directly or indirectly with Mr. Massie on the subject. We can learn from almost any issue of the *Irish Canadian* that the policy of the church is to claim patronage for its votes and the claim is often made in a very insolent manner. In this very article the *Canadian* asserts that Catholics have long kept Mr. Mowat in power, and in another column of the same issue it says: "The Conservative Party is accorded a generous support by Catholics, and if it is wise it will show the latter that this support is appreciated." For keeping Mr. Mowat in power, they of course ought to have some pickings, and for giving the Conservative party a generous support the *Canadian* asks favours from that party. There it is, you see. Bleed both parties and make both believe you help them. How Catholics keep Mr. Mowat in power and give the Conservatives a generous support at the same time is not very apparent. The one thing quite apparent is that the *Canadian* tries to sell