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 FOR 1889.

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Toronto: Presbyterian Printing and Publishing Co.; Montreal: W. Drysdale & Co.; Ottawa: J. Durie & Son; St. John, N.B.: J. A. McMillan; Winnipeg: W. D. Russell; Victoria, B.C.: T. N. Hibben & Co.; St. John's, Newfoundland: J. F. Chisholm.

If your bookseller can not supply you, the YEAR BOOK will be mailed free on receipt of price by

**PRESBYTERIAN PRINTING AND PUBLISHING COMPANY,**  
 5 Jordan Street, - - - TORONTO.

**THE CANADA PRESBYTERIAN,**

— PUBLISHED BY THE —

**Presbyterian Printing & Publishing Company,**  
 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, \$2.50. No advertisement charged at less than five lines. None other than unobjectionable advertisements taken.

MR. DONALD GAY is our authorized Agent for the CANADA PRESBYTERIAN. Any assistance our friends can give him in his work, will be gratefully appreciated by the Management.

**The Canada Presbyterian.**

TORONTO, WEDNESDAY, FEBRUARY 20, 1889.

**D**R. R. W. PATTERSON makes the following sensible remark in a review of Dr. Shedd's recent work on Dogmatic Theology:

I cannot help regretting that Dr. Shedd was not a pastor in the practical work of the ministry for at least several years before he became committed to the doctrines of his cast iron system of theology. Practical contact with many intelligent inquirers might have saved him from commitments that have long since bound him as in fetters of steel.

Practical contact with living men would modify the opinions of a good many writers on more subjects than Dogmatic Theology. It is easy for a theological professor, or any other man, to sit in his study and write about his "commitments." Getting living men in these times to accept the "commitments" is another and very different business.

**A** GOOD many people are beginning to ask. Why was there so little said against the Jesuit Estate Bill at the time it was passed. It was put through the Quebec Legislature last June, and received the assent of the Lieutenant Governor on the 12th of July. So far as we can remember, it was carried by a unanimous vote, not one Protestant member voting against it. Comparatively little was said about it in Ontario. Why? For various reasons. Many people have become so accustomed to the noise raised by those who shout "Roman Aggression" for business or political reasons, that they pay no attention to such cries. Many had a dim idea about the demerits of the Bill, but did not examine its provisions closely. Quite likely some thought the Dominion Government would disallow it. The fact, however, is that the Bill passed the Legislature unanimously, was assented to by the Lieutenant Governor, without any protest, and was six months in existence before public opinion in Ontario waked up to the injustice of the proceeding. That this fact is not one that brings much credit to the Protestants of Ontario we candidly admit. There is plenty of time yet, however. A Bill may be disallowed any time within twelve months of the date of its passing. This one will not be the law of Quebec until next August.

**R**EFERRING to the various societies of one kind and another that grow up outside of the Church, and, while often rivals, live upon her, Dr. John Hall asks:

Is not the right understanding and use of the Church, with the training of all her members as such for work, with the divinely appointed instrument, God's truth, the thing needed? Is it not the want of this which justifies these well intended and often lovely parasites, all whose strength and beauty ought to be developed in the divinely organized body?

If the Church did its whole duty would there be any parasites lovely or unlovely to justify? If the Church through her members and office-bearers did the work they might do among the fallen and degraded would there ever have been such an organization as the Salvation Army? If the young men of the Church did the work they might and should do within church lines would there ever have been a Young Men's Christian Association outside of the Church. Similar questions might be asked about every kind of organization that draws its support from the Church but works according to its own methods outside of Church lines. There is no kind of work the Church cannot do better than any other organization if it would. We go further and say that there is no kind of work for God and humanity that the Presbyterian Church cannot do at least as well as any divine or human organization if it would wake up and try.

**A** GOOD deal has lately been said about the growth of the French population in the Eastern Townships and in the Eastern counties of Ontario. Perhaps the following facts, recently published by the Marquis of Lorne, may partly explain why the British population in these localities is giving way before the French:

Much is said, and justly, of the extraordinary growth of the French population of what was called Lower Canada, and is now called Quebec Province. "Families of twenty are known." Families of twenty! why, we have heard of a family of thirty! Of course this number is not common, but children are very numerous. They swarm. Jean Baptiste's first thought has always been, greatly to his credit, to build a church, to place an excellent priest in a good house alongside, and then to proceed with all speed to give the reverend father the very largest youthful congregation that can be provided. And the system pays well, thanks to the elbow-room afforded in the new world.

A shrewd Yankee once explained why the Irish vote controls so many American cities in this way. The American woman with her one thin boy has no chance at the polls against the Irishwoman with her nine boys. If the Ontario Protestant family ever comes down to the typical New England family of one boy, Ontario will soon be as French as Quebec. In a country where manhood suffrage exists the lone Ontario boy will have no chance against Jean Baptiste's twenty.

**T**HERE are various ways in which a priest can put in a word for his party during an election without preaching on politics. The following illustration of the manner in which a Quebec priest managed the business is given by the Marquis of Lorne in a recent paper in the *Forum*:

My children, you know the Church never meddles with politics. Her sons are forbidden to speak of the worldly contests that engage your attention, unless, indeed, impious hands be raised against the foundations of faith. But oh, my children, remember—what is the colour of the sky? Is it not the serene and glorious blue? What, my children, is the colour of the flames of hell? Is it not the dreadful and satanic red? The local Conservatives were called "Blues," their opponents "Reds."

That priest, however, was completely eclipsed by an Irish brother who, if the story be true, wished to convey the idea of a temperance lecture that firing in the direction of a landlord was not the most serious of crimes. "Whiskey, my children, whiskey, is the worst of evils. It makes men shoot at their landlords and miss them too." The Marquis is of the opinion that the French element is destined to play an important part in the future of this continent. He closes his article in these words:

They would die to a man rather than yield the proud privileges they have won, and which they well know how to use. Whatever the future may bring, there is no doubt that this large and rapidly augmenting people, of one faith, one blood, and animated by so intense a feeling of nationality, will exist as a factor largely influencing the condition of the northeastern corner of the American continent.

A good many Ontario people are beginning to think that they are a rather influential factor at the present time.

**D**R. JOHN HALL makes the following pungent timely remarks in a paper on "Neglected Truths," in the *N. Y. Observer*:

Is the church getting the place in our pulpit labours which should be given her in our time? There is a silly high churchism from which it is easy to be swept into reaction, and into disregard of the real place God has given the organization of which Christ is the Head. Is not the Church, with "the Word; sacraments and prayer," God's appointed means for edifying believers, promoting holiness, and witnessing for Christ? Is not the Church God's appointed agent of reform, and promoter of purity? Are not all her members to be "living epistles," workers, a "holy priesthood?" Is there not danger in our active, fussy times of ignoring all this, and treat-

ing the Church as a very respectable old institution, no doubt, but the workers to be developed and found in the multitudinous "associations" which grow out of her, live on her in a degree, but in many cases devise their own methods and assert themselves? If one "joins the Church, but never does anything till taken in among Miss Buzzy's Golden Girdles, where she works "awfully," is not the fair inference that the claims of the Church were not understood? that the Word, sacraments and prayer had to be supplemented to develop a confessor of Christ, that the Master did not get her service till the Golden Girdles came along? And when two things come into competition, formal or virtual, one divine, the other human, is there not danger of average humanity preferring the human?

There certainly is, and that is exactly what average humanity usually does. The best way to keep the ladies from expending their energies among the Golden Girdles is to find plenty of good work for them in their own church. Any spirited woman would rather "run" a society of her own than play seconds to Miss Buzzy, but if there is nothing going on in her own church that a woman can do, what more natural than that she should direct her energies elsewhere. Even overwork is better than idleness.

**T**HE Province of Quebec's handsome gift to the Jesuit fraternity has called forth a great variety of utterances. The speaking has been by no means confined to those best qualified. There has been much sound and some fury—not without its signification. The Rev. John Burton, B.D., of the Northern Congregational Church, Toronto, last week delivered a thoughtful lecture, which no doubt voices the opinion of intelligent Protestants throughout Ontario. At all events the following will receive the ready assent of many:

Our immediate interest in this Order and the powerful organization whose counsels it at present controls is its overshadowing influence, not only in the sister Province of Quebec, but also in the Government of our Dominion. Quebec is becoming not only more thoroughly French, but Papal in the mediæval sense of that word. The Local Legislature, the judicatory, education, the marriage and the paternal relations are growing under this undesirable control.

Ultramontanism is the steady foe of our Public School system and of everything which does not strengthen the prerogatives of the Church. Where the popular vote can be controlled, it favours democracy. When an emperor's home can be influenced, it is in politics imperial. In the spirit of the old Vicar of Bray, anything, everything, but ultramontane and Jesuitical ever—a solid mass, moving at the behests of a single will.

Our duty: Eternal vigilance is the price of liberty even as watch and pray are the Christian watchwords. Insist upon knowledge. Knowledge is power. Dark deeds shun the light; so do all conspiracies. Let light shine. Have, moreover, the calm confidence of truth, and shun all demagogue tactics.

All truth is calm. Refuge and lock and tower;  
 The more of truth, the more of calm, its calmness is its power.

Insist upon the injustice of separate schools. No State has a right to divide its people into religious castes. The principle is wrong.

Be hopeful, as all truth must be. Jesuitism has ever failed in the long run, as all attempts upon the conscience must. It controlled Spain when Spain had all but attained European supremacy, and Spain is less than third rate among the nations. The terrible French Revolution followed its monopoly of education in France; atheism triumphed it out in blood, and communism followed its latest triumph in Paris. Our own James II. lost his crown following its lead, France her fair Rhine provinces when she dared Germany. Nor have the Jesuit missions been any more than for a time successful. They were the pioneer force in this New World, along the Mississippi, on the Pacific coast and in Canada. Yet, out of Quebec, North America is anti-Papal. Xavier's Indian mission only paved the way for British rule. Victoria holds India's sceptre, not Leo; and Rome itself now is an Italian capital. The Bible Society has an agency there.

We have spoken, we trust, without bitterness, but honestly, against tendencies which dim the lustre of that truth which only makes free; and in the interest of that spirit which inspired the angel song which, giving glory to God in the highest, proclaims peace on earth to men of good will.

**FAVOURABLE REPORTS.**

**M**OST of the congregations throughout the Church have now held their annual business meetings. The reports from the various organizations connected with them have on the whole been remarkably encouraging. There is a pleasing record of steady growth in membership, practical work accomplished, and increased liberality in giving. The conclusion is justified that the church throughout the Dominion is not only holding its own but making solid and gratifying progress. Much of the advancement is undoubtedly due to more complete and efficient organization, the application of the principle generally recognized, of the judicious division of labour. To conclude that all is effected in this direction which can be done, would be a mistake. There is great improvement, but still much remains to be accomplished. It is quite possible that in some places the interests of the congregation are still largely left in the hands of the minister and one or two active elders and members. These may conscientiously endeavour to do their best, but it is in the circumstances up-hill and discouraging work. The apathetic indolence of the mass is hard to move.