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TO SUBSCRIBERS IN ARREARS.

The fact that so many of our readers allow their subscriptions to get far in arrears renders the publication of THE PRESBYTERIAN a very onerous task. The amount so owing now aggregates THOUSANDS OF DOLLARS. A change must take place. It is impossible for us to longer allow so unsatisfactory a state of affairs to continue, and friends are urged TO MAKE IMMEDIATE REMITTANCE. Accounts are enclosed in this issue, and we expect a prompt response.

We have all along looked upon our subscribers as HONEST AND TRUSTWORTHY; it is now for them to shew that our estimate was not a great mistake.

Names in arrears for more than two years on 1st of August next will be struck from our list; and the accounts will be placed in other hands for collection.



Edited by Rev. Wm. Inglis.

TORONTO, FRIDAY, JULY 15, 1881.

FRENCH EVANGELIZATION.

WE remind all whom it may concern that the Assembly has appointed Sabbath first (17th) as the day on which the collection for the French Evangelization Fund is to be taken up in all the congregations and preaching stations of the Church in which there is no regularly organized society for raising funds for the support of the various missionary schemes of the denomination. We hope the day is not far distant when such collections will be rendered quite unnecessary by congregational missionary societies being in full operation in every place where the Gospel is preached in connection with the Presbyterian Church in Canada. This is what ought to be, and this is what will be, when all become fully alive to their responsibilities in the matter. In the meantime, till that happy state of things shall come round, it is not only the duty but the privilege of all the office-bearers of the Church, to see that no one shall be deprived of the opportunity of contributing as God has prospered him or her, to the great work of holding forth, as well as holding fast, the Word of life. It would be something for which to thank God and take courage if the ominous and suggestive blanks so frequently to be met with in the report of the Committee on Statistics had, by next June, altogether disappeared.

ANDREW A. BONAR, D.D.

VERY many of our readers are already aware that the Rev. Dr. Bonar, so well known as the intimate friend and biographer of the Rev. Mr. McCheyne, is about to visit this continent, and to engage for a considerable period in evangelistic work in company with the Rev. D. L. Moody at Northfield. We are glad to understand that Dr. Bonar is to pay a visit to Toronto at no distant day, and that he will spend at least one Sabbath in this city, and preach more or less frequently during his stay. Dr. Bonar's name has long been a household word in Scotland, but perhaps he is not so well known here as he ought to be, especially among the younger class of Canadian Presbyterians. For the information of such we give the following items, chiefly taken from a sketch of Dr. Bonar's life in Dr. Wylie's work entitled, the "Disruption Worthies."

Dr. Bonar was born in Edinburgh in 1810, and is consequently now in his 71st year. After completing his course of general and theological education he was licensed in 1835, and in 1838 was settled in the parish

of Collace, Perthshire. In due time he went with Mr. McCheyne and Mrs. Keith and Black to Palestine on the somewhat celebrated "Mission of Inquiry" into the state of the Jews, and assisted in drawing up the "Narrative of Inquiry."

"On his return from Palestine," says the writer of the sketch to which we have referred, "Mr. Bonar found that during his absence there had been in his own neighbourhood a remarkable work of grace under the preaching of Mr. William Burns, who was occupying Mr. McCheyne's pulpit. The absent pastor rejoiced in the blessing that had come on his flock, and associated it with his having sown 'the good of Jerusalem, and with the promise, they shall prosper that love thee.' Mr. Bonar entered with his whole heart and with labours more abundant into the work of the Lord, which extended to his own as to many other districts in the land; and in himself throughout his future ministry, as in many of his brethren, the hand of the Lord with His servants at that time inspired larger hopes of the kingdom of God coming with power in the preaching of the everlasting Gospel."

"Side by side with a reviving ministry, and with a quickened desire in the people for faithful preaching, there had, for a number of years, been a growing desire throughout the country for renewing the right of the Church to choose its own ministers—the intrusion of pastors by patrons on an unwilling people having always been a source of spiritual deadness in the community. The religious progress of a generation had given rise to ecclesiastical energy, and the quickened conscience and life of the Church of Scotland gave occasion to the conflict which ended in its disruption in 1843."

Throughout that conflict Dr. Bonar bore his part with great vigour, if not so much prominence as some of his associates. When the disruption came he left the parish church of Collace, but continued in his old sphere as Free Church pastor till 1856, when he accepted a call to the Free Church of Finnieston, in Glasgow, where he has ever since continued to minister with great acceptance and success. Besides his memoir of McCheyne, Dr. Bonar has published a commentary on Leviticus and an exposition of the Psalms.

In 1874 he received the degree of D.D. from Edinburgh University, and in 1878 was unanimously elected as Moderator of the Free Church Assembly which met that year in Glasgow.

"One of the elements of his permanent power in preaching," says the writer we have already quoted, "is, that his sermons, though well prepared and remarkably equal, are never wrought up. The faculty of working for a great effort is one that he has never cultivated and can hardly be said to possess. But he is so thoroughly at home in all that he utters that his words tell with the force of one who speaks from the overflowing of his own heart, 'believing and therefore speaking.' Not gifted like his brother to write exquisite hymns, his sermons are nevertheless, and perhaps all the more rich in poetic images, like the letters of Samuel Rutherford, which he has edited with perfect sympathy. The variety of his happy illustrations gives wings to his weighty truths."

We are sure that Dr. Bonar will receive a most cordial reception, both in the States and Canada, and the prayer of very many will be that his visit may be greatly blessed to the conversion of sinners, and to the quickening and edification of those who already, through grace, have believed.

UPPER CANADA BIBLE SOCIETY.

THE annual report read at last meeting of the Upper Canada Bible Society is before us, and shews an encouraging amount of work done during the past year. The total income was \$29,173.06, of which \$18,530.47 consisted of free contributions, donations and subscriptions. Of the free contributions the Upper Canada Bible Society received \$11,217 for its own or kindred Canadian purposes.

The number of Bibles, Testaments, and portions issued during the year was 32,334, so that for each Bible, Testament, or portion of either sold or given away there was an expense of nearly twenty-nine cents over and above all that might be gained from the excess of selling price over the cost of production. In these days of eager competition and when millions of the revised Testament have been sold in the ordinary course of business in a few weeks at very low figures, and yet yielding a handsome profit, this seems a first sight rather strange. The subscriptions sent as free

contributions to the British and Foreign Bible Society amounted to \$7,744.40. This sum, deducted from the total income of the year gives a balance of \$21,428.66 as the net income for Upper Canada Bible Society purposes for the year. Of this sum only \$2,715.41 were derived from proceeds of sales. To do the not very large business there represented we find that the disproportionately large sum of \$7,403.34 was expended in salaries, while other \$2,352.95 went in sundry other expenses. These two items alone make up the sum of \$9,836.29.

We are quite aware that the Bible Society is not conducted on mere business principles, and that the good effected is not at all to be gauged by the statements of the balance sheet. Still there ought to be some proportion in these matters. Nobody will for one moment imagine that the numbers mentioned (some 32,000) represent anything approaching to the actual circulation of the Scriptures in Ontario during the past year. We should think that three or four times that quantity at least have been sold during the period. In what way has this been effected? Simply through the ordinary channels of trade and without any extra expense to anyone.

We are not at all finding fault, though at the same time we think that to expend \$9,836.29 in salaries and expenses in order to put into circulation \$8,891.53 worth of Bibles and Testaments, while double that quantity, and far more, has been disposed of in the ordinary course of business without any bonus being given or asked, seems at the first blush of the matter a rather expensive mode of procedure. It may be all right. We have no doubt it is. Still we find it difficult from the report and the figures to understand matters quite so satisfactorily as we should like to do.

JOSEPH COOK ON TOTAL ABSTINENCE.

THE Reverend Joseph Cook lately preached the annual sermon before the National Temperance League of Great Britain. The place of meeting was Mr. Spurgeon's Tabernacle in London, and we need not add that it was filled to overflowing. The words chosen as a text were the following from Deut. xxi. 8: "When thou buildest a new house then thou shalt make a battlement for thy roof, that thou bring not blood upon thine house if any man fall from thence." The key note of the sermon was given in the opening sentence, which was as follows: "Under a thoroughly free Government the extension of the suffrage to ignorant and intemperate populations inevitably places the scoundrel class at the head of affairs. A drunken people cannot be a free people." Starting from this point, Mr. Cook went on to shew that as free institutions were extended and took in an ever-growing number of the population, drunkenness among voters became a formidable national mischief, and in certain cases might easily threaten the very existence of free institutions. The new house that is building in modern days is, he said, civil liberty under representative institutions. What then is the proper battlement to be placed round its roof? The extension of the suffrage till it becomes to all practical purposes universal is inevitable in every country where there are free institutions at all, and under such a system what are the two great provisions for national safety? Mr. Cook's answer is: "A nation of abstainers—a priesthood of abstainers." This he illustrated and enforced with great power. After shewing how already all over western Europe the election of the lower houses of legislature practically lies with the great mass of the people, he made the following pregnant and suggestive statement:

"You say I have no right to introduce these topics here? I am preaching from my text, and I tell you, as Britons, as I would tell Norwegians, or Swedes, or Czechs, or Frenchmen, or Swiss, or Germans, that the day is coming in the progress of civilization when you cannot afford to have an intemperate voting class electing your lower houses of legislation. Civilization is building a new house, and, although I am not discussing here and now the structure of your upper houses at all—it may be ages and ages before you change them—still, you believe in lower houses grounded essentially on the votes of the people. You will come ultimately, I venture to predict, to the American sensitiveness in this matter of intemperance among people who possess political power. You will do this as a matter of social and civil prudence. You will be forced into it as a question touching your purses and throats. The day is coming that will move the foundation of many of our present political arrangements out of their place. The time has arrived when it ought to be proclaimed that the minister who is a moderate drinker, the church member who is a moderate drinker, the professor of theology, or any conscientious person who sets a wrong example in this matter, is hindering the formation of sound public sentiment, such as is required