

THE CANADA PRESBYTERIAN.

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Edited by Rev. Wm. Inglis.

TORONTO, FRIDAY, SEPTEMBER 10, 1880.

TO MINISTERS AND MISSIONARIES.

WE are requested to remind those congregations that have not yet forwarded their annual contribution to the French Evangelization Scheme of the Church that the Board require about \$10,000 in the beginning of October to meet salaries, etc., then due. It is hoped that those congregations that have not already done so will take up and forward the collection without delay. We learn that only a few mission stations have thus far done anything for this important scheme. Students and other missionaries are earnestly requested to see that a collection is at once made at all the preaching places in their respective fields, and the amount forwarded by the first of October to the Treasurer, Rev. R. H. Warden, 260 St. James street, Montreal. We trust that a large number of Sabbath schools are collecting funds for the support of a pupil in the Pointe-aux-Trembles mission schools, now connected with our Church.

NON-DENOMINATIONAL RELIGIOUS ORGANIZATIONS.

IN what we are about to say we have not reference to the Bible Societies, Tract Societies, or Missionary Societies, which sprung up more than half a century ago, and which have been so eminently useful in aiding the Lord's work in all lands. Rather have we in our mind's eye Young Men's Christian Associations, Evangelical Alliances, Sabbath School Associations, Evangelization Associations, Temperance Societies, Reform Clubs, and such like institutions, which are of comparatively recent origin. These are all more or less organizations, having fixed conditions of membership, with regulations or by-laws, and officers. They also raise and expend funds and employ agents.

They all owe their birth to the earnest desire of good Christian men to supply a felt want. Some field of usefulness is seen to be unoccupied; young men, away from home and exposed to temptation, without the restraints of Christian parents and church associations, have no one to care for their souls; little children are neglected by their irreligious parents; the lapsed masses do not hear the Gospel; intemperate men and women are sinking below the level of respectability and religious associations. What can be done? The Churches are doing nothing for these neglected ones. So first individual, then united, Christian efforts are made to do what the Churches are not doing, and these benevolent institutions spring up among us. Or the Churches separately feel themselves unable to do the work, miserable jealousies and rivalries hinder the success of any one denomination, so the more zealous of the several Churches unite on a non-denominational basis to attempt unitedly what they cannot separately accomplish. Thus naturally and as the result of an earnest Christian desire to do good these institutions have their rise.

That much good has been accomplished by these organizations both directly and indirectly must be acknowledged by everyone who looks at their operations. To say that that good has not been unneeded

is simply to say that their management has been by men who are liable to mistakes, and that often unworthy persons have betrayed their trust. We are inclined to think that the indirect good which has accrued through these associations to the Church is even greater than their direct results. Not only have numbers been reclaimed and brought back to the Churches by these agencies but the Churches have been shewn the need and the practicability of doing more for those who formerly had been neglected. The Churches have been taught to look after their young men and care for the little ones of careless parents, to evangelize the home heathen, to deal in a Christian manner with the intemperate and the fallen. When the Churches gain more strength, and do their work more faithfully, it may be found, that to a large extent, the need, the *raison d'être*, for such non-denominational organizations no longer exists.

It is, therefore, much to be regretted when a Church, which is faithfully and earnestly doing its work, feels its operations interfered with in the interest of such organizations. It is no uncommon thing to attempt a non denominational movement in a locality, and in order to do this to enlist the sympathies and co-operation of leading men in all the Churches. If some hold back from such a movement they are regarded with suspicion, the sectarian cry is raised, and the over-zealous promoters of the novel method of doing good, censure and speak disparagingly of those who will not work with them. Churches have often been thus weakened by futile efforts to establish institutions which really are not needed and feelings very inconsistent with the mind that was in Jesus have been engendered by dictatorial interference with existing Church agencies.

There should be, and there need be, neither jealousy nor rivalry between these associations and the Churches. Any unpleasantness must arise either from the indiscretion and intemperate zeal of well-intentioned men, or, on the other hand, from the absurd jealousy of a dead and slotiful Church. To get the greatest good from these institutions it is only necessary for Churches to act on the Lord's injunction, "Forbid them not to cast out devils, although they follow not with you." A Church may be unable to co-operate with such agencies, but that will not justify opposition. So long as the Church is not responsible for what is said and done, let her bear with imperfection and bid Christian effort God speed. Further, let the Church arise in her divine strength and more earnestly do the Lord's work by fulfilling her mission among all the lost, neglected, suffering children of men, and she will soon be found to embrace and to employ all the zeal and activity of those who now are working outside of the Church's operations. The rise of so many agencies outside of the Church is a feature of the present age pregnant with meaning. Doubtless it is owing to the large increase in this day of spiritual life and zeal, on the one hand, and, on the other, to the rigidity of the "old bottles" which contained Church life in the past. The new wine is fermenting—is overflowing the old vessels. We must have new bottles for the new wine. These associations may prove, in God's providence, to be one of His ways of enlarging His Church, one element which will go to forming, in the future, a Church more earnest and zealous than that of the past, more united and simple in its creed, and more comprehensive in its sphere of benefaction. This much, at least, is certain—these associations do exist and, under God, are forming a large element in the Church of the future. Let Christian people seek to direct them aright and leave with God the issue.

"POLITICS AND THE SECTARIAN PRESS."

IT is not often that we meet with anything so exceedingly foolish and offensive as the following extract, which we clip from one of our daily contemporaries in this city:

"The Brantford 'Courier' says: If it is true that the Rev. Mr. Dewart, of the 'Christian Guardian' and the Rev. Mr. Inglis, of the CANADA PRESBYTERIAN took an active part in the West Toronto election, it is time they were given to understand that their political movements will not be tolerated. The Rev. Mr. Inglis was for many years one of the editors of the 'Globe,' but more recently he has been editor-in-chief of the CANADA PRESBYTERIAN, the organ of the Presbyterian Church in Canada. Both of these gentlemen are men of ability and power, but it will be better for all concerned if they confine themselves to the requirements of the Church and leave politics to others."

Who told the Brantford "Courier" or the Toronto

"Mail" that politics had nothing to do with the interests of the Methodist or Presbyterian Churches, or that either Dr. Dewart or Mr. Inglis, or any other minister of the Gospel in Canada, meddled with or took an interest in the civil and social concerns of the country only at his peril? It is very obliging and considerate of our secular confreres to warn off all ministers of religion and all editors of Church newspapers from those special political preserves which they claim as their own peculiar property. We refuse, however, to be so warned. Everyone has to judge for himself as to the extent and the way in which he may prudently and profitably discuss the secular politics either of his own country or of the world at large, and as to how far he may becomingly take an active part in local contests and political campaigns. But that a minister of the Gospel, or the editor of a religious newspaper, is foreclosed by the mere fact of his being what he is, from expressing any opinion on the current questions of the hour, or from taking any active hand in its struggles, is an idea so absurd and untenable that it is scarcely worthy of serious discussion at all. In many a serious crisis of a country's history the person who would consent to be thus muzzled and disfranchised would be unworthy of the name either of a citizen or a man. He not only might have talked politics and acted in correspondence with his talk, but he would have been criminal in no ordinary degree had he done anything else. What has been Dr. Dewart's course of political action during all the past years of his vigorous career we do not know. But this we do know that he never stood higher in the respect of the general community, nor in the confidence of his own Church, than he does to-day. And right sure we are that if Dr. Dewart believed that his continuing to occupy the place he has held so long, with such credit to himself and such advantage to the community, involved any circumscription of his liberty as a citizen, or any obligation to silence in reference to some kinds of iniquity because they were called political, or some classes of sinners because they were known as politicians, he would very speedily and very decidedly "step down and out."

For ourselves we have merely to say, "We are not careful to answer anyone in this matter." It so happens that we never even once made a political speech, unless one on the Fenian raid could be so characterized. It also so happens that we never once occupied the platform at a political meeting even as a silent adherent, and never were even present at any such assemblages except as a silent and undemonstrative listener in the crowd, anxious to ascertain, and often in very difficult and unpropitious circumstances, with but meagre success, what the oracles, to whose management it seems the political concerns of the country ought to be made exclusively over, either thought or proposed. It will thus be seen that the charge of meddling in the Toronto elections is totally and absolutely unfounded. But though it had been true, what then? While all this has so happened, and while what we have said and done as Editor of THE PRESBYTERIAN is on record and can be judged of as everyone sees fit, if it were understood that to be the Editor of a religious newspaper involved the surrender of one political right, the concealment of one political opinion, or neutrality in any one political crisis where neutrality was believed to be a sin, then we hope we should be found ready to "step down," and also with as cheerful alacrity, as ever our sturdy brother of the "Guardian" could be. It is all very well for ostentatiously secular gentlemen to say, "Now you professedly religious people attend exclusively to your religious concerns and we shall take full charge of all your political interests and manage them with far more wisdom and conscientiousness than you could possibly pretend to." But somehow religious people are going less and less into that idea. It is not necessary, they feel, that they should be trading politicians or bustling, unscrupulous partisans, but they are sure that it is necessary, and never more so than to-day, that whether they occupy the hearer's pew, the preacher's pulpit, or the Editor's desk, they shall bring an enlightened and interested intelligence to bear upon the secular concerns of the community of which they form a part, and use their influence so to direct its political action that that action shall more and more "make for righteousness" and truth.

THE pulpit of the Florence Presbyterian church has recently been filled by Rev. Mr. Mann and Rev. J. Fotheringham.