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The Canada Presbyterian

C. BLACKETT ROBINSON, MANAGER.

WEDNESDAY, SEPTEMBER 27TH, 1893.

The statue of Abraham Lincoln, in Union Square, New York, is used as a hitching post. Our neighbours always had a fine practical turn.

The most enthusiastic admirer of ecclesiastical unions, must be more than pleased with the parliament of religions which met last week in Chicago. There Buddhists, Confucians, Mohammedans, Unitarians, Agnostics, Infidels, and a few of the orthodox, met and talked. We quite agree with the Herald and Presbyterian, in thinking that the only prayer that should be offered for that parliament is one asking the Almighty to overrule the folly of the effort for some useful purpose.

Next week, our Divinity Halls, with the exception of Queen's, will begin work for another session, and, we have no doubt, begin with an increased number of students. The Church should be profoundly thankful that so many young men are constantly entering our theological schools. The number and spirit of the candidates for the ministry, are a good test of the spiritual life of a Church. Judged by that test, the Presbyterian Church in Canada stands fairly well. We wish for our Divinity Halls, one and all, a most prosperous session.

Evil men everywhere are trying to widen the gap between the working classes and the Church. During the recent street car controversy, there was nothing kept more prominently or persistently before the minds of working men, than the slander that the churches are for the rich, and care nothing for the poor. The clergyman who helps on that cry by toadying after the rich, and boasting about the wealth of his congregation, should be tried for heresy. He does the Church more harm than some men who have been tried for that offence.

There are nine ministers in the Presbyterian Church in Canada, who have seen over fifty years pass since they were ordained. Their names are, Dr. McCulloch, Dr. Bennett, Dr. Chiniquy, Dr. Jenkins, Dr. Reid, Dr. Smellie, the Rev. W. T. Canning, the Rev. James Cleland, and the Rev. Thomas Alexander. Mr. Cleland and Dr. Bennett have just passed their half century; Dr. Smellie, Mr. Alexander and Father Chiniquy, are working well up to their sixtieth year in the ministry. Dr. Reid is the only half century man able to do full duty. He is three years past his fifty years of service, and, apparently, just as capable as he ever was. In these days of financial troubles, the services of a financier like Dr. Reid, cannot be over-estimated.

Those worthy people who accuse Canadians of frivolity in the matter of church entertainments, and who always allude to the old country as solid and solemn in ecclesiastical affairs, should read the report of the opening of a bazaar in the Auld Licht Kirk, in Kirriemuir—the Thrums of immortal story. The opening speech was by J. M. Barrie, the well-known author of the "Little Minister." It is needless to say, that it was a rare speech, and brought down the house with nearly every sentence. The Rev. David Ogilvey, of Motherwell,

opened the proceedings on the following, and the Rev. Thomas Matthews, of the Original Secession Church, presided. The object of the bazaar was to raise funds to reduce the debt on the Auld Licht Kirk. We are not much in favour of raising church funds in that way, but let no one say the custom is Canadian. Even the Auld Lichts raise money by bazaars.

Dr. Reid writes just enough to make one wish he could find time to write a great deal more. His contribution to the current number of the Knox Monthly, on the Divinity Hall of Aberdeen, sixty years ago, is a capital piece of literary work. The sketch of the two professors, Dr. Mearns and Dr. Black, makes the reader almost think he is personally acquainted with these eminent theologians. It is not a little singular, that one of the oldest ministers in the Presbyterian Church, and the only one that has spent the last forty years in dealing with accounts, investments, minutes, and other matters of that kind, should be one of the most interesting writers in the ranks of the Presbyterian ministry. A well-educated, old country minister, with the literary instinct seldom ceases to read well and write well. Annals of the early days of Presbyterianism in Canada, written by Dr. Reid, would be a most interesting and useful book.

Lord Aberdeen, in his speech at the dinner given him by the people of Aberdeen on his departure for Canada, referred to the complaint of Canadians concerning the obvious lack of sympathy shown for Canada and things Canadian by the British people. Our new Governor-General declared that the trouble was not that British people were without sympathy for Canada, but that their way was unfortunately to hide rather than express their feelings. This, to some extent, is always said to be characteristic of Scotchmen, but they do not make up the whole population of Great Britain. It is a fact not to be wondered at, perhaps, seeing that the United States so far exceed us in population, wealth and great cities, that travellers from the mother country often give Canada but a very small share of their attention, a flying visit, while the time is spent and the interest is chiefly shown in the Republic. We have also felt that in the settlement of difficulties between the United States and Britain, Canadian interests, when they were involved, often received but scanty attention when they were not sacrificed. Canadians visiting the Old Country, have also in many cases complained of the ignorance and want of interest shown in Canadian affairs. Of late years things have begun, we believe, to improve in this respect, and we rather think it will be our own fault if they do not keep on improving.

It is quite possible that the friends of Prohibition may attach far too much importance to meetings and speech-making, in the campaign upon which they are entering. To be of much practical use, a meeting must be attended by representative men who have votes, and be addressed by speakers who can persuade representative men to vote for prohibition, or at least, not to vote against it. A meeting attended by boys, loungers, loafers, and the shallow crowd that run to everything, just to get out for the evening, never does much good to any cause. A meeting addressed by men without power to influence their fellow men, cannot be much of a factor in the fight. In some communities, meetings are so much overdone, that influential citizens scarcely ever attend them. In others, meetings are not so common, and the community can be reached through them. Almost everything depends on the community in which the meeting is held, and on the ability and standing of the men on the platform. The still-hunt is, out of all sight, the best way to work a community in which public speaking is overdone.

The still-hunt on the back concessions accounted for some of the big majorities rolled up for the repeal of the Scott Act, while the eloquence of at least one of the advocates of the traffic, helped mightily to increase the majorities that passed the Act. A house-to-house canvass, is undoubtedly the right plan, where people are sick and tired of meetings.

"PRACTICALLY IGNORED."

Such is the complaint of one of our worthy ministers in British Columbia, and who besides has laboured in Algoma, Manitoba, Assiniboia, and Alberta, against our "Church papers." This complaint, it is fair to say, is not made as regards himself personally, but of "our work" generally. Possibly not a few others who do not say it, have the same feeling. It is a pity that any class of the Church's servants should feel or be practically ignored by the Church papers or by any other class of fellow workers, however much they may feel that their work is not ignored by Him who does not forget even the cup of cold water given to a disciple. Even the most disinterested toiler is cheered by just appreciation. We should like to show not merely just, but even generous appreciation of the labours of our patient laborious missionaries, whether at home or abroad. There are not any for whose zeal, self-sacrifice and work we have a higher admiration, or with whose hardships we have a deeper sympathy than those very missionaries in our great Northwest, including British Columbia. If therefore, they are ignored, it does not proceed from any intention to do so. Neither is it for the interest of the Church paper, even in a business point of view, to ignore any branch of the Church's service, or those engaged in it. The Church paper can only live and prosper as it is in touch with every part of the Church's work and its great army of toilers. Why then this complaint of being practically ignored, how does it come about? Very largely we believe in the missionaries themselves. Either they are compelled to be so constantly engaged in the actual and pressing duties which each day arise in their fields, or they are naturally averse to writing of their own personal work. At anyrate they do not make it known. Others who do not know of their work cannot, and hence it comes to pass that it is comparatively unknown, unspoken of, and those who are doing it feel practically ignored. This is how it comes about, and we leave those who feel practically ignored to judge for themselves where the blame lies. We can appreciate and respect that feeling of delicacy and modesty which makes men shrink from speaking of their own fields or chronicling their own doings, and yet they owe it to themselves and still more to the Church at large to keep it well informed, and so in active sympathy with them, and the work they have to do in their wide and needy fields. What is to them the ordinary and commonplace, and so apparently not worth writing about, is to the Church in other regions novel and full of interest. So good brethren in the Northwest, British Columbia, in every part of the land, let us hear, and through us let the Church hear of you and your work. It will greatly help us too to feel for and with you, if you will but do so, and it will cheer our hearts to know of the progress of the Redeemer's kingdom amongst you. This work can only be done by yourselves who are a part of it and in the midst of it, and we venture to say that thousands of hearts all over the Church will beat responsively to yours in your every trial and every joy, if only you will tell us of them. No communication of real living interest bearing upon our work of any kind in any part of our wide domain, has ever been refused a place in the columns of this journal. Our chief difficulty has been to get them, and es-

pecially from that large and interesting district known as our great Northwest. Come, brethren, prove us in this way and see if you will any longer be "practically ignored."

MISSIONARY SERMONS.

It appears from some of our Presbyterian reports that now is the season for making arrangements for missionary services, during the winter. Different Presbyteries take different methods for keeping alive and stimulating interest in our mission work. Few, we should hope, take no definite step of any kind in this direction. Some suggest exchange of pulpits, with a view to preaching missionary sermons; some recommend or enjoin upon the stated pastor to preach a missionary sermon once or twice a year; and some Presbyteries make arrangement for a series of missionary meetings. Why should not all three methods be combined? It would appear to our mind to be the most effective. Every really gospel sermon should be missionary in its effect, it is true; that is, it should quicken a desire for the spread of Christ's Kingdom, and help to make every Christian more self-denying and earnest in prayer and work for this end. But while this is so, there is much to be said in favour of a distinctly missionary sermon. And here is where many ministers greatly fail. It is quite possible to attend some churches for months, ay, and years together, without once hearing a sermon specially and entirely missionary. This, surely, is a marvel, a mistake, or worse, and by no means as it should be, when we consider what the last commission of our Lord was, and what is one of the great objects of the Church's existence. Once or twice a year! Why should not missionary sermons form in a much greater degree than they do a chief part of the pastor's message? But we believe the best results will be obtained by a combination of all the methods mentioned. If political enthusiasm is to be aroused, if a railway or a canal project is to be boomed, it is done by holding meetings, by giving the fullest information, by presenting the subject in every light, and by earnest appeal. The missionary meeting takes the same place in the Church's work. Let the most interesting facts, often not accessible to the general reader, be given in the most interesting way, let the subject be presented in different lights, follow up with earnest appeal, and good effects cannot but result from the missionary meeting. It is often complained that these meetings are poorly attended, that they are not at them who ought to be, and that those who need such a meeting least only attend. That this is true in many cases is well known, but the latter class is just the one which keeps the missionary spirit alive in the congregation; and for their sakes, even though they should be comparatively few, and for the sake of their influence upon the missionary life of the congregation, the missionary meeting and the missionary speech will well repay all the labour that can be spent upon them, and yet again we would repeat that, a combination of all the three methods proposed—the exchange of pulpits, the frequent distinctively missionary sermon, and the missionary meeting, should lead us to expect the best and largest results.

A MORNING IN FALL.

Each season of the year has its own particular charm and attraction, each appeals to different individuals, or to a different kind of sentiments and feelings of the same individual. Spring has charms of its own, all but universal, winter has its, summer and autumn have theirs. This is now, as we call it, beautifully, I think, the Fall. We are in closest contact with it, and for the present it most concerns us. We have in our mind a particular morning only a few days ago, but it may be taken as a specimen of very many of our Fall mornings. A soft, hazy, fleecy