

NOW READY.

## THE PRESBYTERIAN YEAR BOOK FOR 1892.

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## INTERNATIONAL LESSON SCHEMES

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## The Canada Presbyterian.

TORONTO, WEDNESDAY, MAY 4th, 1892.

WONDER if that Methodist brother who has  
been making a little tempest in one of the  
Toronto churches really imagines that he has said  
anything new on the atonement.

THE *British Weekly* gravely observes that  
"the people who know exactly how news-  
papers ought to be managed will always be found  
engaged in other occupations." That is a sad fact.

IT is said that some prominent ministers in the  
American Presbyterian Church contend that  
the Synod of New York was slighted and dis-  
credited when the Briggs case was appealed past it  
to the General Assembly. Instead of feeling hurt  
the Synod should hold a day of thanksgiving.

DR. Stalker told the students of Yale that he  
rather enjoyed seeing a man who had dis-  
tinguished himself by his incisiveness on the *terra*  
*firma* of criticism suddenly dropped into the bot-  
tomless sea of actual life, and learning amidst his  
first struggles in the waves, not without gulps, the  
difference between criticism and performance.  
That is an elegant though somewhat roundabout  
way of saying that a conceited, priggish, impertinent  
student sometimes learns to be sensible and even  
modest when he has to do the actual work of a  
minister.

WE have not seen one address delivered by a  
minister on the death of Alexander Mac-  
kenzie in which special emphasis was not laid on  
his honesty. Manifestly the clergy are of the  
opinion that honesty is a somewhat rare thing  
among Canadian politicians. Sir John Thompson  
and Mr. Laurier in their addresses in the House said  
little or nothing about the ex-Premier's honesty.  
Whether their silence arose from the fact that they  
considered honesty quite a common quality at  
Ottawa or from the fear that any reference of that  
kind would be unpleasant, we cannot say.

A GREAT deal depends on the stand-point from  
which you view a question. Optimists say  
that the recent victories of the Mowat Government  
in Kingston, Renfrew and Toronto were an  
emphatic protest against the "machine" in politics.  
High-minded Conservatives refused to be driven  
by the "machine," and voted for a Premier that  
they thought had, all things considered, done fairly  
well for twenty years. Pessimists declare that the  
result in these three constituencies was nothing  
more and nothing better than a determination to

be on the winning side and have a chance for pick-  
ings from both Governments. Men who see the  
hand of the Pope in everything declare "the Catho-  
lic vote did it." How would it do to say that all  
three causes contributed more or less to the result?

IT is pleasant, very pleasant, to learn from the  
*Christian Guardian* that Alexander Macken-  
zie, amidst all the work and worry of Ottawa life,  
conducted family worship regularly in his home,  
and to learn from the *Clinton New Era* that, at the  
request of the Rev. John Ross, Mr. Mackenzie  
opened a political meeting in Brucefield with  
prayer. The prominence given to the fact that Mr.  
Mackenzie was a man of prayer might easily lead  
some people to believe that he was the only Cana-  
dian politician who ever bowed the knee to his  
Maker. Mr. Mackenzie himself would be the first  
and most vigorous in repudiating any such infer-  
ence. We venture to say that as large a proportion  
of the members of the Ontario Legislature have  
family worship in their homes as of any body  
in Ontario except the Church Courts. Indeed  
we are not quite certain that all the Church Courts  
need be excepted. People who learn all they know  
about public men from extreme party newspapers  
have some queer ideas about our rulers.

AFTER all, England is the only country in the  
world in which the liberty of the subject is  
thoroughly understood and as thoroughly protected.  
Some weeks ago a station-master on the Cambrian  
Railway gave evidence, before a committee of the  
House of Commons, that displeased his employers.  
The Directors dismissed him and were promptly  
summoned before the Bar of the House of Com-  
mons for so doing. They made a humble apology  
and were severely rebuked by the Speaker though  
all were prominent men and one a member of the  
House. The next offenders in the same line will  
perhaps be sent to the Tower. To understand the  
difference between government in Canada and in  
England just try and imagine our House of Com-  
mons bringing the Directors of the Canadian Pacific  
Railway or of the Grand Trunk before its Bar for  
dismissing a station-master because he gave evi-  
dence the committee did not like. Either Company  
might for this cause or any other dismiss every  
station-master between the Atlantic and the Pacific  
and not a word would they hear about it. The  
House would be afraid of losing the railway vote.  
They do things differently in England.

AS the meeting of the American Assembly  
draws near, the question, Who should be the  
next Moderator? always comes to the front in the  
Church papers. One of them defines a good Mod-  
erator in this way:—

The Moderator should be a man who has the confidence of  
the whole Church; who is loyal to the truth as it is in Christ  
Jesus. But he should not be a hot-headed partisan; he  
should be distinguished for executive gifts and business  
ability; he should be firm, but patient, courteous and mag-  
nanimous. He ought to be a pastor with a good record, and  
who knows the pulse of those who are engaged in the most  
important service of the Church. It will be wise for the com-  
missioners to consider carefully and to choose prayerfully  
the very reverend bishop who will stand at the helm on the  
Willamette.

If the Moderator should be a pastor the last Assem-  
bly made a mistake in giving the honour to Dr.  
Greene, of Princeton Seminary. Our doctrine is,  
"the tools for the man who can best use them," be  
he pastor, professor, agent, mission superintendent  
or any other kind of worker in the ministry. There  
is no man in the Canadian Church that would  
make a better Moderator than Dr. Warden, and he  
is neither pastor nor professor at the present time.

THE *British Weekly*, or rather its editor, writing  
under the *nomme du plume* of Claudius Clear,  
distinctly says in a late issue that though the hold  
of religion upon the people of England is not weak-  
ening, though faith is as strong as ever, the  
"Churches are perhaps losing ground." So long as  
this statement about the Churches was made by  
Agnostics, avowed or veiled, nobody paid much at-  
tention to it. It is "good form" for certain kinds  
of people to say that preaching is no longer a factor  
of any account and that the Churches have lost or  
are losing their hold upon the community. But  
when one of the best religious journals in the Em-  
pire says the Churches are perhaps losing ground it  
is high time to pause and ask why. The right thing  
to do in this country is to ascertain the causes that  
cripple the Churches in older civilizations and guard

against them here if possible. Are any of them at  
work now? Passing resolutions, discussing over-  
tures, changing committees and mending machinery  
generally will not do much good if there are forces  
at work lessening or destroying the vitality of the  
Church. And, by the way, the *British Weekly* is  
not by any means the only friend candid enough to  
admit that the Churches in the old land are barely  
holding their own.

## CHRISTIAN UNITY.

THE *Review of the Churches*, a London publica-  
tion of decided merit, is conducted by rep-  
resentative men in the various Churches. The late  
Dr. Donald Fraser was the Presbyterian in the as-  
sociated editorship. One of the objects of the pub-  
lication is the promotion of a better and more  
friendly spirit among Christian ministers and people  
who are not embraced in the same Church relation-  
ship. Its promoters also seek by practical ways to  
foster fraternal feeling by mutual acquaintance, and  
by excursion parties to the Grindelwald and else-  
where. By bringing together Christian friends of  
different denominations in somewhat intimate social  
association, they invariably come to understand and  
respect each other. When people meet together  
with the desire to be mutually pleased, it is wonder-  
ful how readily unfavourable prepossessions and pre-  
judices disappear. The magazine, now in its second  
volume, is striving to promote Christian union, a  
laudable endeavour, and for the success of which  
every true Christian will devoutly pray.

It is the custom of the *Review of the Churches* to  
give a "sermon of the month." The place of honour  
in the April number is given to the Rev. William  
Sinclair, archdeacon of London. The discourse is  
on Christian Unity, and was preached in St. Pauls  
Cathedral. A perusal of it does not leave the im-  
pression that it is in any way remarkable, yet few  
who read it but will feel pleased and gratified with  
the excellent spirit that pervades it. The good  
archdeacon is not altogether explicit as to whether  
the acceptance of Episcopacy is an indispensable  
condition of visible unity, but if, like some of his  
brethren, he regards the recognition of an historic  
episcopate as the irenicum that is to harmonize the  
discordant elements of the Christian Church, he  
does not explicitly say. At all events, in these days  
of High Church exclusiveness it is refreshing to  
meet with a devoted Churchman whose definition of  
the Church is substantially the same as that given  
by the judicious Hooker, which he quotes with ap-  
probation in his sermon. In a becoming spirit the  
Archdeacon rejects the arrogant exclusiveness of  
the Church of Rome, and by analogy the bigotry of  
other denominations that in claiming that they alone  
are right, deny the same privilege to all who differ  
from them. The cathedral preacher follows his  
citation from Richard Hooker with these words,  
which exemplify the spirit of his discourse:—

My brothers, that is the doctrine of Hooker and of the  
Fathers, no less true than it is beautiful, on the visible as  
distinct from the invisible Church. To the visible Church all  
Christians belong who profess the one Lord, one faith, one  
baptism; but some more perfectly, others less completely. If  
heretics and men of evil life can belong to the visible Church,  
much more those who are neither heretics nor unrighteous,  
but who are generally orthodox in the main essentials of the  
faith, and chiefly differ from us through the unhappy legacy  
of the past in divergent schemes of Church government.

The hope of a great united Church is one which  
all true Christians cherish. Because it is the ex-  
pressed will of the great King and Head of the  
Church in His intercessory prayer, and it has been  
re-echoed by the apostles and has been the devout  
desire of Christian minds from their days to these,  
and from various visible tendencies it is acquiring  
strength in our time. It is, however, a desire that  
may not attain speedy accomplishment because  
there are varied obstacles in the way, some of them  
more or less serious, none of them insuperable.  
Whence does this desire spring? If it were the  
sincere and unmixed longing of the devout soul of  
the Christian Church its realization would not be  
remote. Human imperfection and human weakness  
may suggest the desirability of a visible Church  
unity, no less than a pure and exalted spirituality.  
Rome would tolerate no schism if that Church  
could help it. It has gone the length of invoking  
the secular arm to inflict supreme punishment on  
those who dissented from her doctrine and govern-  
ment. So far as appears outwardly it is a gigantic  
spiritual despotism. For an evangelical Christian  
Church it never can serve as a model, and it must be  
on quite other lines that attainment of visible unity  
must be sought.

Many of the differences from which denomina-