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C. BLACKETT ROBINSON, MANAGER.

TORONTO, WEDNESDAY, DECEMBER 26TH, 1894.

THE best way to revive the church is for each member to begin with himself.

TWO dollars a year from each member of church would put the schemes in a flourishing condition.

THE most deplorable feature of the boodle investigation is the amount of perjury committed in the witness box. Looking at the evidence given there and at a recent election trial, one cannot help asking if there are many people in this country who have no regard for the sanctity of an oath.

ONE of our Superior Court Judges said to the *Globe* the other day. "If I had a claim against a wealthy man, I would, having regard to the interest of my family, settle it for whatever I could get rather than incur the costs of litigation." Everybody knows that mammon rules in business and sometimes has far too much power in the church, but few were prepared to hear a judge of the Superior Court declare that it rules in the temple of justice.

PRINCIPAL GRANT reviews Mr. Pope's "Memoirs of Sir John," in *The Week*, in his very best style, and among other things says:

Of course, the people may, and often do, decide wrongly, but all the time they wish to decide rightly. A real democrat knows that, and, therefore, has patience with them, and bends all his efforts to their enlightenment. He knows that it is easy to deceive them, but that it is nobler, and, in the end, too, it pays better, to undeceive than to bribe or befool them. It is, however, difficult to avoid coming to the conclusion that, though no one knew better than Sir John that the people are now the fountain of all power, he was not a true democrat. He did not trust the people. He thought that you must humbug where you could not master them.

If Sir John thought in that way he must have had good and sufficient reasons for so thinking. He was not the kind of man that acts without reasons. Democrat or no Democrat he knew Canadian human nature well. If he humbugged the people it was because he believed they could be more easily moved by humbug than in any other way.

A HAPPY NEW YEAR.

BEFORE another issue of THE CANADA PRESBYTERIAN appears, this greeting will have passed the lips of many millions, meaning much, or little, or nothing at all, as the case may be. But when spoken from the heart in sincerity and truth, with the warm grasp of the hand and the look of kindness in the eye, or when sent by the written page, or flashed across the telegraph, or spoken through the 'phone, what more kindly greeting could be given at the beginning of another year. We mean it when to all our readers we wish "A Happy New Year," and we trust that in every case the good wish may be to the full realized. It is no small thing to enter into a family week by week as this paper has done, freighted with its burden of news, telling of movements and of Christian work of many kinds being done throughout the world, especially within the limits of our own Church, telling of its needs, containing appeals and encouragements; freighted also with wholesome, instructive reading on a great variety of

topics, much of it from the best minds and most Christian hearts within our own and other churches, giving an uplift to those who may be cast down, and a wider outlook to those who in many ways are shut in;—to do this week by week is no light matter. Unless both editor and readers are dull to an almost incomprehensible degree, this must, although unseen to each other, establish between them such an interest and understanding as to make wishing each other a "Happy New Year" much more than an idle unmeaning form. As our readers, then, take up this paper into their hands and this page meets their eye, we do, indeed, send this good wish to all. And we trust that we may have from all the answer in heart, if not in speech, a "Happy New Year." We return thanks and shall hope that the good wishes may be realized. We all, in looking back over the year just passing away, have, no doubt, had much happiness to call forth our gratitude. The same has been the case through many past years, even where they may have been most clouded with sorrow, disappointment, trial and loss. And because this has been the history of the past, we find ground for the hope that the year coming will have, like all the rest, its full share of happiness, so that the wish of a Happy New Year is a wish of faith and hope. Not only willingly, then, but gladly, may we gird up the loins of our minds, and look out and set forth upon another year with all its unknown history, in the full confidence that, however chequered it may be, it will not be without its due share of happiness.

We enter upon it with guarantees, we may say, given us in the mercy and goodness of God, that, however saddened even it may chance to be, it will not be without more or less of happiness, in that nothing can befall us without the wise and loving permission of the Father in heaven, and that thought alone has something in it with which to brighten, to some degree at least, the darkest cloud. Another consideration that may sustain us and deliver us from the fear that any year can be all cloud and darkness is that, God has mercifully arranged that time itself dulls the sense of loss and pain, which at one time threatened never to leave us, and so makes an opening for glints of sunshine and gives a hope for brighter days. Even, also, though the coming year may prove to any, as it is almost certain to do to some, one which, outwardly, may look anything but happy, yet, again, because God has mercifully hidden from us the future by an impenetrable veil, we can wish each other a Happy New Year, for though it may have sadness in store for us, we see it not, as yet, and know it not, and look out upon the future only in the light of the past, whose record is that "goodness and mercy have followed us all the days of our life."

We shall not, therefore, begin the year with any sad forebodings, or bate one jot of heart or hope. "We've aye been provided for and so will we yet." More than that, and looking beyond the personal, much of evil, and an infinity of trouble as there may be in the world, the times upon the whole are growing better. There has never been any age so golden as the present age; no age so desirable to live in as the present. Never were the calls more numerous, or more inspiring to good and noble work for God and our fellowmen, on the humble scale or the grand one, never were the means for doing such work so abundant and effective, or its rewards so speedy and certain.

"We are living, we are dwelling,
In a grand and awful time,
In an age on ages telling,
To be living is sublime."

Often, then, as we may have wished, or have had wished for us a "Happy New Year," there never was a time when there was a better reason than now for wishing it or a brighter prospect in looking forward to it. Whether it shall be happy or not, depends, under God very much upon ourselves. If we will look up and not down, if we will look out upon and think of others and not upon ourselves, if we have eyes to see and a heart to understand and appropriate the innumerable ways and means of happiness which God in His infinite mercy and goodness has put within our reach in Himself, and in what he has done and is doing for us in His providence and in His grace, we need not fear or doubt that those who do this will have what we wish them, "A Happy New Year," or that we ourselves, if we will but do it, will have not only a happy New Year, but a happy year all through from beginning to end.

JUBILEE OF THE REV. JOHN MACTAVISH,
D.D., INVERNESS, SCOTLAND.

THE name of the Rev. John Mactavish, D.D., formerly pastor of Woodville and Chalmer's Church, Woodstock, in this country, but for the last sixteen years of the Free East Church, Inverness, Scotland, is still so fresh in the memory of a great many of our readers, and his character so much respected, that they will be glad to have a somewhat full account of the interesting services held in the church of which he is still the senior pastor. They took place on the evening of the 4th inst., on the occasion of his attaining his jubilee as a minister of the church. We are indebted to the *Northern Chronicle*, Inverness, of Dec. 5th, for the information which we are here enabled to give.

The chair was occupied by Rev. Allan Cameron, colleague and successor to Dr. Mactavish. On the platform with him was a large number of ministers and other friends in the town and neighborhood, and many who had been invited sent telegrams or letters of regret at their unavoidable absence. Rev. Gavin Lang, who, among others, sent a letter of apology, referred to the eminent position and standing which Dr. Mactavish had held to the last in Canada—not only in the Canadian Presbyterian Church, but also in the Dominion generally. "He (Mr. Lang) had been on the different fields of labor which Dr. Mactavish occupied in Canada, and it did one's heart good to hear how universally he was esteemed for both his work's sake and his most perfect consistency. He was one of the always few who had the courage of his convictions—fearless, constant and complete."

The chairman, in opening the meeting, which was a large one, spoke of the earnest, faithful and successful work of Dr. Mactavish which was then being recognised, and to the pleasure it gave all the Doctor's friends that he still enjoyed fairly good health. He made a touching reference to the late Mrs. Mactavish, whose kindly and sympathetic presence was very much missed. He testified also to the very happy relations subsisting between the senior pastor and himself as colleagues which he had no doubt would continue to the end. Reference was frequently made during the evening to the position taken by Dr. Mactavish in 1843 at the Disruption, which, he hoped, would in time be healed; and he expressed his gladness at seeing "on the platform representatives of various denominations, which, he trusted, was an augury of that kindly feeling which would work its own way, and that would help them to make such sacrifices as circumstances might demand, and that by-and-bye they should not have in Scotland three Presbyterian bodies but one working for the glory of God in the midst of the masses that were at present falling so largely away from the ordinances of the Church of Christ."

At the close of Mr. Cameron's opening speech, Mr. Jas. Ross, the oldest officiating officebearer in the church, read a beautifully illuminated address presented by the Free East Church congregation to Dr. Mactavish. It stated that the kirk-session, members, and adherents of the congregation cordially joined in offering to Dr. Mactavish their warmest congratulations on the completion of fifty years' service in the ministry. The sixteen years of his pastorate in the congregation had been most helpful to its spiritual life. After referring to the evangelical fervour of Dr. Mactavish's pulpit ministrations, and the earnestness, faithfulness, and tenderness shown by him in dealing with individual souls, a check for £118 was handed to Dr. Mactavish, which it was mentioned, had been subscribed by a wide circle of friends in Inverness and a few in America.

An illuminated address, presented by Inverness Free Presbytery, which upon one side contained an excellent photograph of the venerable pastor, was next read by Rev. Dr. Black. It spoke of the Rev. Doctor's efforts to maintain the integrity and purity of the Word of God, and the freedom and fulness of the gospel message; of his efforts in the cause of temperance and for the improvement of the temporal and social condition of the people throughout the Highlands. "As a co-Presbyter, it continued, 'we value your wide experience and your knowledge of law; your buoyant happiness in times of perplexity and depression, and your firm confidence in the triumph of truth and righteousness. But, above all, we esteem and love you for your fearless and consistent loyalty to our Lord in all your public life, and your kindli-