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The Canada Presbyterian

WEDNESDAY, MARCH 29TH, 1893.

Mr. Fay Mills is credited with saying that it does not take a great man to be a Christian, but it takes all there is of him. There does not appear to be much of some people.

The programme for Knox College Alumni meeting on Tuesday and Wednesday of next week, consists of a conference on "The men for the ministry and their training." The discussion promises to be a lively one.

The closing exercises of Knox College take place on Thursday of next week. Prof. Thompson will address the graduating class at 8 o'clock; and thereafter Principal MacVicar, of Montreal College will speak on "Dogma in Relation to Correct Thought."

The Interior says that there will be some interesting and curious questions settled on the other side. There have, in the history of the Church, been a large number of Christ's ambassadors pitched out of it neck and heels. When Christ asks those who did it how it happened, our contemporary expresses his intention of listening close for an answer.

It is a gratifying change from the usual reports from Paris which are chiefly taken up with the Panama scandals, to learn that President Carnot has recognized honesty and faithfulness and noble and disinterested service by making Mr. McCall, head of the noted Protestant missionary movement in France, a Chevalier of the Legion of Honour. He will be an honour to the Legion.

The difference between a violin and a fiddle is—so says Mrs. Partington—in the player. Ergo—The difference between a long and a short sermon—Is it in the preacher or in the hearer? We have left a query because we read the other day that Dr. W. C. Smith had said that the aim of preachers should be to throw out hints which will set people thinking; that the greatest merit of preaching is to make people think for themselves. An intelligent hearer told us once that he went to church so brain-weary with the week's business that the great desideratum to him was rest. Which was right?

The closing verse of John's Gospel is generally dismissed as an hyperbole. Bishop Westcott says: "The bold expression answers to a deep truth." Very suggestive is that comment. There are deeds which no volume could contain, and no statistical column can enumerate. Much of the minister's best work never appears. The burdens of soul must be borne in secret; and divinest charity is where the right hand is ignorant of that which the left hand is doing. There is a truer honor than receiving many flattering calls, even the widow's warm "God bless you, sir;" and the home cheered by a kindly visit.

We know it is easy to see the mote in a neighbour's eye, and yet it is hard to pass by a notice of the Upper House of Convocation in England, discussing the important (?) question of fasting before Communion. Should the Lord's Supper be dispensed during the evening? If so, how are intending Communicants to prepare themselves therefore by fasting? Listen to a Right Rev. Lord Bishop relating serious-

ly such facts as these: "I have known many persons who will only come fasting to the altar, resort to methods which are surely not devotional, e. g., lying in bed or smoking, to stay the growth of hunger, if they are obliged to go to a late Communion." Is it any wonder that scepticism is rife? And is the question of immersion better?

Our esteemed contemporary, The Canadian Baptist, apologizes to its readers for giving so much space in late numbers to the discussion of the baptismal question. This sounds to us rather strange, as really we have never missed from our contemporary's columns allusions to the distinctive principle which is supposed to justify the close communion of the denomination represented. Indeed, as it appears to us, were Paedobaptists left in peace, or Baptists to remain unjustified, our friend might—mutatis mutandis—apply to himself the words of Whittier's "Brother of Mary":

But somehow—it has come to be
In these long years so much a part of me,
I should not know myself if lacking it,
But with this work, the worker too would die.

It is stated that the elder De Lesseps, on account of his age and his infirmities will not be informed of the sentence recently passed upon him, nor will he be imprisoned. A daily paper published a few days since the following pathetic statement: The account of the meeting of the elder and younger De Lesseps reads like a passage from a French play. The son, accompanied by detectives, is allowed to spend the day with the father. The detectives are introduced as intimate friends and are invited to remain and dine with the family. The old diplomatist, ignorant alike of his own sentence and of his son's imprisonment, entertains his guests with a senile exhibition of his own credulity respecting the Panama project. Father and son embrace each other, and the detectives take back their prisoner to his cell. It is melodrama with a tragic pathos of its own.

The New York Independent draws attention to an infidel paper, which is engaged weekly in giving caricatures of Scripture subjects in half-page pictures. A recent issue carries on the first page a representation of a stream of desperate characters—liars, thieves, perjurers, murderers—entering "the fold of Christ." It is called "The Sinner's Hope and last refuge of the Vile." Our contemporary well remarks that such a picture is not a caricature. It truthfully represents a great Christian doctrine. There is salvation for thieves and liars and murderers. This is a great and glorious truth. It is indeed the "sinner's hope," the "last refuge of the vile." It is in this that the divinity of the Christian scheme of salvation appears. The vilest may enter the fold of Christ, leaving their vileness at the gate. Unbelief is fatalistic. It holds that the vile can never be anything but vile. The Christian doctrine is a nobler and truer doctrine. It has hope and the power of reformation in it. For once the scoffing artist has drawn better than he knew.

American journals recently have had several references to the financial position of the Brooklyn Tabernacle. The indebtedness of this much advertised church is said to be \$287,216.59; and \$20,000 must be raised by 1st. April. The income of the congregation is about \$30,000 per year. The comments of the Mid-Continent on the situation appear to be fair. It says: The assembly's minutes for 1892 show that the Tabernacle has 4,447 members, and a Sabbath school membership of 1,185. According to the minutes the Tabernacle gave nothing to the Boards during the past year, not even to home or foreign missions. Inasmuch as Dr. Talmage led his people into this wilderness of debt, he ought, Moses-like, to lead them out of it. They should not be deserted in a crisis like this. We, however, feel like objecting when the Dr. talks about "God calling him to these sacrifices." This is the merest cant. The Lord ought not to be held responsible

for the folly of even a Brooklyn divine. In the matter of building a house of worship the old rule of cutting the coat according to the garment should have been observed. If this principle had been followed Dr. Talmage and his people would not now be facing this mountainous debt.

The secular press has lately been indulging in much criticism of our ecclesiastical system because an appeal can be taken from the decision of a Presbytery after an accused person has been acquitted. We are told that such a thing is impossible in a civil court as the law will not allow one accused of crime to be again tried for the same offence after a verdict has been given in his favour. But it should be remembered, says the Philadelphia Presbyterian, 1. That ecclesiastical law is not modelled after the civil code. 2. That the rights of the accused are protected and guarded in the superior courts as well as in the inferior. 3. That the Church has an interest in the matter at issue as well as the accused, as moral character or purity of doctrine is involved. 4. That the appellate character of the Presbyterian system has been, and still is, one of its best commendations. 5. That right, truth, justice and mercy are better conserved by passing through the different stages of discipline as defined by our Book than by simple trial in a lower judicatory. 6. That where a matter is in dispute which involves the honour, integrity and faith of the Church, it is only fair and right that it should be finally acted upon by her highest court, and this can only be done by way of appeal or review.

EASTER THOUGHTS.

That "days and months and seasons and years" are with superstitious reverence observed need not keep us from happy reflections as the paschal moon reaches its full and the time comes round in the revolving year which is the well authenticated anniversary of that death which is the world's life, and of that resurrection by which our Jesus was declared to be the Son of God with power according to the spirit of holiness. There is a familiar picture which represents afar the Holy City and the Calvary Mount, the pall of blackness overhanging, but the faint streak of early dawn is just breaking on the hill, and angels are hastening thereunto. Truly that was a wondrous morning light, that first day of the week which found the stone rolled away from that rock-hewn sepulchre; and the closely guarded tomb emptied, not by a spoiler's hand, but by the resurrection might of the first-born from the dead. A new dawn breaking o'er the earth brooding under the shadow of a long, dark, dreary night.

There is a mighty volume of suggestions to one who having watched the live-long night sees the breaking of a spring-tide day. The night shade appears to deepen as the midnight passes, until after weary hours it seems to lift; a dim gray appears, a thin streak along the horizon, a flush of light, a crimson glow, the hill tops catch the gleam, down into the valley creeps the brightness; the herds awaken, the chirp of the birds begins, till all aglow with early light nature answers to the call; man goeth to his work till the evening, the entire earth is filled with activity. Thus the true Light shineth; and the brightness of that resurrection morning light, the first day of the earth—Awake! Awake! put on thy strength, put on thy glorious apparel, O ye nations of the earth. Thus the Christ arises to our soul. But the cross must come before the crown; the resurrection had not been without the grave; and the day of crucifixion precedes the day which beheld with its early light, the stone rolled from the mouth of the sealed sepulchre. He who is risen to save, died to heal, and thus by Calvary is the path that leads to joy at the Father's right hand, and to the pleasures which are for evermore. Dear reader take an Easter message to your heart, and go your way with the glad proclaim: "The Lord is Risen."

Now at last,
Old things are passed,
Hope and joy and peace begin;
For Christ hath won and man shall win!"

MEETINGS OF PRESBYTERIES.

The eighth annual meeting of the Chatham Presbyterian Society was held in St. Andrew's church, Chatham, on Tuesday, March 14th. Every preparation was made for the cordial reception of delegates, of whom there were about fifty. Two sessions were held for the transaction of business, these being opened by devotional exercises in which an increasing number showed a willingness to take part. At both sessions the chair was occupied by the president, Mrs. Cooper. Very encouraging reports were received from all the Auxiliaries. One Auxiliary was added during the year; making total number of Auxiliaries fifteen; Mission Bands nine. The treasurer's report showed a slight increase in the funds over last year. Mrs. Forbes of Valletta led in the dedicatory prayer. The officers for the ensuing year are as follows: Pres., Mrs. Cooper, Chatham; Vice-Presidents, Mrs. Wilson, Chatham, Mrs. Gracey, Fletcher; Mrs. Gray, Windsor; Mrs. Davidson, Bothwell; Rec. Sec., Miss Eva Bartlett, Windsor; Cor. Sec., Miss Wilson, Ridgetown; Asst. Sec., Miss M. McNaughton, Chatham; Treas., Mrs. W. Somerville, Chatham. Mrs. Laughton, Bothwell, was appointed delegate to the general meeting in London. On invitation from Ridgetown a summer conference will be held there in September. Mrs. Laughton, Bothwell, taught a lesson on the map of India, giving a short sketch of the geography and missionary history of the country up to the time when the Gospel was taken there by the missionaries of the Presbyterian church of Canada. The morning session was closed by Mrs. McLaren leading in prayer. At 2.30 p. m. the president took the chair, and after devotional exercises called upon Miss M. McNaughton, Chatham, who gave a very interesting paper entitled "Hints on Mission Band Work." The president gave a brief address containing words of welcome and counsel. Rev. Hunter of Ridgetown then appeared, conveying greetings from the Presbytery in session. At this juncture Mrs. Davidson of Bothwell, sang very effectively "Throw out the life line." Mrs. Wilson, Neemuch, India, was now introduced, and gave a most interesting address on the life and habits of the people among whom she and her husband had laboured, referring more especially to their work among those in the jungles. The statement that they had not one church building in connection with their work was a surprise to many, and she also added, that the interest on the debt on some of the city churches, would be sufficient to give this accommodation. Greetings were received from the Methodist, Baptist, and Anglican Societies. A paper on "Giving" by Miss Wilson, Ridgetown, and a recitation by Miss Sinclair, Fletcher, closed the programme. Mrs. Larkin, Chatham, led in the closing prayer. At six o'clock the ladies with the members of Presbytery were generously entertained at tea by the friends of St. Andrew's church. At eight o'clock a large audience gathered in the church. Dr. Battisby, Chatham, occupied the chair. Rev. J. Becket, Thamesville, read the Presbyterial report, and the Rev. J. Currie, Glencoe, gave a stirring address. Fine music by the choir added greatly to the enjoyment of the occasion.

The Presbytery of New Westminster met on Tuesday, 28th Feb., in the lecture room of St. Andrew's Church, Vancouver. There were present ministers J. M. McLeod, Mod., in the chair, E. D. McLaren, T. Scouler, T. S. Glassford, A. Tait, B. K. McElmon, J. A. Logan, W. G. Mills, J. W. McMillan, J. Buchanan, and G. R. Maxwell, clerk; Elders—Messrs. Fraser, McInnes, Kennedy, McQueen, Brydone—Jack and Johnson. A call was laid on the table from St. Andrew's Church, Lanark, Ont., to Rev. W. G. Mills, of New Westminster, signed by 116 members and 72 adherents. After the usual documents were read Mr. Mills was heard, when he stated that he desired that the call should go no further as he had resolved to decline it. An application for church organization was read from serpentine, Annandale and Port Kells. It was resolved that the prayer of the petition be granted and Mr. McElmon and his elders were appointed to organize whenever necessary. Rev. Thos. Sedgwick, of Nova Scotia, was unanimously nominated for Moderator of the General Assembly and the following were appointed Commissioners to the Gen. Assembly to represent the Presbytery; Rev. J. W. McMillan, A. Dunn, R. Jamieson, and J. M. McLeod, ministers; and David Morton and Geo. Rutherford of Hamilton, Hamilton Cassells and Mortimer Clark, of Toronto, elders. The following reports were submitted to the Presbytery: Systematic Beneficence, by Rev. T. Scouler; Foreign Missions, by Rev. T. S. Glassford; Temperance, by Rev. J. M. McLeod; Statistics, by Rev. B. K. McElmon, and State of Religion, by Rev. Alex. Tait; all of which were adopted and ordered to be forwarded to the Synod. At the evening sederunt there was the same attendance with the addition of Rev. Alexander Dunn and Mr. A. Bethune, an elder. Rev. Alexander Dunn presented the report on Sabbath Ob-