

PRESBYTERIAN YEAR BOOK

— For 1888. —

Edited by REV. GEORGE HENDERSON.

The present issue of the YEAR BOOK contains among other matter of great value, original articles, as follows:—

Memo Missions. By Rev. W. Cochran, D.D.
The Nova Scotia Centennial Year. By Rev. R. I. Burns, D.D.
The Early Ecclesiastical History of Victoria, N.M. By Rev. George Patterson, D.D.
Woman's Foreign Missionary Society. By S. R.
Foreign Missions. By the Editor
What we Owe the Country and the Age. By Fidelis.
The Scheme of the Church 1877-1887. By the Rev. R. H. Warden.
Missionary Work in Manitoba and N.W. Territories. By J. K.
History of Congregations.
Presbyterian Colleges in Canada. By the Editor

Mr. Croil, of the *Presbyterian Record*, says of the YEAR BOOK: It is one of the best thumbed periodicals in our office. Every Presbyterian should have it.

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TORONTO, WEDNESDAY, FEBRUARY 22nd, 1888.

Our Clubbing Arrangement with newspapers has been terminated. The offer of Book Premiums will be good until the 15th of March, when it will be withdrawn. We have to thank a large number of subscribers for their prompt remittance and for kind services in helping to extend the circulation of *THE CANADA PRESBYTERIAN*. It is expected that those who have not yet remitted for the current year will do so at once, and thus be in a position to claim one of the valuable books offered to all paying \$2.50 in advance for 1888.

THOSE good people who think that a short pastorate is always undoubted evidence of ministerial inefficiency might make a note of the fact that Dr. Patton, the new president of Princeton, was less than two years in his first charge, and a little over one in his second. President Patton was no doubt a good preacher and conscientious pastor, but he felt it to be his duty to move occasionally, and he moved often enough to be inducted three times in nine years. There are clearly two sides on the long and short pastorate question. The pastor who moves *before* the people want him to may be as good a man as the one who holds on *after* the people want him to go.

A PROHIBITIONIST in New York, who does not believe in a third party, described that party rather neatly the other day. He said they were people who added to the work of destroying the saloon the work of destroying two powerful and deeply rooted political parties. It occurred to him that destroying the saloon was quite enough of work to have on hand at one time. There is a world of sound sense in this view of the question. Destroying the saloon is a difficult business. A large number of people do like to drink liquor, and a considerable number vote against prohibition for one reason and another, who do not care about liquor. All experience goes to show that an immense majority of the people of both Canada and the United States are strongly attached to their party. Even many temperance men are party men first, and temperance men afterward.

Such, being the case, destroying the saloon is a contract quite large enough to have on hand at one time without adding the additional work of destroying the political parties. So to make matters worse, the advocates of a third party have made female suffrage a plank in their platform—a step which is vigorously opposed, even by the veteran Dr. Cuyler. Gladstone says that one great measure at a time is as much as any party can stand, and Gladstone does know a few things.

A NEW and most happy species of "touch" is fast growing up between the people and the Ontario Government—we mean touch by deputation. Of course deputations are not, strictly speaking, new institutions, for deputations have always waited upon Governments, but the deputation business was never half so lively as it has been during the last few years. The lobbies and galleries are thronged every day with deputations from every corner of the Province, and on every conceivable kind of question. At almost every hour, except when he is actually engaged in the House, you may find the Premier in the room behind the chamber, surrounded by a deputation. Quite frequently he is there, even when the House is in session. And how some of these deputations do urge their special business. This is right. The deputation business is a good thing. The Government are the servants of the people, and should know what the people want. Parliamentary government, in its highest and best form, is government for the people and by the people. The old theory that the people have nothing to do with laws but obey them, nothing to do with taxes but pay them, is thoroughly exploded so far as Ontario is concerned. The more the people interest themselves in the legislation of the Province the better for all parties concerned.

At the annual meeting of the Glasgow Elders' Association, Professor Story, speaking on the importance and usefulness of the office of the elder, said:

It was to be regretted that the elder did not always realize the dignity of his position. He had known elders who seemed to think that they discharged their duty effectively, and met the necessities of their office if they assisted in the solemnities of the communion, or stood at the plate, or carried round the bag if alms were collected in that fashion. The office was one of far greater importance. The elders were the assessors of the Christian people, representing in the Court of the Church the Christian conviction of the whole people. It was the fault of the eldership if the Church Courts represented only the opinion of the clergy, and he pointed out how much weight would be added to the opinions and the actions of the Church Courts if the Presbytery and the Synod were always represented in equal numbers by the clergy and the laity.

Undoubtedly an immense amount of weight would be added to the opinions and action if every Presbytery and Synod, if every lay member attended and took part in the proceedings. The elders are in touch with the people, and it is always a misfortune if the people are not in sympathy with the opinions and action of our Church Courts. We cannot agree, however, with Professor Story in saying that it is the fault of the eldership if the Church Courts represent only clerical opinion. The system is largely to blame. A representative elder as a rule sits in Presbytery for a year. That generally means four meetings, perhaps not so many. One can hardly get the run of the business at three or four meetings. No elder of good taste cares to take a very prominent part in the business at his first or second meeting. By the time he is beginning to feel at home in the business his year is out. There is room for a real reform here. A full attendance of elders at all our Church Courts, with facilities equal to those of the clergy for doing business, would be a great thing for the Church. Theoretically, the facilities are equal, but the clergy are always there and never lose the run of the business, whilst the elders change every year and many of them never get it. Can no one suggest a remedy?

There is a strong plea in the last issue of the *Homistic Review* for religious teaching in the Public Schools of the United States. It is by the Dean of Midland College, Kansas. Among many other things worth thinking over the writer says:

There is no risk in saying that purely intellectual training, the most thorough and efficient in the world, is as likely to bring forth a progeny of villains as a race of upright and order-loving citizens—excepting, perhaps, that a general refining influence is to be credited always to intelligence as against the coarseness and brutality which ignorance implies. There are those among us now, farseeing men and states-

men, who are foreboding just this result upon the social life of our people from the absence of formal religious instruction in the public schools. They think they see it in the younger generation of business men that have just entered upon the various lines of trade with this non-religious equipment; in the lack of serious purpose in the young women; in the spirit that pervades the high schools and State universities; and generally throughout all the newer ranks of young people just pressing upon the stage. Religion was ignored for them in their school days, the most plastic period of their lives, what wonder if, when out in the world they should more and more lose a sense of its motive, and finally speak of it with sneers?

There are men in Canada who think they see exactly the same results in the younger generation of this country. Those who think in this way are not all "farseeing men and statesmen," but many of them are men whose opinions are well worthy of attention, whilst some undoubtedly belong to the class who constantly affirm that the former times were better than these. Of one thing everybody may rest assured. If the young of this country are in danger from want of formal religious instruction in the Public Schools, the people who quarrel over the question are mainly responsible. If the denominations would agree on some one thing, and tell the Government what that one thing is, they could have it before the end of the present session of the Legislature. Strange is it not that when this question is spoken of the minds of so many people wander off to Archbishop Lynch and the Catholic Church? What on earth have they to do with it? They have schools of their own and Archbishop Lynch takes precious good care that the Catholic religion is formally taught in them. The real root of the difficulty is that Protestants differ among themselves in regard to what they want, and some of them don't want anything.

STUDENTS AND MISSIONS.

PROGRESS in the cause of missions is evidenced in numerous ways. The growth of old established missionary agencies and the formation of many new institutions, both on old and new lines, indicate that practical interest in the spread of the Gospel at home and abroad has widened and deepened within recent years. As is to be expected, theological students, with all the fervour of youth and hope have, in modern days, taken a deep and lively interest in missionary enterprise. That interest has led them from the region of mere speculative concern to ever-extending practical endeavour, and now there are perhaps no more zealous promoters of practical Christian work at home and abroad than the young men now engaged in active preparation for the Christian ministry. They have been enabled to do excellent work for the Master in many districts that but for them might have been left in utter neglect. In doing this work they have received benefits whose effects will be lifelong. Such practical experiences bring them into sympathetic touch with struggling, suffering and sinning humanity, of which the scholastic recluse can have but dim and vague ideas.

At the time of his death, President Roswell D. Hitchcock, president of Union Theological Seminary, New York, was engaged in the promotion of a plan by which theological students would be enabled to engage in practical mission work in the crowded and neglected portions of the great city. He urged the acceptance of the plan on the ground that it would both be highly beneficial to the students themselves and also a means of reaching, with the Gospel, the ever-growing mass of home heathenism in the larger cities. Since the death of Dr. Hitchcock but little has been heard of the scheme. It is to be hoped that his removal to his rest it has not been abandoned or the commencement of the work seriously delayed. Its establishment and efficient promotion would be a worthy monument to the comprehensive and practically minded man who did such excellent work in his day.

Knox College Missionary Society, which can now claim to be a venerable institution, shows that in its manifold labours it is not restricted by traditions of the past, but is every year becoming more keenly alive to the obligations and responsibilities of the present. It is steadily coming into more vital contact with the Church, and helping to develop the missionary spirit among the people. The holding of an annual public meeting in Convocation Hall has been attended with most satisfactory results. These meetings have always been interesting and stimulating, be-