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The Canada Presbyterian.

TORONTO, WEDNESDAY, AUGUST 21st, 1889

ONE cannot help regretting that the Alien Labour Law which now prevents Canadian clergymen from going over the border was not in force when Dr. Ormiston, Dr. Inglis, Dr. Irvine, Dr. Waters, Dr. Gibson and other good Canadian preachers were coveted by congregations across the lines.

REFERRING to a decision lately given by the highest court in Pennsylvania, in a liquor case, the *Littell* says:

The courts of Pennsylvania are composed, as elsewhere, of mere men. Judges are often arrant demagogues; often legal martinets; not unfrequently self-opinionated egotists, fond of displaying their power by some striking defiance of the better moral sentiments of the people. What is needed is to make a legislative example of a few such fellows by impeaching them.

That may be all true, and criticism of that kind should be followed by the immediate impeachment of one or two judges of the kind described. Slashing criticism of the Bench, unless followed by action, tends to lower all judges in the estimation of the public, and to shake the confidence of the people in the administration of justice.

A WRITER in the *British Weekly* addresses a rather stinging letter to the Earl of Life, and among other doubtful compliments pays this one to the Scottish peers:

You peers of Scotland are chiefly esteemed at present because you have done nothing discreditable, and it is not showing malice toward you to say that, being born peers, you have continued to be peers just as, with two exceptions, had you been born bakers, bakers you would have remained and probably very good bakers. The exceptions, of course, are the Earl of Rosebery, who would probably have come to the front whatever the rank from which he started, and the Duke of Argyll, who in other circumstances would certainly have been a schoolmaster.

Doing nothing discreditable is certainly not a very great achievement for a peer, but if as much could be said for all English peers the sum total of English morality would be considerably greater than it is.

DR. FIELD, of the New York *Evangelist*, is perhaps the best-natured editor of a religious paper in the world. His abounding charity and kindly feelings constantly get him into trouble. Not long ago he wrote some admirable letters to his journal from Spain in which he said some good things about Spanish Catholics, for which he was savagely taken to task. Lately he visited the South and wrote many things about his Southern fellow-countrymen. Of course he is denounced as a "Rebel Sympathizer." Dr. Field quietly observes that men like General Grant, who were in the war, wished peace and prosperity to the South the moment the war was over. Cowards who hid behind the wood pile want the war feeling kept up. 'Twas ever thus. The fellow who brays about war generally keeps at a safe distance when there is any fighting going on.

THERE is a world of good sense in the following advice given by one of the Yale lecturers to young ministers.

When trouble is brewing, keep still. When slander is getting on its legs, keep still. When your feelings are hurt, keep still, till you recover from your excitement at any rate. Things look differently through an unagitated eye. In a commotion once I wrote a letter and sent it, and wished I had not. In my later years I had another commotion, and wrote a long letter; but life had rubbed a little sense into me, and I kept that letter in my pocket against the day when I could look it over without agitation and without tears. I was glad I did. Silence is the most massive thing conceivable sometimes. It is strength in its very grandeur. It is like a regiment ordered to stand still in the mid-fury of battle. To plunge in were twice as easy. The tongue has unsettled more ministers than small salaries ever did, or lack of ability.

The "keep still" plan is no doubt the right one in ninety-nine out of a hundred commotions. The theory, however, is so good, that comparatively few young ministers are able to practise it. In fact, all the older ones cannot live up to it. As a general rule the worst thing to do in a commotion is write some angry letters.

THE *Christian-at-Work*:

Students need the training of church life and church methods just as much as other people. The sympathies, the example, the provocation to good works, the new views of duty and motives to it, the enlarged range of fellowship and hopes inherent in the communal life of Christ's flock are precisely the influences which any youth seeking an education ought to welcome. And professing Christians doubtless would welcome such influence under timely suggestion and advice. They need to be warned in advance of the secularizing influence of purely intellectual studies. Some strong, magnetic, faithful watchman on Zion's towers in the college, should make it his delightful business to seek out and persuade the students to unite their interests with some church of the denomination to which they naturally belong by their previous affiliations and family relationships.

This is sound advice, and we hope it will meet the eye of the hundreds of students who are getting ready to attend college in Toronto, Kingston, Montreal and other cities a few weeks hence. Every student should be connected with some church in the city in which his college is situated. Pastors might do much towards having this connection formed by seeing that young men from their congregations are properly introduced to city pastors or office bearers. The habits of a Rounder are easily formed in college days, and may not be so easily shaken off.

OF late a large number of our neighbours over the way seem to think that Canada is fast ripening for annexation. The *Christian-at-Work*, a journal not much given to drawing its facts from its imagination, sizes up the outlook in this way:

Not alone from Newfoundland, but from Canada the outlook seems to be favourable for annexation. Despite tremendous efforts to stimulate foreign immigration, Canada remains nearly stationary in population, because the enterprising spirits among both natives and foreigners cross over to participate in the prosperity of the Republic. But our exhibition is coming in 1892, and it will probably be held in New York. That exhibition will be visited by all Canada, and it will do its work of causing investigation and reflection. And in this it will prove a mightier argument for annexation than whole volumes. In such matters "seeing is believing" and our Canadian friends will have plenty to see and much to believe.

"Our Canadian friends" saw a much greater exhibition in Philadelphia thirteen years ago than anybody is likely to see in New York in '92, but it did not make annexationists of many of them. Our people went over there and annexed quite a number of prizes, medals, diplomas and other things of that kind. That is exactly what they will do in '92. For such matters seeing is believing, and when the *Christian-at-Work* sees Canadians leaving New York loaded with honours it will no doubt believe that we are a people capable of building up a nation ourselves. At all events we propose to try.

THE following racy description, clipped from an exchange, of the order in which the denominations take possession of a new country may apply to the Western States, but it is not true of Manitoba, or the North-West Territories:

The Methodists and Baptists have been the pioneers for a century, and carried their religion into the wilderness and established civilization. They rode mules and drove ox-waggon, and cleared the land, built log churches, and when everything was sorter comfortable the Presbyterians came riding up in their buggies and rockaways, settled among them, and planted out shade trees and rose-bushes, and built a church with a steeple, and set up the Shorter Catechism and predestination, and moved around as though they were the elect. By and by, when two or three railroads were built, and the shade trees had all grown up, and the green grass was growing all around, and the streets were macadamized and an opera house built, the Episcopalians came along in apostolic succession with stately steps and prayer-books, and Lent and Mardi Gras all mixed up together, and they bobbed up serenely into a fine church with stained glass windows, and assumed to be the saints for whom the world was made in six days, and all very good.

Presbyterians were the pioneers in Manitoba and the North-West. And they didn't go there in buggies and rockaways. They rode from St. Paul to Red River in ox carts, if we rightly remember. That is, they rode when they didn't walk. Prof. McLaren and some other brethren drove from Winnipeg or Portage la Prairie to Prince Albert on a Hudson Bay trail, but it was in a waggon. Whether these pioneers planted shade trees and rose-bushes we cannot say, but they did set up the Shorter Catechism and predestination and both are there to stay.

HORATIUS BONAR, D.D.

GOD'S gifts to the visible Church of those who by their personal service labour to advance His kingdom and glory, are temporary. In the New Testament dispensation, as in the Old, those who serve at the altar do not continue by reason of death. True He never leaves Himself without witnesses, and He raises up, endows and qualifies successors to the men whose life-work on earth has ended, but it is fitting that those who by devoted Christian service have left an impress behind them should be held in grateful remembrance. It is right to thank God for His gifts, and the saintly men who have wrought righteousness are not the least valuable of His many bestowments.

Not merely the Church to which he belonged and in which he was revered, but the Evangelical Church throughout the world has lost a son of consolation and hope by the death of Horatius Bonar, of Edinburgh. He had attained a good old age, being in his eighty-first year at the time of his death, which took place on the 1st inst. He was a native of Edinburgh, where he was born December 19, 1808. His was a worthy ancestry, several of its members having been prominently identified with the covenanting struggles of his native land. Rev. James Bonar, of Maybole, was associated with Melville and Henderson in their earnest protests against the imposition of prelacy on the recusant Scottish people in the early part of the seventeenth century; and the Rev. John Bonar, of Torpichen, was one of the twelve who took a prominent part in what is known as the Marrow controversy in the earlier years of the eighteenth century. Thomas Boston, of Ettrick, being the most conspicuous figure. Under new conditions and amid different surroundings, Horatius Bonar served the cause of truth with a zeal and fidelity equal to that displayed by the best of his ancestors, but in his own way. His was a gentle and loving spirit; but when questions of principle were involved he knew both how to be valiant for the truth and, if need be, to suffer for its sake. He was no fierce polemic; controversy was not to his taste, but his charity and tolerance were of that robust kind that knew well how to distinguish between truth and error, between principle and expediency. In the things pertaining to Christ's kingdom he did not belong to the elastic school, that acts on the maxim of peace at any price. Amid the conflicts and tendencies of our time there never was a doubt as to the position that Horatius Bonar would take.

Dr. Bonar's earlier years were spent in his native city, where he received his preliminary education. In due course he graduated at the University of Edinburgh, and entered on the study of theology under Dr. Chalmers, then in the heyday of his great powers and influence. After completing his theological course Horatius Bonar became assistant to the Rev. Mr. Lewis, of South Leith, and shortly afterwards, in 1837, was ordained to the pastorate of North Church, Kelso. In this charge, which he occupied for thirty years, he spent an active and busy time. In his ministry in Kelso were finely blended the dual characteristics of student and pastor. He did not neglect the apostolic council, "Give attendance to reading," to devote his time and attention exclusively to the active duties of the pastor, though in the discharge of these he displayed the most exemplary diligence. Neither was he a mere contemplative recluse, pursuing with indifference to outward claims on his time and attention the favourite lines of study in which he took especial delight. By a just apportionment of his time he wisely balanced the respective claims which separate, but not contradictory, duties presented to him. The result in his case was a growing increase in usefulness and influence for good.

His preaching was fervent, evangelical and faithful. In manner he was calm and impressive, and, as the years went by, with matured powers his personal character and influence won for him an affectionate place in the hearts, and a greater power over the minds of his hearers. Dr. Bonar was one of the ever lessening number of Disruption heroes, several of whom still survive, but the greater number have fallen on sleep.

Dr. Bonar was in 1866 called to Grange Free Church, Edinburgh, which had been erected as a Chalmers' memorial. He was for long deeply interested in the promotion of evangelistic work, and took a prominent part in the memorable revival movement begun through the instrumentality of Moody and Sankey during their first visit to Scotland. He received the honorary degree of D.D. in 1853, from the University of Aberdeen, was elected Moderator of the Free Church General Assembly in 1883, and his ministerial jubilee was celebrated in April, 1888. For many years he wielded a busy pen. He suc-