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TORONTO, WEDNESDAY, OCTOBER 14, 1885.

WE see it stated that Mr. George Munro, the well-known publisher of New York, whose liberality has more than once gladdened the heart of Dalhousie College, has decided to endow a chair of Ethics in that institution, and that Mr. Robert Murray of the *Witness* will be appointed Professor. We hope both of these things are true. Mr. Munro is a princely giver, and when he has a few thousands to spare he always remembers his native Nova Scotia. We wish some of the other Canadians who have made fortunes under the Stars and Stripes would follow Mr. Munro's example. Of course, a Canadian who has made money in the States should support the Church there with which he is connected, as Mr. Munro no doubt does quite liberally; but it is a nice thing to see a rich man send some of his spare cash to his old home. As regards Mr. Murray, we hope he may get his professorship and every other good thing he wishes to have. If our genial friend sees his way clear to descend from the chair editorial to the chair professorial, we have no doubt he will teach the young Blue-noses sound ethics. It always gives us pleasure to see a good brother of the quill offered a good thing, whether he takes it or not.

PROFESSOR GREGG's opening lecture in Knox College gives us a foretaste of the "History of Presbyterianism" which he is writing. Some of the literary qualities that we predicted would be found in the history may be found in this lecture in a marked degree. The first thing that strikes one in reading the lecture is that a vast amount of time, labour and patience must have been expended in gathering the material. The facts and figures are there gathered from every section of the Dominion between Nova Scotia and British Columbia. It would be almost a miracle were there not a few mistakes, and yet we venture to say that all the critics in the Dominion won't find more mistakes than may be counted on one's fingers, if they find any at all. Perhaps the next thing that strikes one is the admirable arrangement of the matter. You know just where the Professor is all the time, and he is never in a fog. While the arrangement as a whole is admirable, each paragraph, in fact every sentence, is clear as noonday. You start with the traveller of 1817 across the Continent and find him a most entertaining companion who never utters a turgid or foggy sentence as he describes the Presbyterianism of those early times. The traveller of 1885 who takes you from ocean to ocean and describes the Presbyterianism of to-day is equally entertaining and instructive. The lecture was a rare treat for every Presbyterian; but must prove specially good reading for the old people who remember many of the events and persons described.

THERE will be no brighter page in the history of Presbyterianism in Canada than that on which is described the efforts made by our Church in Manitoba and the North-West. Of late years we certainly have done something to atone for the neglect of the Presbyterians in that region in the early days. The facts are well stated by Dr. Gregg in his opening lecture. Referring to the North-West, he said.

But the trial which the Red River colonists felt most keenly was their long-continued destitution of religious ordinances conducted by ministers of the Presbyterian Church, to which they belonged. One of the great inducements by which they had been led to emigrate from Scotland was the promise of a minister to accompany them. But for forty years, notwithstanding repeated applications and petitions to the ministers in Scotland, to the heirs of Lord Selkirk, and to the Hudson Bay Company, no Presbyterian minister was sent. The first minister of their own Church who ever set foot in the Great North-West was the late Dr. John Black, of Kildonan, who was sent chiefly through the exertions of the late Dr. Robert Burns and the Missionary Society of the students of Knox College.

Now mark the contrast:

At present, there are in Manitoba, and other parts of the North West, not fewer than fifty-eight ordained Presbyterian ministers, besides thirty six probationers, students and catechists having charge of eighty congregations, and of mission fields, in connection with which are more than 250 points at which services are held. There are now twice as many ordained Presbyterian ministers in the North-West as there were in the whole of British North America in the year 1817. A Presbyterian College has also been established at Winnipeg for the training of additional ministers as missionaries.

Our young Church has reason to be thankful for many things; but for nothing more than for the work we have been honoured to do in this new part of the Dominion. The foundations of a great country are being laid there and we are doing our share by preaching the Gospel at 250 points. That is our contribution to the future prosperity of the country, and it is a good one. Nobody sends a better. As the settlements increase we must increase the number of points. Ere long the new college will make itself felt in this work.

THE most telling blows given to the enemies of orthodox Christianity are often dealt by laymen. We have seen nothing better in this line than a speech recently delivered at a public dinner by Mr. James Russell Lowell, ex-Minister of the United States to England. Some sneering allusions to orthodoxy had been made by previous speakers and Mr. Lowell took up the cudgel and struck the modern scoffers in this style:

The worst kind of religion is no religion at all; and these men, living in ease and luxury, indulging themselves in the amusement of going without religion, may be thankful that they live in lands where the Gospel they neglect has tamed the beastliness and ferocity of the men who, but for Christianity, might long ago have eaten their carcasses like the South Sea Islanders, or cut off their heads and tanned their hides like the monsters of the French Revolution.

No professor of Apologetics ever put the point any better than that. These men who try to destroy Christianity take good care they remain in a land in which the influence of Christianity has made their hides safe. Hear Mr. Lowell again:

When the microscopic search of scepticism, which has hunted the heavens and sounded the seas to disprove the existence of a Creator, has turned its attention to human society, and has found a place on this planet, ten miles square, where a decent man can live in decency, comfort and security, supporting and educating his children unspoiled and unpolluted—a place where age is revered, infancy respected, manhood respected, womanhood honoured, and human life held in due regard—when sceptics can find such a place ten miles square on this globe, where the Gospel of Christ has not gone and cleared the way and laid the foundations and made decency and security possible, it will then be in order for the sceptical literati to move thither and there ventilate their views.

These ten miles square have not been found and are not likely to be, and the sceptics will in the meantime remain in Christian countries and enjoy the blessings which Christianity confers upon society while they do all in their power to undermine the Christian system. Mr. Lowell adds:

So long as these very men are dependent upon the religion which they discard for every privilege they enjoy, they may well hesitate a little before they seek to rob the Christian of his hope and humanity of its faith in that Saviour who alone has given to man that hope of life eternal which makes life tolerable and society possible, and robs death of its terrors and the grave of its gloom.

Our neighbours might do a much worse thing than give Mr. Lowell a chair in Apologetics in one of their many colleges.

PRESBYTERIANISM IN CANADA—PAST AND PRESENT.

DEPARTING slightly from the academic usage, Professor Gregg, instead of taking as the subject of his inaugural lecture at the opening of the present Session of Knox College some theme of an abstruse nature, selected a historical subject. While no doubt the exhaustive and formal discussion of some important doctrine, or a phase of speculative thought, may be eminently proper and much relished by the students

and the many representative ministers belonging to the city and from a distance, it is observable that a large number of those engaged in business pursuits and their families invariably attend on these occasions, the seating capacity of Convocation Hall being taxed to the utmost, it is wise to make an occasional incursion into other and less recondite realms and thus secure a more general interest. The subject of Dr. Gregg's lecture and its method of treatment were quite appropriate to the occasion and interesting to the entire audience. It secured, as it deserved, the closest attention. It was clear, concise and methodical. He compressed into moderate compass the results of much painstaking and laborious research. The law of proportion was strictly observed, no part of the vast field was overlooked, and no part received undue prominence. In structure, style and spirit it was a model of what a historical lecture should be.

The first trace of Presbyterianism on the North American Continent is suggestive. Its pioneers came neither from Scotland nor Ireland, but from France. A company of Huguenots, headed by Lieut.-General De Monts, settled in Acadia who worshipped God in freedom according to the solemn and simple forms of the Presbyterian Church. Many of the best and the worthiest in France embraced the Reformation doctrines; but bigotry subjected them to persecution and exile. Is the faith of the Huguenots a thing of the past, and have their history and its sublime lessons no meaning and no monition for the French-speaking people on both sides of the Atlantic to-day? May not the good seed of the Word sown by the De Monts colony yet reappear on the Continent in an abundant harvest?

The contrast between the numerical strength of Presbyterianism in 1817 and the present year is very striking. From the small beginnings of the former period and the expanding growth of to-day those attached to the Presbyterian Church have good reason to thank God and take courage. In a review of the past it might, under certain circumstances, be profitable as a guide for the future to note the failures, the mistakes and the remissnesses that a candid survey might make apparent, but even the critic strenuously resolved on the discovery of flaws would, in spite of himself, find his heart beginning to glow with enthusiasm as he recalled the many excellent men who self-denyingly gave themselves to the apostolic work of going everywhere preaching the Gospel to the scattered remnant, founding churches and ordaining elders in every place.

These devoted men, who laid the foundations of Presbyterianism in the Provinces by the sea in the Lower and Upper Canadas of former times, did their work as ever "in the Great Taskmaster's eye," with but slim hope of earthly recognition and slimmer expectation of adequate earthly support. They did their work well. They laboured abundantly, and other men have entered into their labours. Through the whole extent of the older Provinces, the names of these early labourers in the Gospel field are still mentioned with kindly remembrance, and numerous are the instances recited of amiable traits of character, pithy sayings that dwell in the memory, good deeds accomplished, privations endured and struggles heroically and uncomplainingly borne by those who left the impress of their Christian personality on the early settlements of Quebec and Ontario.

The contrast between Presbyterianism past and present shows the wondrous vitality and adaptiveness of the system. Its success on this Continent is ample evidence that it is not circumscribed by geographical boundaries, that it is not the religion of a clan or race. It can go wherever the Gospel is destined to go, and that is throughout the world. They would, however, misunderstand the meaning of this success who make it a matter for vainglorious boasting, or pharisaic exclusiveness. In a most commendable spirit the lecture closed with the following reflection to which every true Presbyterian will heartily say amen:

Surely a comparison of the state of things in 1817 and in the present year is well fitted to awaken profound gratitude to God for the great things He has wrought for and by our Church, and to encourage us to prosecute our work with increasing vigour in this land, and also to carry on in other lands the missionary undertakings in which we have been permitted to engage, and which God has abundantly blessed; and ought we not to feel deeper gratitude and increased encouragement from the fact that the growth of our Church has not been achieved at the expense of other Evangelical Churches, but that, on the contrary, they have simi-