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TORONTO, WEDNESDAY, JANUARY 4th, 1888.

CLUBBING ARRANGEMENTS.

Canada Presbyterian, \$2, and *Life of Rev. Walter Inglis*, \$1, both, \$2.
Canada Presbyterian, \$2, and the *Weekly Globe*, \$1, both, \$2.
Canada Presbyterian, \$2, and the *Weekly Mail*, \$1, both, \$2.
Canada Presbyterian, \$2, and Dr. Gregg's *History of the Presbyterian Church*, \$3, both, \$4.
Canada Presbyterian, \$2, and *The Rural Canadian*, \$1, both, \$2.

THE Toronto organ of one of the great political parties gravely informed the world the other day that on a certain evening Mr. Joseph Chamberlain retired about midnight, and would rise and breakfast the next morning at nine! Is it any wonder that the people across the water pleasantly allude to us as "mere colonists"?

As a result of the recent meeting of the Evangelical Alliance at Washington, a suggestion has been made by the officers of the Alliance that in each city, town and neighbourhood pastors of all denominations and such laymen as may be inclined to co-operate with them, be invited to meet and carefully consider the special needs and conditions of each locality. This may lead to direct effort to ascertain the numbers of those who absent themselves from religious services, and the causes of their neglect. It is hoped that it will further lead to active and intelligent effort to bring the lapsed and the negligent under the influence of Gospel truth.

THE CANADA PRESBYTERIAN, in this its first issue for 1888, presents its compliments to its steadily-increasing circle of readers, and wishes them cordially the compliments of the season. To do so may appear somewhat hackneyed and formal, but fervent desires for their prosperity and well-being are none the less real on that account. That the coming year may be one of spiritual and temporal prosperity in all the homes of our land is surely a proper desire to cherish. May homes and hearts be lightened by the Divine Presence. May all who aspire to moral and spiritual well-doing be strengthened and encouraged, and may those who have to contend with adversity have the faith and endurance that will enable them to overcome. To one and all A HAPPY NEW YEAR!

IN Toronto there was confident expectation that Alderman Rogers, the nominee of the Temperance and Social Reform party, would be elected to succeed William H. Howland in the Mayoralty. The declaration of the result of the voting occasioned great surprise. The meeting called to jubilate over his return did jubilate, notwithstanding. It threw Mark Tapley's optimism in the shade. The bold attitude of the principal speakers meant more than securing retreat in good order; it signified that the Temperance movement in municipal politics is to be carried on with unrelenting vigour until it is crowned with permanent success. The vote on the further reduction of licenses, though the submission of the by-law was defeated, was very close, showing that the trend of public opinion is against the continuance of the drink traffic.

THE season for holding annual congregational meetings has now come and we respectfully urge our readers to take some labour and trouble in the way of making their congregational meetings good ones. A congregational meeting is not a prayer meeting, nor a communion service, nor a revival meeting, but it is just as important in its own place and for its own purposes as any other meeting held in the church.

It is the one meeting without which none of the others can keep very long in existence. Church officers can help the congregational meeting very much by having the business in good shape and ready for presentation to the people. The people should attend in much larger numbers than they usually do. A good lively congregational meeting at which the business of the old year is wound up in a business like way, and a good, vigorous start given to the work of the new year, is a capital way to wind up the old year and begin the new one.

It was common in other days to hear petitions in public prayers for the overthrow of the False Prophet. It is the fashion in these days of grandiose liberality to hold up Mohammedanism as an example to Christians. Canon Isaac Taylor—what would his good father have thought of it?—has been sounding the praises of Islam, and of course he gets a few to applaud his sentiments. They are not all narrow-minded bigots who entertain very different views of Mohammedanism and its fruits. Mr. Palgrave says of Arabia, where Islam has had a fair field, and everything in its favour:

When the Koran and Mecca shall have disappeared from Arabia, then, and then only, can we seriously expect to see the Arabs assume that place in the ranks of civilization from which Mohammed and his book have more than any other individual cause long held them back. . . . Results are the test of systems, and narrowness of mind, frightful corruption, or rather extinction of morality, cruel or desolating war on the frontiers; within, endless discord in all its forms, family, social and civil; convulsive fanaticism, alternating with lethargic torpor; transient vigour, followed by long and immediate decay. Such is the general history of Mohammedan Governments and races.

THE POPE'S JUBILEE.

ONE of the events of the opening weeks of the New Year has been the celebration of Pope Leo XIII's jubilee. It is fifty years since he was ordained to the priesthood. The occasion is embraced for unusual and unprecedented marks of honour and congratulation to the head of the Roman Catholic Church. Emperors, kings and queens have been lavish in their costly gifts and fervent in their expressions of amity and respect for the present incumbent of the Holy See. The Queen of Great Britain and Empress of India, among the rest, mindful of the attention from the Vatican during her own jubilee celebration, sent a distinguished nobleman, personally most acceptable to the Pope, as the bearer of her gifts and messages of good will. More remarkable still is the fact that the Sultan of Turkey, with his cordial congratulations, sent a present worthy the Oriental magnificence of former and more prosperous days, before the malady of the sick man was heard of. Roman Catholic organizations, as is natural enough all over the world, are mindful of their spiritual head, and Peter's pence flows in profusion Romeward. If Peter's alleged successor had his taxes to pay there would be no need to go a-fishing to find the wherewithal to satisfy the collector's claims.

While all over the world Roman Catholics, and many who are not, are vying with each other in expressions of esteem for the Pope, the Italian authorities and people are apparently impervious to the enthusiasm of the moment. They are in a position better to understand the working of the system than are distant devotees, and they are indisposed to see in the camera all that is saintly in character, earnest in faith, wise in doctrine, and the devoted in defence of liberty of conscience and civil and religious freedom generally. Very properly they discriminate between the individual and his office. Leo XIII. is much respected in Rome as he is elsewhere for his personal worth and learning, as well as for his breadth and sagacity. It is not the man so much as the system that is felt to be out of harmony with modern institutions, and as Protestants generally believe that it is also at variance with the plain teaching of Christ and His apostles, as recorded in the only authentic sources of religious truth, the Holy Scriptures. A recent telegram states that so out of sympathy with the jubilee displays are the citizens of Rome that the Duke of Torlonia, the Syndic of the city, has been summarily dismissed for no greater an offence than requesting the Vicar of Rome to convey to the Pope the jubilee greetings of the citizens. This and similar indications running counter to the general current of jubilation may not

be without significance. It is evident that the Italian people, who have suffered, fought and triumphed in their battles for freedom and national unity clearly understood the character and design of the Papal pretensions to earthly sovereignty. There is a profound distrust of the political movements in which the Papacy is at present so eager to engage. They cannot be dazzled with the glamour of magnificent scenic displays of ecclesiastical grandeur, and the exuberant felicitations of potentates and powers who would welcome Papal benedictions and anathemas as helpful to the schemes in which they are deeply interested. The camera cannot view without exultation the readiness of Protestant sovereignties to secure the good will of the Vatican. The dream of temporal sovereignty has never been abandoned, and in these days the hope is expressed by the authorities of the Church of Rome that its realization is near at hand. When the officers of the Papal Zouaves were recently presented to his Holiness he gave expression to the hope that he would soon again be surrounded by his guards. What use has the head of a Church for Swiss guards or military of any description? The New Testament contains no precedent for such classes of Church officers. For the present the Pope is only a *roi faineant*, but he evidently likes to pose as an earthly royalty. Hence he bestows the grand cross of the Order of Pius IX. upon all the special envoys sent to him with jubilee congratulations. The vanity that prompts French bourgeois nobodies to purchase Legion of Honour ribbons may lead some to prize these meaningless distinctions; while people generally are disposed to regard them in the light of silly pleasantries.

While there may be no disposition to regard the present Pope personally as other than an amiable and well-disposed individual, or to begrudge him the honours to which he is entitled, the fuss and display of the jubilee ceremonies will be looked upon as a laborious effort to promote Papal designs by histrionic effect. They will not conceal from the eyes of intelligent men that the Papacy of to-day aims at being what it has always been—a gigantic civil and spiritual despotism.

DOCTRINAL PREACHING.

AT the present time there is not a little prejudice against what is usually styled doctrinal preaching. The demand is for practical as contrasted with doctrinal discourses. The former are characterized as dry, uninteresting and ineffective, while the latter are supposed to most powerfully produce a direct and immediate influence upon the minds of the people. It has been matter of observation that where evangelistic services have been held, the style of address has been a simple and direct presentation of the leading facts of the Gospel, with pointed and oftentimes impassioned appeals to the hearers. Who, and what are they who most readily respond to these appeals and profess to have been converted through their instrumentality? Many, no doubt, who have, up to the time of such special services, been beyond the reach of ordinary religious influences. In the majority of instances, however, the converts have had the advantage of home training, and been more or less familiar with the doctrines contained in Holy Scripture. They may have been indifferent, may have sadly lapsed from what mind and conscience told them was the right path, but from what they had been taught they could not dis sever themselves. Thus, the seeds sown by means of the much despised doctrinal preaching, though long dormant, had not lost their vitality, but under the genial influence of fervent personal address, and above all by the Holy Spirit's energizing power, have in due time blossomed into flower and fruit.

Doctrinal preaching was much more common in former days than at present. It may have been carried to an extreme, and as a consequence reaction has come. It was, and is liable to abuse incident to its character. In the human mind there is a desire for fixity, and to this dogmatic instruction in a measure responds. There was a tendency to stereotyped modes of expression. Definitions, phrases and even illustrations, were repeated with an unvarying verbal exactness, so that sameness and monotony were all too prevalent. Will the extreme reaction to vagueness and vapidity produce a wholesome equilibrium? Can fluent but empty verbiage, varied by sentimental moonshine, meaningless platitudes, silly anecdotes,