

THE CANADA PRESBYTERIAN.

\$2.00 PER ANNUM IN ADVANCE.

CONTENTS.

	Page
ADVERTISEMENTS.....	481, 482
WORDS OF THE WISE.....	482
NOTES OF THE WEEK.....	483
OUR CONTRIBUTORS—	
A Few Reminiscences of W. C. Burns.....	484
The late Rev. Alex. MacLennan, R.A.—Romish Ordination.....	485
Ecclesiastical Courtesy—Canadian Morality.....	486
Statement Concerning the Home Mission Work.....	492
Romish Ordination.....	493
PASTOR AND PEOPLE.....	486
TEMPERANCE NOTES.....	487
EDITORIALS—	
To Members of Assembly—Our Home Mission Work and Prospects—“Dirty Politics”.....	488
Formosa—Rev. G. L. Mackay, D.D., in Jerusalem.....	489
BOOKS AND MAGAZINES.....	489
CHOICE LITERATURE.....	490
SABBATH SCHOOL TEACHER.....	493
OUR YOUNG FOLKS.....	494
SCIENTIFIC AND USEFUL.....	495
ADVERTISEMENTS.....	495, 496



Edited by Rev. Wm. Inglis.

TORONTO, FRIDAY, JUNE 4, 1880.

SOME contributions, book reviews, church notices and reports necessarily left over.

TO MEMBERS OF ASSEMBLY.

WE are glad to say that the Committee has arranged with the Richelieu and Ontario Navigation Company to have a steamer leave Hamilton on Tuesday, June 8th, as well as on Monday the 7th, and Wednesday the 9th.

It will *very much oblige* the Committee if members of Assembly, unable to attend the meeting, will notify Rev. R. H. Warden, 260 St. James street, Montreal, on or before Tuesday, June 8th.

OUR HOME MISSION WORK AND PROSPECTS.

WE call attention to the letter of Mr. Bruce, which will be found in another column, and ask the sober and sustained attention of our readers to the facts which it brings forward, the conclusions it draws, and the course of action which it recommends. It is altogether unquestionable that we cannot have periodical and frequently recurring deficits with corresponding spurts to make up lee way. An extraordinary effort which recurs so frequently as to become ordinary soon becomes worse than no effort at all. It discourages the willing, burdens the liberal, humiliates the earnest, and confirms the reluctant and indifferent in their easily adopted persuasion that there is no use in doing more, for the end desired is entirely beyond the ability or the obligation of those appealed to. The Church must realize to the full, the grandeur and the greatness of the work laid to its hand and must brace itself for the accomplishment of that work in the spirit of him who told the pioneers of modern missions that they must aim at great things, attempt great things, and rest satisfied with nothing but great things; while they did all, not as if it were a mere temporary spasmodic effort, but a thing to be persisted in while life should last.

That there are abundant means in possession of the Presbyterians of Canada to meet and overtake the ever growing needs of the Home field as well as all other Church obligations is beyond all reasonable question. According to Dr. Cochrane (and we have no reason to doubt his accuracy), in a paper on our Home Missions in the April number of the “Gospel in All Lands,” there are connected with the Presbyterian Church in Canada a population of 335,000, or about a tenth of the whole in the Dominion. Of these we are told there are 110,000 in full communion with the Church—divided into 870 pastoral charges, and ministered to by 637 ordained preachers of the Gospel. It is a matter of unquestionable notoriety that Presbyterians generally are among the most prosperous people in the country—thrifty, industrious and progressive. The average yearly contribution of half a dollar per member for Home Missions would give a great deal more than the entire sum this year raised by the Western Section of the Church, with so much effort, and accompanied by so many and such natural expressions of mutual congratulation. It would be an insult to the common sense and Christian lib-

erality of Canadian Presbyterianism to say that it could not raise at least on an average a dollar annually per member for Home Missions without hurting other Church schemes or injuriously affecting either the home comforts or business liabilities of individuals. If this were done we should at once have a yearly income for this purpose alone of \$110,000, and that to grow with our growth and strengthen with our strength. Is it a mere dream to think that this may be immediately realized? We do not think it is. There are congregations already averaging two or three dollars per member for this department of Church work, and no one who knows will say that with these there are any exceptional circumstances of wealth, etc., which might make them stand by themselves or keep them from being taken either as standards by which others are to be judged, or examples by which others are to be stimulated.

Nor, in looking into the future, can we confess too much even of anxiety, far less of fear. We are persuaded that the Presbyterians of Canada not only *can* do the great work to which the Head of the Church is so evidently calling them, but that they will. What has been as yet accomplished is but small and insignificant compared with what we believe will both be attempted and carried successfully through. The growth and consolidation of the Presbyterian Church in Canada, during the last quarter of a century, have been very remarkable and encouraging. Who shall say what will be accomplished before the century close? If Presbyterians are true to their Great Master, true to the best interests of their country, true to their principles and true to themselves, there will be accomplished much at the contemplation of which men will marvel while they exclaim, “What hath the Lord wrought!” We cannot associate the idea of failure with a Church which has already done so much for the spiritual and material well-being of our great new land. For that Church merely to hold her own would be failure indeed. Her record hitherto has been of a very different character, and every one of her many faithful children will, we doubt not, labour and pray and give in the days which are to come with so much self-consecration, consuming zeal and childlike trust that “to-morrow shall be as this day and much more abundant.”

“DIRTY POLITICS.”

ALL, both in Canada and the United States, may well pray that there should be more religion and honour introduced into politics by decidedly religious and honourable men taking their full share in the political discussions and proceedings of the hour, and thus not allowing the unprincipled, the reckless, the ignorant and the self-seeking to have it so much their own way, as in too many instances they have had, and have still.

There is perhaps nothing more humiliating and offensive in a free country than to hear not altogether stupid people actually pluming themselves on the fact, that, like Canning’s “needy knife-grinder,” they never “meddle with politics,” whether general or local. For such to say this may perhaps be creditable enough to their piety, though how it can be is not very evident, but that it is the very reverse of creditable to both their intelligence and judgment may well go without saying, for it is a declaration to the effect that no interest is taken in the well being of the community, that there is no desire to have its affairs managed with either honour or discretion, and that in any case there is, on the part of those we speak of, either not sufficient intelligence to know when these affairs are managed in a becoming manner, and when the reverse, or not sufficient public spirit and self-forgetfulness to lead to any effort being made to have wrongs righted and wisdom and uprightness take the place of folly and fraud. Many, however, not altogether foolish, feeble, or withal selfish men, are saying: “Let us alone. Allow us to attend to our own business, and enjoy our own domestic and social comforts, and don’t pester us with politics or public affairs. They are too dirty and too uninteresting for us to take any stock in them.” To such people it would appear that the public affairs of a country were given over entirely to the management of the Wicked One and his agents, and that the one thing Christian and honourable people had to do, was not to interfere in any way with that which evidently did not belong to them either in one way or other. A more fatal and foolish idea than this could not be indulged in; a more fatuous and

ignoble course could not possibly be pursued. It is exactly what the unprincipled wish and what the wicked will inculcate and commend, for it helps these immensely in their selfish and unrighteous plans; puts money into their purses; and secures and perpetuates in their hands the power and the plunder after which they strive. “Dirty politics!” If politics are “dirty,” who are to blame for that? If politicians are false; if statesmen are servile; if so-called patriots are purchasable; if the private record of public men is one of infamy, and their public, one of lies; if popular idols have itching palms and “ring managers” laugh at honour as a poor found-out delusion; who are to be held responsible? The people who have put such persons forward and have honoured and sustained them, and specially the helpless professors of a feeble goody-goodyism, which some call “religion,” and others misname “culture,” who in their ignorant imbecility have no word for the right and the true and make no effort to put the wise and the good in places of trust and influence, whether in the mighty affairs of an empire or in the petty arrangements of a country town. Those from whom better things might have been expected too often withdraw from public affairs for fear they may be insulted, or under the full conviction that they will be out-voted. Bad men consequently rejoice, for they know that thus they will have it all their own way. The impecunious and unprincipled have thus a fair field for the replenishment of their sadly depleted finances, and the short-sighted lovers of ease and the quasi-worshippers of respectability and religiousness find in the end nothing left for them but to pray and pay as best they can, and very likely to cry out in indignation that they have been plundered by thieves and misrepresented by rogues. Yes, and for all this they have merely to thank themselves. They give up the discharge of their public and social duties. They think only of their own comfort and cannot take time from their own business to inquire into how public affairs are managed, or to think of how they ought to be. Why, then, should they be astonished at the result? George William Curtis, so well known as the editor of “Harper’s Weekly” and as a distinguished *litterateur* among our neighbours, recently put the whole matter in a nutshell in the following words: “While good men sit at home not knowing that there is anything to be done, not caring to know, cultivating the feeling that politics are tiresome and dirty and politicians vulgar bullies and bravoes, half persuaded that a republic is the contemptible rule of a mob, and secretly longing for a strong man and a splendid and vigorous despotism, then remember it is not a government mastered by ignorance, it is a government betrayed by intelligence. It is not the victory of the slums, it is the surrender of the schools. It is not that bad men are politically shrewd, it is that good men are political infidels and cowards.” We in Canada have not yet gone so far in this direction as our neighbours have, for we are neither so numerous nor so wealthy. We have not allowed ourselves to be plundered on quite so gigantic a scale as have the New Yorkers, for instance, and others who could easily be mentioned. But we are following closely in the same direction, for we, too, have men who are rather pleased than otherwise to have religion divorced from politics, and an increasing number of the cultivated and intelligent who think it a sure proof of their piety or their refinement that they have nothing to do with public affairs, and have never taken so much interest in such matters as to read a newspaper, discuss a public question, or record a vote. The politicians of a country are, after all, but fair average specimens of those who take them as their leaders, listen to their harangues and do their behests. A people’s representatives in Parliament, Congress, City Council, or Township School Board, will pretty fairly reflect the average honour and integrity of those who choose them, and if men complain, as they sometimes are doing, that the moral tone of such representatives is low, that their intelligence is small, their ways discreditable, and their words not much to be relied on, they may rest assured that they reflect in this way only the more severely on those who raised such to honour, and asked them to speak and act for them in the gate, and that they condemn themselves only the more surely if, by voluntary disfranchisement and Pharisæic isolation, they have made such things possible, and allowed such men to come to the front in places of honour and power.

What then is wanted? Not so much that the Shabbo-