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## EASTERN GENERAL AGENT.

MR. WALTER KERR—for many years an esteemed elder of our Church—is the duly authorized agent for THE CANADA PRESBYTERIAN. He will collect outstanding accounts, and take names of new subscribers. Friends are invited to give any assistance in their power to Mr. Kerr in all the congregations he may visit.



TORONTO, WEDNESDAY, JULY 13, 1887.

Now let the people of this country have a quiet time. We had a very bitter election in Ontario, last autumn. There was another in February almost as bitter. Then followed the Dominion and Local Sessions. Right after these came the ecclesiastical parliaments. Sandwiched between some of these important events were many lesser ones, such as the visit of O'Brien, which caused a good deal of feeling not the best in quality. Now let there be peace for a few months. The people of some parts of Canada suffer more from want of reading, thought, reflection than from any other cause. We should give more attention to social and family life; we should have more enjoyment in the home and in the social circle, and less running to meetings of a useless kind. The present is a good time to sit on the veranda in the evenings with the family and cultivate family life. A family picnic is a good thing, and so is a picnic made up of a nice little circle of friends. Politics, even ecclesiastical politics, should be given over for a time, and people who are not harvesting should take things easy. Those who are harvesting can have a cool time all next winter. Let us have peace. No distracting subject should be touched when the mercury is away up among the nineties.

COMMENTING on the Andover trial, our neighbour, the *Guardian*, says:

It was somewhat curious that the trial did not turn on their difference from the standards of any denomination or any particular creed; but from the creed and belief which the founders of Andover designed should be taught there for all coming time. In one sense, that detracted a good deal from the interest of the trial. To the general public it was a matter of very little importance whether the views of these professors were or were not the same as those of certain men of the past.

To that portion of the general public which contributes to the endowment of Theological Halls—by far the most influential and intelligent portion of said general public—the question tried was of quite as much practical importance as any question that could have been discussed. Our Methodist friends are raising a large sum to endow Victoria. Every Methodist who puts a dollar in that fund expects that Victoria will teach Arminianism for all coming time. If the Methodists had the slightest idea that Victoria would teach Calvinism or Unitarianism, a hundred years hence, Dr. Potts would not raise money enough to pay his travelling expenses. We have just completed an endowment of about \$200,000 for Knox College. The amount would not have been \$200 if the contributors had the remotest idea that the future professors of Knox would teach Arminianism. Supposing Mr. John Macdonald, of this city, were to bequeath \$100,000 to Victoria, would it be fair a hundred years hence to use Macdonald's money to teach Calvinism or Unitarianism? The fact is, this Andover question is one of the most important that has been before the public for years. It is of interest to every man who puts a dollar in a theological college.

THE *Mail* is of the opinion that thoughtlessness, not illiberality, is the reason why so many Canadian

ministers are paid inadequate salaries. Our neighbour says:

The trouble then is, no doubt, that the people are thoughtless. They forget that the clergyman and his family are built on the ordinary plan, that it takes money to feed and clothe all hands and to educate the children. They do not consider that the clergyman is the first man appealed to for help when financial assistance is required, and that he cannot—indeed he must not—turn a deaf ear to the appeals of charity. They forget that the clergyman, to be efficient, must be a persistent reader, and that he cannot read unless he has books, and that he cannot get books unless he has money. In fact, they overlook all the peculiarities of clerical life; and the trouble is that the clergyman cannot very well enlighten them, for the subject is personal, and it would be too delicate for him to touch upon.

Assuming this to be true, how much does it better the case? If the minister's coat is threadbare, knowing that his people don't pay simply because they are thoughtless won't get him a new one. A low diet caused by thoughtlessness is just as enfeebling as a low diet caused in any other way. Thoughtlessness is no doubt one cause, but there are many others. Some ministers are poorly paid because their people are mean, and some because their people think they are receiving as much as they are worth. Sometimes the people are right in so thinking. Perhaps the majority of Presbyterian ministers are poorly paid because we have too many congregations. In many localities two congregations might be put into one, or three into two. Years ago the people were led or allowed to believe that it was "evangelical" to open a station at every cross-roads. Before the Union the Kirk, the Free Church and the United Presbyterian opened rival stations in many places where they were not needed. Other stations were opened in self-defence against the Methodists. One of the bitter fruits of this work—in many cases necessary work at the time—is that we have too many small congregations that really cannot pay a living salary. The worst feature of the case is that too many Presbyteries are as willing as ever to open a new station for any half-dozen people who are too careless or too lazy to go three or four miles to church. If anything could reconcile us to see the Augmentation Fund wiped out, it would be the spectacle of half-a-dozen ministers, some of whom are kept from want by the fund, deliberately arranging for a station where it is no more needed than a fifth wheel is needed on a waggon.

## CHRISTIAN UNION.

THE desire for a more complete unity of the visible Church than now exists is not the result of individual effort, nor is it confined to any one denomination of Christians. It is a manifest tendency of the age in which we live. Expressions in its favour, strong and ardent, come from unlooked-for sources. Churches numerically small may naturally desire union, which is recognized as strength, but when we find fervent appeals in favour of unity coming from the larger denominations, it is difficult to attribute the desire for incorporation to a realization of weakness. In some cases it may have a motive that is far from exalted, as when it is the offspring of pride in vast numbers, and the political influence they may be able to wield. Such motives, happily, do not explain the existence of a tendency, which in itself is eminently Christian, and therefore laudable and fraught with hope. In some degree it may spring from a vague sentiment, in itself beautiful, though shadowy and impracticable, but beyond and underneath all ecclesiastical selfishness and vapid dreams, there is a strong undercurrent setting in the direction of a large and comprehensive union of the followers of Jesus Christ.

The movement now making itself felt bears evidence of the growth of larger and more tolerant ideas throughout the various Churches. A century has not yet elapsed since even in different sections of the Presbyterian Church attendance at services other than their own was an offence calling for the exercise of discipline. The hard, uncharitable, not to say spiteful, things said of each other by professedly devout people, who could not in all things see alike, are rarely heard in these days. There is a fuller recognition of the right of private judgment and its logical sequences. There is a greater willingness to agree to differ. Exceptions to this general tolerance are, from the nature of the case, more conspicuous, because they are becoming more rare. It need hardly be remarked that instances of sectarian bitterness and intolerant bigotry lose none of their hideous deformity in the clear light of the nineteenth century. Earnest

contentings for what are believed to be matters of doctrine or principle are even, though mistaken, always entitled to respectful consideration. But it needs no small degree of grace to be patient with the arrogant assumptions of exclusiveness, now and again to be met with, not only in lands where State Churchism has put in its fine work, but even in such countries as Canada, where no Church can possibly become the pampered creature of the State. What absurd folly and extreme littleness it is for individuals belonging to any Christian Church to arrogate for that Church that it, and it only, has any claim to be regarded as *the* Church, all others being only schismatic bodies to whom it would be sacrilege to concede the right to call themselves Churches! It is more than suspected that in some instances those who suffer themselves to be betrayed into this silliness have, for reasons best known to themselves, found their way into the Anglican communion from the fold of despised dissent, and thus make good their ecclesiastical calling by reviling the communion they left. It is generally the case that a recent convert is fired with a red-hot zeal that well-nigh consumes his common sense, but not always. No more exclusive and arrogant Church than the Papal exists, yet when in many respects we see that such deserters from the Anglican fold as Cardinals Manning and Newman, whose intellectual and spiritual breadth render bigotry impossible, are large hearted and tolerant, lesser lights might have modesty sufficient to prevent them from making spectacles of themselves.

It is these spirits of belated intolerance and assumption that stand in the way of union as much as any thing else possibly can. There may be differences of opinion as to doctrine, polity and usages, but fair and candid conference, not hastily carried on, will adjust differences and remove difficulties; but the senseless vapourings of shallow-pated bigots are only mischievous, and that continually. They are not confined to one denomination, but may be found in all. They are not numerous, and the noise they make is quite disproportionate. The strength of the union sentiment is a strong evidence that intelligence and liberal mindedness are growing, and will continue to grow, in the Church. A large and comprehensive Christian union may not be so near as some fondly hope, but its coming in due time may be regarded as certain.

## FRENCH EVANGELIZATION.

ONE of the best ways of exposing error is by the full and free exposition of the truth it obscures. This is the method the French Evangelization Board seeks to pursue. Speaking the truth in love is generally most effective. It may not indeed always meet with acceptance or disarm opposition, but in many instances it will secure a respectful hearing. The work of the French Evangelization Board is growing year by year, and the results are very encouraging. In the last report presented to the General Assembly there are interesting details of the work accomplished. The circulation of the Scriptures and religious literature by colporteurs is a most effective means of disseminating the truth. These self-denying labourers in the cause of the Gospel generally meet with a cordial welcome. In not a few instances their visits are looked for with great interest. They embrace every opportunity of conversing with the people on the doctrines of the Gospel. It is stated that in several districts there are large numbers who possess copies of the Bible, which they read with regularity and profit. The difficulty of finding men suitable for the work of colportage has disappeared, and now more are available than can be employed, simply because the means at the disposal of the Board are inadequate. Last year no fewer than eighteen colporteurs were engaged in spreading the truth of the Gospel. They distributed 1,715 copies of Scripture, 17,160 tracts and pamphlets, and made 38,167 visits. Other missionaries employed by the Board were also engaged in circulating the Bible and Christian literature, so that over 3,000 copies of the Scriptures were distributed together with 26,400 pamphlets, etc., being the largest distribution yet made in one year. Colporteurs were engaged in cities, towns and counties of Quebec, New Brunswick, Prince Edward Island and the eastern counties of Ontario.

Another important department of the work conducted by the Board of French Evangelization is educational. The common schools in the Province of Quebec are to all intents and purposes