

THE CANADA PRESBYTERIAN.

PUBLISHED BY THE

Presbyterian Printing & Publishing Co., Ltd.,

AT 5 JORDAN STREET, - TORONTO.

Terms: \$2 Per Annum in Advance.

ADVERTISING RATES.—Under 4 months, 15 cents per line per insertion; 4 months, \$1 per line; 6 months, \$1.25 per line; 1 year, \$2. No advertisement charged at less than five lines. None other than unobjectionable advertisements taken.

The Canada Presbyterian.

TORONTO, WEDNESDAY, APRIL 30th, 1890.

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JORDAN STREET, TORONTO.

ONE of the organs of the American Methodist Church says that during the period from 1833 to 1872, deficiencies in the salaries of Methodist ministers in thirty-five conferences amounted to \$5,450,000! For nearly forty years these Christian people failed to pay their debts at the rate of about \$140,000 a year. We quite agree with the *Christian-at-Work* in saying that these figures are "simply shocking." Such an exhibit does Christianity far more harm than Robert Ingersoll can do. Possibly some of the other denominations over there are not any more particular about paying their debts than the Methodists.

THE reception accorded Henry M. Stanley on his arrival in England last Saturday was in several respects an extraordinary one. The English people have unbounded admiration for brilliant and successful men of action. Manly courage and heroic endurance always command recognition. Dr. Livingstone, the missionary, might have come and gone had he not achieved distinction as a daring explorer in what was in his time a country untrodden by the feet of European adventurers. The discoverer of Livingstone, the explorer of the Congo Valley, and the rescuer of Emin Pasha has been welcomed with acclamations that few men living could possibly receive.

THERE are outward and visible signs that the average man in the American Presbyterian Church is becoming tired of reading revision literature. The discussion has lasted nearly a year and the typical American reader seldom cares to read on one topic for that length of time. A Scotchman with a turn for polemics could stand the debate for a century and enjoy it as much the last day as the first, but the American people are not constructed that way. They like an interesting variety in their reading matter. As usual at the close of a properly conducted debate the extreme men who said foolish things are catching it on both sides. The worst enemies of revision are found to be heterodox revisionists; the worst foes of the Confession are the men who speak of it as infallible and deny the rights of Protestants to revise their own symbols.

NOT for years has the resignation of a pastor evoked as much genuine Christian feeling as the resignation of Dr. Cuyler has called forth in Brooklyn and New York. The farewell meeting was such a demonstration as few men ever see and still fewer see more than once. Thousands were present, the most distinguished men of the city and of all denominations attended or sent letters, and to crown all the people gave the Doctor \$30,000, a thousand dollars for each year of his pastorate. Rarely indeed does any man end a pastorate of thirty years as the well known Brooklyn pastor is ending his. In one of the parting addresses he was compared to the late Dr. Horatius Bonar of whom one said, "He was always writing"; another said, "He was always preaching"; and a third said, "He was always praying," and a fourth said, "He was always visiting." A pastor of whom these things are said is nearly always successful. The difference between successful and unsuccessful pastors often is that the Bonars and Cuylers try how much they can do while some others try how little they can get off with. People soon lose confidence in a pastor who does as little as he can and does that little in grudging and groaning style.

THE Minister of Justice is said to be one of the greatest sinners against good elocution in the House of Commons. He has a good, deep Nova Scotia voice and splendid powers of articulation, but a gallery man writes that he suffers from "ingrained laziness superinduced by want of appreciation of the dignity of parliamentary discussion." Whether this is true of the Minister of Justice we cannot say, but we do believe that some men are not heard in the Canadian General Assembly mainly because they do not care whether the Assembly hears them or not. They seem to think that it is more dignified—better form—to ignore the large body of ministers and elders in the body of the Court, and address in undertones the Moderator and the little select circle that usually sit around him on the platform. The next General Assembly should sternly put down one or two members for that kind of work. One or two examples would be quite sufficient.

MR. McMULLIN, M.P., deserves the thanks of all lovers of good order and good speaking for the forcible and indignant protest he entered the other day against mumbling in the House of Commons. A number of members on the front benches habitually discuss the most important matters in undertones utterly indifferent as to whether they are heard by any considerable number of their fellow-members. The House of Commons is not by any means the only deliberative body where such reprehensible conduct is tolerated. It is said that of all those who addressed the last General Assembly not more than half a dozen were heard in the centre of the church with any degree of comfort, and that not more than a dozen were heard at all except by members sitting quite near. We have seen a Presbytery meeting at which three or four members did business in undertones around the Clerk's table and had not enough of respect for the members to turn their faces towards them. We need a number of clerical McMullins to put a stop to such insulting practices in more than one Church Court. A member who has not respect enough for the body to which he belongs to speak so that he can be heard should be promptly put down.

THE pastorate of Dr. Cuyler has many lessons of encouragement for young ministers. There was nothing special about his preaching beyond the fact that he preached the old Gospel and preached it red hot every time. Scores of his brethren are more learned than he ever was. He was not a prominent man in Church Courts and had no ambition in the way of being what is called an ecclesiastical leader. He was the very antipodes of a brawling ecclesiastic, or noisy polemic, or Church Court pettifogger. He was a true Gospel minister and believed that the main work of a pastor is to build up his congregation and save souls. During his pastorate he received over 4,000 members into the Church and at his resignation there were 2,350 names on the communion roll. The whole congregation numbered about 250 when he took charge of it thirty years ago. In the pastorate as in everything else a man of perseverance and ability can usually have what he aims at. If he aims at being known chiefly as an ecclesiastic, he may, if he knows how to manage things, get the honour, such as it is; if he aims at saving souls he is usually honoured by the Master in that work. If he aims at nothing he does nothing.

EARNEST young ministers naturally ask, What is the grand secret of a pastorate like Cuyler's? There is none. The elements of his success, however, may be learned from the following extracts from his farewell sermon. Referring to his pulpit work he said:

All that I claim for my sermons is that they have been true to God's Book and the cross of Jesus Christ, have been simple enough for a child to understand, and have had for each full view of the judgment seat. The preparation of my sermons has been an unspeakable delight.

There is no mystery about that. The man simply delighted in preparing and preaching Gospel sermons. That was all. Nor was there any mystery about the way he did his pastoral work:

Pastoral work has always been my passion. It has been my rule to know everybody in this congregation, if possible, and seldom have I allowed a day to pass without a visit to some of your homes. I fancied that you cared more to have a warm-hearted pastor than a cold-blooded preacher, however intellectual. To carry out thoroughly a system of personal oversight, to visit every family, to stand by the sick and dying beds, to put one's self into sympathy with aching hearts and bereaved households, is a process that has swallowed up time, and I tell you it has strained the nerves prodigiously. Costly as the process has been it has paid. If I have given sermons to you, I have got sermons from you.

He liked to visit the people, read and pray with

them, and he did it every day. Nothing mysterious about that. If any further explanation is needed it may be found in the following pathetic sentence:

Into your dwellings you have welcomed me when the wedding torch was lighted, and often when the candle was gone out, and the atmosphere was shadowed by the death angel's wing, when the cradle had given place to the coffin, and the arm chair of dear old father or mother became vacant. Then we went into the cloud together, and saw no man save Jesus only.

The pastor who calls preaching "drudgery" and pastoral visitation a "bore," who uses his pastorate as a kind of resting-place between Church Court and convention meetings or starring trips for calls, can never be a Cuyler on any scale small or large.

MEN'S HOME MISSIONARY SOCIETY.

READERS may remember that at the recent meeting of the Woman's Foreign Missionary Society in Hamilton the question of embracing Home Missions within the sphere of their operation was again discussed. The suggestion that they should do something for the support of home as well as foreign missions has never been looked upon by them with much favour. This disinclination to divide their efforts has not necessarily sprung from want of interest in the Home Mission work of the Church. The chief consideration has evidently been that if a thing is to be done well it must receive undivided attention. Concentration of effort is necessary to the accomplishment of any work of importance. It has been by bestowing undistracted attention on the work in whose behalf their efforts were organized that the women of the Church have been enabled to do so much for the preaching of the Gospel in the regions beyond.

It is with no small pleasure and hope that we hail the recently suggested proposal to form a Home Missionary Society among the young men of the Church. The fear has occasionally found expression that in the awakened zeal on behalf of Foreign Missions it was possible that the interests of Home Mission work would suffer. This may have been well or ill-founded but if the consecrated enthusiasm of the youth of the Church resolve on organizing for the special advancement of this important part of Christian work, there will be no room for apprehension. Of the great importance of Home Missions the Church as a whole may be said to be theoretically convinced. Most congregations and mission stations make annual contributions to the scheme. Its affairs are conducted with prudence and skill by one of the best committees appointed by the General Assembly. Not a member of that committee but is keenly alive to the needs of the Presbytery and section of the country he represents. The Convener, the Secretary and the Superintendent of missions in Manitoba and the North-West have filled their respective positions with a zeal and discretion that leave nothing to be desired, and which have justly merited the confidence of the Church. They leave no opportunity for the advancement of the work entrusted to their care to pass unimproved, yet each of them has shown that while contributions have on the whole been liberal yet they fall far short of the immediate requirements of the field. It is not a cheering outlook that part of the ground already occupied must be relinquish unless a prompt and liberal response be made to recent appeals. It is far from cheering to find that the Augmentation Fund has, notwithstanding the earnest and self-denying efforts of Rev. D. J. Macdonnell and others, failed to reach the amount absolutely necessary to secure the payment to each settled minister of the Church the minimum stipend of \$750. It is not creditable to the Church as a whole that this commendable and reasonable scheme should receive so meagre a degree of support as it has hitherto received.

It is to be hoped that the proposed formation of a Men's Home Missionary Society, originating with young people in Hamilton and Toronto, will speedily be carried out. Apart from the direct aid such a society will afford to the cause of Home Missions it will be a rich benefit to those who take part in it. It will be a most practicable application of the principle of Christian Endeavour. It will give its members a warmer and a deeper interest in the Church to which they are attached. It will develop among them a larger sympathy with the needs of others, and lead them to concern for the promotion of their interest. Such a society will also give a new impetus to the promotion of the work that the Church cannot with a clear conscience neglect. It will be the means of placing largely increased resources at the disposal of the Home Mission Committee, and desponding statements that operations must be curtailed for lack of means will no longer be