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TORONTO, WEDNESDAY, DECEMBER 5th, 1888.

THE *Interior* concludes a sensible article on Annexation in this way:

If the Provinces apply for admission into the Union, they will do so of their own volition and because it is plainly to their interests, and not because of any pressure, solicitative or aggressive, from the United States.

That is all right. When we want to be admitted into the Union we will apply. Meantime if the United States should wish admission into our Confederation let them say so. Their application will be considered on its merits.

DR. NOYES, of Evanston, Illinois, stated in a recent sermon, preached at the end of a twenty years' pastorate, that he had married seventy-five couples in twenty years. Seventy-five couples in twenty years is not an average of four couples a year. We have known a Canadian pastor in a town not half the size of Evanston marry three couples in one day. Evanston, we believe, is a suburb of Chicago. The people over there get divorced with wonderful ease and rapidity, but they seem to marry slow.

SOME of the Methodist Anti-Federationists contend that federation would reduce Victoria University to a "mere theological school." "Mere theological school" is not a happy phrase for a clergyman to use. What branch of knowledge is more important than theology? What better or higher educational work can a Church do than teach theology? We don't believe that Sir Daniel Wilson or Dr. McCosh ever spoke of a "mere theological school." As a vigorous, well-equipped theological college, Victoria might have more influence in Ontario than it has had as a university for some years past. Anyway, a clergyman sadly belittles his own calling when he speaks of a mere theological school.

THE Anti-Federationists in the Methodist Church have some decided advantage over their opponents. They have the well-known historic apathy of Methodism in regard to educational matters and the meanness of human nature on their side. These are potent allies. It is always easy to persuade some men not to give their money. To raise \$450,000 even from a united Church is a great undertaking; to raise it from a divided Church may prove an impossibility. The work of obstruction is always easy. Many need no arguments to induce them to button up their pockets. Every person who has canvassed for subscriptions for any cause knows just how little it takes to induce many people to withhold their help. The flimsiest excuse imaginable will answer the purpose if an excuse is wanted. Whatever the merits of the question, the "Antis" have the meaner streaks of human nature on their side.

THE *Christian Guardian* has this reference to the Galt case which was recently before the Presbytery of Guelph:

A somewhat curious and interesting case occurred last week at Guelph. Several persons belonging to Knox Church, Galt, appealed to the Presbytery against the action of the Kirk Session in erasing their names from the roll of members, for holding and teaching views in regard to holiness and perfection which were deemed contrary to the teaching of the Christian Church and the Confession of Faith. We do not know beyond this general statement what the

particular heresy on this point was; but it would be of a good deal of interest to the Methodists, as some of our members are a little erratic if not heterodox on this subject. We know not whether the views of the Galt heresies are in harmony with the teaching of Wesley or not.

There is a short and practical way of settling such difficulties. Let every man who holds that he has attained to entire sanctification prove it by his life. That way of propagating the doctrine must be allowed in every Church. No Session, nor Presbytery, nor Conference, nor court of any kind will interfere with a person for giving a practical, living, illustration of entire sanctification. It is the theory of the thing that causes trouble.

THE following from the *Christian-at-Work* seems incredible, but there is too much reason to believe that the horrible facts are literally correct:

The sight of a man chained hands and feet, and padlocked to the seat of a wagon waiting to be sold to a purchaser by one Charles J. Parsons, a trafficker in immigration labour, is a sight sufficient to stir the blood of man if not to cause the tears to flow from angel eyes. Parsons, it seems, keeps an employment bureau in Northampton, Massachusetts, where he deals in foreign pauper labour. He comes to this city about once a week and hires forty or fifty of the most ignorant men, women and children he can find, taking care that none of those he hires can read or speak the English language. He takes them home and sells them out to farmers, getting from \$40 to \$50 each man. The farmers use them as slaves, working, feeding and housing, them much as they do their cattle. On last Thursday, Parsons drove into Holyoke, Mass., with a young Pole, who was bound hands and feet with a six foot ox chain, which was fastened by a big padlock to the seat of the wagon. There he lay for hours waiting to be disposed of by sale, with the thermometer ten degrees above zero. This is a kind of brutality which the law will not permit, and it is to be hoped the brute Parsons—is he really "Deacon Parsons?"—will spend a good term behind prison bars. We certainly have not got rid of negro slavery at the South to take up with white slavery at the North.

Massachusetts was the cradle of free schools, and is the home of a good deal of broad theology. Manifestly, education and liberal theology are not potent enough to civilize and Christianize. Had Parsons driven that young Pole, bound with an ox chain, into any sound Presbyterian town, the chain would have been cut at the nearest blacksmith's shop, the youthful foreigner set at liberty, and Parsons would probably have been compelled to make the fastest time in getting out of town that he had ever made in his life. Calvinistic theology never takes kindly to chains.

ARTIZANS AND THE CHURCH.

FROM time to time the modern pulpit is arraigned on the ground that it fails adequately to respond to the needs of the age. People have their individual likings. Those interested in science desiderate references to the theories and investigations of scientific experts and would prefer frequent illustrations drawn from the field of nature. No one in these restless, eager days can shut his eyes to the fact that social and economic questions press for urgent attention. There are wide diversities of opinion as to the best methods of dealing with such questions. Each set of thinkers would like to see their opinions endorsed and advocated by the pulpit. Then there are those who desire that the doctrines of Christianity should be preached in the undeviating forms of a stereotyped orthodoxy from which if there is the slightest departure, or an effort to translate them into the language current in the closing decades of the nineteenth century, the most dire consequences are predicted. In direct opposition to this the clamour against all creeds and confessions is frequently heard. Some think that the pulpit should only concern itself with the formal proclamation of familiar Gospel truth, and leave untouched everything relating to practical life unless it is influenced by the truth which the conscience of the individual hearer recognizes. On the other hand there are those who express their preference for making the pulpit combine the functions of the publicist, the scientist and the journalist, and touch profoundly or slightly, as the case may be, on all things in the heavens above, on the earth beneath, or in the waters under the earth.

It is clear that the Church-going community are not at perfect agreement among themselves as to what the scope and functions of the pulpit should be. Nor does it appear likely that a single ideal of pulp excellence will commend itself to all alike. This is the less to be regretted, since in existing conditions the varied tastes of hearers can be met by selecting

their own preachers and attending the Churches where they can be most benefited.

Much is made in these days of the so-called alienation of the working people from the Churches. There is unfortunately no room to dispute the fact that there is a tendency in that direction. This is to be deplored, and if possible remedied with all due diligence, lest the breach become wider and be correspondingly more difficult to heal. Out of all such indications, grievances, real or supposed are voiced, and it is an easy thing to re-echo a cry that may have little or no meaning attached to it. It is just possible that in some quarters the cry of the alienation of working people from the Churches may, be greatly exaggerated, while in certain communities exaggeration is impossible.

The Churches may be largely to blame for this, but not altogether. If quarrel there be between artisans and the Churches, the cause of strife does not altogether rest on one side. It were easy to point out that working men cannot be in all cases held innocent for their rejection of the outward and ordinary means of grace. The responsibilities resting on all men to seek the kingdom of God and His righteousness rest on them as well. The moral and spiritual well-being of themselves and their nearest and dearest is an object of as much genuine concern to them as to any other class in the community. Are they altogether justified in taking up a position that might only too readily become one of irreconcilable antagonism? What course have they adopted to soften asperities and to make friendly feeling and mutual respect more easy?

Religious services specially adapted to the circumstances of those who endure the pressure and burdens of poverty have been held in many places with most encouraging success and with most excellent results. Whenever and wherever there has been a disposition on the part of the Church to meet the toilers half way, it has been frankly and generously reciprocated. There is, therefore, no solid ground for the assertions sometimes made that scorn and hate of religion are characteristic of the working classes. The fact that all well-considered efforts for their spiritual welfare are met by them with a degree of cordiality renders work on their behalf all the more urgent and lays the Church under deep and pressing obligation. Missions in the more populous portions of towns and cities are becoming more numerous and are receiving an extended support. But mission churches for the poor and gorgeous temples for the rich are not, in the nature of the case, perpetual institutions. They are good only for the present distress, and are mournful reminders that class distinctions are becoming only more marked, where they ought never to manifest themselves, in the house of God, where the rich and poor ought to meet together, for the Lord is the Maker of them all. If there is any truth in the current saying that fashionable churches are fast becoming religious clubs, who is to blame, and what is the remedy?

AN OLD PORTRAIT.

It is an interesting and suggestive thing to visit a picture gallery where old ancestral portraits are ranged along the walls. From out the sombre and dingy canvas, from out the gorgeous apparel of other times look the well-defined faces of other generations scanning with curious, inquiring eyes the lounge as he paces before the effigies of those long since done with this world. Dress may change and fashions fade out, yet making all allowance for heredity and racial distinction and individual variety, there is a marvellous similarity in human nature as it is mirrored from age to age in the human face divine. The noble and the base, the brilliant and the stupid, the virtuous and the vicious rub shoulders in the great capitals of the world in the nineteenth century, just as their congeners did in Rome and Athens in their palmyest days.

Glancing through the grandest picture gallery the world has ever seen, we come upon a well-preserved portrait of a man whose likeness stands out as distinctly on the canvas as when the finishing touches were added by the inspired hand that placed it there. Age has in no degree dimmed the beauty or impaired the fidelity of the likeness. After all the centuries have come and gone, it stands out before us as a living likeness still. It is not only well worth looking at, but of careful and intelligent study. Every reader can easily see it, and it is confidently hoped that each