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## The Canada Presbyterian.

TORONTO, WEDNESDAY, SEPTEMBER 28th, 1892.

"GIVE me an Irishman every time," said an enthusiastic Presbyterian in the gallery as Professor Leitch closed his address in fine style amid great applause. Certainly the Irishmen do make a fine appearance in the Council.

HISTORICALLY considered, Cookes Church is a most appropriate place in which to hold the Alliance meetings. On this site, though not in the same building, Dr. Gregg preached the best type of Calvinistic theology for a goodly number of years. Here the late Principal Willis used to worship, and there are few Presbyterians in Canada who would care to deny that Principal Willis did more to give sound Calvinism a hold on this country than any other man who preached or taught the system.

THE appearance of Dr. Munro Gibson and Dr. Waters on the platform on Thursday evening reminded one of the losses the Canadian Church has sustained by clerical emigration. Dr. Gibson is one of the best, if not the very best, all round minister ever trained in Canada. Dr. Waters was also a capital all round worker and could do as many things well as any pastor the Church ever had. Why were these men lost to Canada? Our first scholar in certain lines is now on his way to India. What is it that makes our Church such a good one to emigrate from?

ONE of the chief pleasures of the Alliance meeting consists in looking at eminent men whose names and books have long been familiar, but whose faces have never been seen in this part of the world. Next to this is the pleasure of meeting many old friends from different parts of our own country. The amount of hearty handshaking that has been done around Cookes Church during the last week is something marvellous. Socially considered the meeting has been better than the best General Assembly with the unpleasant Assembly experiences left out.

PERHAPS no city of two hundred thousand people ever enjoyed such a variety of preaching as was enjoyed in Toronto last Sabbath. The rounders were in clover to the eyes. A preacher from any part of the world might be heard by going around a block. The man who always wants to hear a distinguished stranger had a good time. Whether all this excitement and novelty is conducive to spiritual worship is a question we need not discuss, as the Alliance may not meet here again for a generation. Let us be thankful that we have the gospel every Sabbath.

WHAT does the meeting of the Alliance look like? Well, it looks just like a meeting of the Canadian General Assembly. There are not so many young men in it as there are in the Assembly, but otherwise on entering the Alliance one might think he was entering the Canadian Court. Solidity is the chief characteristic. Brilliant men are there, no doubt, in considerable numbers, but the solid men predominate. A large majority of the members have passed the imaginary "dead line of fifty," but they are a long way from being dead. An equal number of lively old divines never met in the city of Toronto.

THE Indians of the North-West had a good representative in the person of one of the most faithful and zealous missionaries, Rev. Hugh McKay, Round Lake. His reasons for the support

of missions to the Indians of the North-West were cogent and well put, and his graphic delineations of the condition, the material, moral and spiritual needs of these original denizens of the prairies gave a vivid impression of their claims on those who in the interest of civilization have encroached on their territory. Mr. McKay paid a deserved compliment to the Woman's Foreign Missionary Society, for the valuable services they have rendered to the Indians of the North-West.

THE Alliance belts the globe. This delegate who sits beside you comes from Bombay. That one in the next seat hails from Australia. The one across the aisle labours in China. The member beside him has his parish in Syria. All the world is represented. Of course the Scotchmen are there in large numbers. How could a gathering of representative Presbyterians be held without Scotchmen? Belfast bulks largely in numbers and quality, as Belfast always will where the sons of Calvin congregate. Dr. Munro Gibson could represent the Presbyterians of England well in any company. Our American neighbours fairly swarm. They represent the Union all the way from New York to Texas. And they don't say a word about the McKinley Act or the Canal dispute or anything of that kind. Capital men these neighbours are, and they do go heart in soul into the programme.

IT has been supposed that the coloured people in the United States are too emotional to become good Presbyterians. It turns out, however, that large numbers in the South, as well as throughout the North and West, have become attached to the Presbyterian Church, and many are consistent members of the congregations to which they belong. The coloured brethren have an admirable representative at the Council in the person of Rev. D. J. Saunders, D.D., President of Biddle University, Charlotte, North Carolina. His paper was up to the high standard that has been maintained since the beginning of the Council. He was, however, unable to reach its conclusion before the President's inexorable bell rung him down. His reception by the Council was worthy of itself, and worthy of the representative of the Americanized Africans who sent him as their delegate.

WE must manage our business a little better in the Presbyterian Church in Canada. What the Assembly was thinking about when it failed to send two such scholars as Principal Dawson and Professor John Campbell to the Alliance we cannot imagine. The fact probably is that it was not thinking at all. Be that as it may, there were a good many people doing some hard thinking over the fact that when the Alliance was holding its Foreign Mission meetings Dr. Kellogg was on his way to India to translate the Bible for foreign mission purposes. Would it not have been a handsome thing to have given him a happy send-off at one of those meetings? What kind of voting left him out of the Alliance? His weary hours of work in India would have been cheered by a hearty God-speed from the Alliance. Such mistakes are almost unpardonable in the Supreme Court of a Presbyterian Church.

LAST week many of our contemporaries had favourite quotations from Whittier. How so many of them missed "My Psalm" is something not easily understood. Did the Quaker poet ever write anything better than this:—

Enough that blessings undeserved  
Have marked my erring track;  
That whoso'er my feet have swerved  
His chastening turned me back.

That more and more a Providence  
Of love is understood,  
Making the things of time and sense  
Sweet with eternal good;

That death seems but a covered way  
Which opens into light  
Wherein no blinded child can stray  
Beyond the Father's sight.

That care and trial seem at last  
Through memory's sun set air,  
Like mountain ranges overpast  
In purple distance fair.

FRIDAY was a good day in the Alliance. Foreign missions were discussed morning, afternoon and evening by practical men from dif-

ferent parts of the world who knew whereof they spoke. The one thing that struck a visitor most was that the day of glamour and romance in foreign mission work is over. Work, hard, unceasing, persevering, prayerful work, is now the watchword of the successful foreign missionary as it must be the watchword of every other successful labourer in the Master's vineyard. The different speakers on Friday dealt largely in facts and figures and presented their case in a way that must have commended the foreign work to the judgment of the many business men who were present. One of the best things done by the Alliance is the uniting of forces on many foreign mission fields. This alone, as one of the speakers observed, is worth all the money, time and labour the Alliance ever cost. There is no subject on which the Presbyterianism of the world is more united than on that of foreign missions. The fact is, a Church must have the missionary spirit or die. A century of missions has brought about conditions that never existed since the Apostolic age.

ON Thursday afternoon the Alliance went to work in grand style. The papers read by Professors Bavinck and Leitch were of the highest order. Professor Leitch was well heard by the immense audience and being a Belfast man he was on his native heath, so to speak, when discussing the effect of the Reformation on the Intellectual State and Progress of Nations. The interest rose to high water mark in the evening when the characteristics and mission, the strength and weakness, and the unsolved problems and unemployed resources of our own Church were the topics for discussion. The addresses were all good, but that delivered by Dr. Munro Gibson took the immense audience by storm. The Doctor was in splendid form and made his points so well that his auditors endorsed nearly all of them as he went along. The weak points of our system were mercilessly, but with great good humour, placed before the people in such a way as to convince any reasonable man that something ought to be done in the way of providing a remedy. The minister who can't be nerved even when not doing his work and the congregation that cannot find a pastor in two years were duly attended to. The people who think that all work of Reformation ended three centuries ago must have changed their minds under the Doctor's eloquence. The whole evening meeting was eminently good and Dr. Gibson's address was pre-eminently so.

## THE COUNCIL'S FIRST WEEK.

AS was expected the Council of the Alliance of the Reformed Churches has awakened a deep interest throughout the country, indeed over this continent, for the Presbyterians of the United States and those who observe the religious movements of the time are concerned to know what the representative men of a great Church have to say on the religious questions of the time. Toronto is a centre to which many thoughts are at present turned. The sayings and doings of the Council now meeting in this city will be looked for in far distant Australia and remote New Zealand. The missionary representatives of the respective Churches forming the Alliance in Asia and Africa will long to know what was done at its meetings, especially what related to the advancement of the special work in which they are engaged.

The present Council is by no means the least of those that have preceded it. True, the men who have been intimately identified with the Alliance since its formation have reason to mourn the removal of a number of brethren, beloved not only in the branches of the Church to which they respectively belonged, but whose memories are cherished far beyond the charmed circle of Presbyterianism. The names of such men as Howard Crosby, Donald Fraser and John Cairns, Edmund de Presensé, Adolph Bersier and others will have a permanent place in the annals of nineteenth century Christianity. Though these noble men have gone, and it may be have left no immediate successors, the Great Head of the Church is calling others eminently qualified to carry on the work that has been laid down by those whose work-day has ended. They are gone to their reward. Their loss to the Church on earth is mourned; their memories will abide, and He who never leaves Himself without a witness will raise up faithful men to carry forward the great work of advancing His kingdom. Grati-