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The Presbyterian Year Book

FOR 1889.

EDITED BY REV. GEORGE SIMPSON.

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The Canada Presbyterian.

TORONTO, WEDNESDAY, FEBRUARY 6, 1889.

THE Crown Prince of Austria was found dead in his bed the other day. The officials who made the *post mortem* examination, certified that his death was caused by sudden paralysis of the heart, brought on by attacks of acute rheumatism. The officials who thus certified knew that the Prince shot himself, or was shot. They saw his shattered skull. They knew quite well that he committed suicide, or was murdered, but they certified that he died from paralysis. It is easy to name the term by which Paul, or John the Baptist would describe such officials.

RHETORICIANS tell us that concrete forms of speech are more forcible than abstract. It is better to say "Solomon" than "wisdom," "Judas" than "treachery." The Rev. David H. Greer evidently knows how to use the concrete:

The successful church of the future will not be that which faces to the past crying "Father Abraham" to establish its claims, but that which, looking down, puts its hand on the beggar and says, "Brother Lazarus."

That is well put. Crying Father Abraham has not half as much influence in these days as helping Brother Lazarus. Crying Father Abraham, however, is much easier and more "toney" and that is the reason why so many people like it.

THERE is something rather amusing in the discussion that some of our Methodist friends are carrying on in regard to stationing ministers. One remedy suggested is to put laymen on the stationing committee. How in the name of common sense could laymen give every congregation the best man in the Church any more than clergymen? Laymen, in the Presbyterian Church do all the "stationing," but every congregation cannot always get the minister wanted. Another peculiar thing is our Methodist friends, or very few of them, contend against the *principle* of a stationing committee. They do not hold as a principle, that a man has a right to select his own spiritual adviser. They like the stationing committee well enough, provided it sends them the man they want. Their position, when the appointment does not suit them, is a good deal like that of the Irishman on prohibition. Pat said he was in favour of the law, but "agin its enforcement."

THE world has become suddenly interested in Samoa. A good many people are trying to find the island on the map with more or less success, and many are asking. "What kind of people are the Samoans?" Our neighbours across the line are deep in the Samoan question. The *Christian-At-Work* has a high estimate of the people:

The Samoan Islands are midway between Australia, New Zealand, and the Hawaiian group, and are in the direct line of American trade. The people of the Samoan group are regarded as the finest race among the Polynesian Islands. They have a soft and musical language, as shown in the names of the ports and towns. They are graceful, pleasing in appearance, and of a good physique. They have been converted to Christianity, and are very moral and honest. On Sunday no work is permitted on shore, nor are natives allowed to labour on board ships in port. The sale of liquors is positively prohibited.

It is to be hoped that the representatives of the United States, Germany, and Great Britain, who may go out there, will conduct themselves in such a manner as not to injure the morals of these excellent people.

SOME comment has been caused by the fact that in his great work on theology, just published, Dr. Shedd gives only two pages to heaven while he gives eighty-eight to hell. No doubt the learned Doctor had the present state of public opinion before his mind when he made this arrangement of his matter. Comparatively few people deny the existence of heaven, and even those who doubt or deny are perfectly willing to go there should it turn out that such a place as heaven exists. It is entirely different with regard to the place of punishment. The fiercest assaults have been made, and are still being made, against the doctrine of retribution. In planning his great work no doubt Dr. Shedd took this fact into consideration and governed himself accordingly. Those critics who contend that he necessarily gives so much space to eternal punishment because he is a Calvinist are aside the mark. He does so because he is an author who thoroughly understands the times in which he writes, and is not afraid to grapple fearlessly with living enemies of truth. When those who assail the doctrine of retribution show that they hate sin as much as they hate hell, and give reasonable evidence that they are preparing to go to heaven, then probably Calvinistic writers like Shedd may give us more pages about heaven.

PUT in a condensed form, the main facts of the Samoan difficulty are about as follows: Ten years ago the United States Government formed a treaty with the Samoans, secured Pango Pango as a coaling station, and secured also a promise that the American nation would be allowed to participate in any trading privileges granted to other nations. The American Government promised something in return for these privileges, but just what it was is not very clear at the present moment. A short time ago Bismarck, D.D., who has a treaty with Great Britain regarding the neutrality of Samoa, interfered with the domestic politics of the Samoans, and deposed their king—Malietoa—apparently without consulting anybody. Our American neighbours contend that King Malietoa was dethroned because he was not pliable enough to suit the purposes of Bismarck, and they demand that he shall be set on his throne again with the least possible delay. According to the well understood practice of nations, this demand should be backed up by the appearance of an American fleet in the harbour of Pango Pango. Our neighbours have no fleet, but they have plenty of money to buy one. Whether they will invest or not remains to be seen. Samoa is on the other side of the globe, but Canadians have a deep interest in this quarrel. Great Britain will most assuredly side with the United States, and if England and the Republic are drawn into closer and more friendly relations, the Fisheries Question will be easily settled. Would it not seem strange if the solution of that question came by way of Samoa? Equally strange things do sometimes occur.

A YOUNG lady who is anxiously desiring to be (1) a good wife, and (2) a good minister's wife, pours out her heart in the *Globe* as follows:

One pious member is grieved that I hold my head up so straight. Another oracularly declares that I must never give expression to an opinion, as a successful minister's wife should never have opinions, in case she might conflict with some one and hurt her influence. A third timidly requests me to abstain from voting in the church meetings (though I am legally and constitutionally qualified to do so) because I can't vote both ways, that poor little thing she calls my influence may be killed outright. A fourth finds that my predecessor made an intimate friend in the parish and aroused the jealousy of all the other women. And to that fact is attributed the sad rupture of pastor and people. In short, it appears that I must be what I am not; must know nothing if asked a question; must give no opinion on any point; must walk with my head bent, for fear I be thought proud and unapproachable; must pay my society fees and deny myself the voting privilege; must court the rich

for the benefit of the church; must do deference to the poor, by way of compensating them for any lack of attention on the part of the rest; must attend all the church meetings; must not neglect my home; must visit every one; must be "at home" to everybody and give to everything; must work for Temperance, Sunday-school, missions, bake for all the teas and help to get up all the shows; must dress well, that the upper ten of the congregation may not be ashamed of my appearance; must dress plain, that the poor may have one good example in church; must entertain company lest I be considered mean; must not entertain much or I will be deemed extravagant; must billet in my own home all the pulpit supplies; must visit the sick and carry them little charities; must keep on the good side of the gossips lest I be slandered; must not see, feel, hear or know anything of the glaring inconsistencies of the "holier than thou" association, but seek to get into "their light," etc., etc., etc.

Dearly beloved sister, your course is clear. Get your husband to resign at once. Then the congregation can be put under the charge of the Foreign Mission Committee, and a young foreign missionary sent to them to test the celibacy theory. A few supporters of Foreign Missions think foreign missionaries should not marry. The heathen among whom your lot is cast, dear sister, might be useful as a field for testing this celibacy question. Some of the disengaged young men who are getting ready to go to India or China should go among them for a short time.

THE EVANGELICAL ALLIANCE.

WHEN the proposal for the formation of an Evangelical Alliance was made in 1845, it was received with general favour, and even in unexpected quarters there was a strong disposition to accord it a hearty welcome. The idea originated with the Rev. David King, LL.D., of Glasgow, and Mr. John Henderson, of Park. So encouraging was the reception given to the proposal that an organization meeting was held in London the following year, at which representatives from all parts of Great Britain, from various places on the European Continent and from America were present. The Alliance was formed with a degree of enthusiasm and hope not always manifest at the inauguration of new movements. Its progress was steady and encouraging, and it has as yet given no signs of decrepitude, of waning influence or lessened usefulness. On the contrary, its lines are extending, and as the desire for Christian unity and co-operation extends, its purpose will be yet more generally recognized and participated in by all who take an interest in the maintenance and extension of evangelical religion.

The influence of the Alliance in past years has been one of the factors in deepening the desire for a fuller realization of the Christian brotherhood, not merely as a fine sentiment to be brought into oratorical prominence on the platform, but to interpenetrate the Christian life and activity of the age. Apart from the active efforts on the part of the Alliance to extend the blessings of religious freedom wherever it has been denied or only partially conceded, the great Christian Councils held under its auspices from time to time have left a deep impress of the great advantage to be derived from the wider personal interchange of Christian opinion than the regularly constituted courts of the individual churches could afford. The great meetings of the Evangelical Alliance in London, Berlin, Glasgow and New York, at which many of the ablest exponents of religious truth were present and took part in the proceedings, are noticeable landmarks in the progress of evangelical Christianity in the nineteenth century. At these meetings the great problems agitating the mind of Christendom have received careful, deliberate and masterly discussion, and have, through the delegates attending, and the published works which the Alliance originated, exercised a powerful and far-reaching influence for good throughout the world.

It was with much pleasure that we saw it announced a few months ago that a meeting at which a representative from the parent Alliance in Britain would attend was to be held in Montreal. In due course the meeting was held under the happiest and most promising auspices, and the foundation of a Dominion Alliance was cordially resolved upon. Subsequently the good people of Montreal took hold of the movement, and it has been inaugurated in a hearty and generous spirit. The same thing will no doubt be said of Toronto, but unfortunately it cannot be said of the city just at present. For several years there has been a branch in affiliation with the British Alliance, with which it has been in correspondence. Naturally and properly the initiative of the new and larger organization was entrusted to the Toronto branch. The preliminary meeting was not very largely attended, for which there may be possible explanations. It may be that it was inadequately announced. When such multifarious enterprises strive to catch the popular eye and ear, it requires very definite and direct means to make an