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## The Presbyterian Year Book FOR 1889.

EDITED BY REV. GEORGE SIMPSON.

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## PRESS NOTICES.

The following are a few of the many notices of THE YEAR BOOK that have recently appeared:

The book is a beautiful clear print, on the best paper, and counts over a 100 pages of useful and valuable information. Full lists of officers of the General Assembly are given, also of the officers and committees of the various Presbyterian colleges, Church statistics, Sabbath school work, religious training of the young, the young men, Indian Missions, Manitoba and the North-West. The strength of the Church, Presbyteries, and Presbytery meetings in the Old Times and other subjects are treated at judicious length by various writers.—*Toronto World*.

There are also full lists of congregations and ministers, and following these is an alphabetical list of ministers besides. On the whole a most complete and well got up annual, full of information regarding the Presbyterian Church in Canada and Newfoundland.—*Vancouver World*.

The PRESBYTERIAN YEAR BOOK is on our table—full of interesting facts for Canada Presbyterians.—*Southernville Statesman*.

PRESBYTERIAN YEAR BOOK.—We have received a copy of this most useful work for the current year, which should be in the hands of every one who takes an interest in all that relates to the progress of Presbyterianism. The work is neatly printed, and as it is sold for the small sum of 25c. it should get a large and ready sale.—*Berlin Telegraph*.

The YEAR BOOK is a statistical and historical work of great value, particularly to the Presbyterian body, containing the record of the year's work by the Church in a very readable and concise form. The present number contains several able papers by prominent ministers on matters of vital importance to all who are interested in the welfare and progress of the Presbyterian Church in Canada.—*Beverton Express*.

The issue for 1889 is neat, compact, handy,—beautifully printed, and filled with just such information concerning the Church as we need. It is invaluable for reference. It has for frontispiece the picturesque and aggressive countenance of our excellent Moderator. All in all, it is an excellent and indispensable hand-book for reference.—*Presbyterian Witness*.

The PRESBYTERIAN YEAR BOOK is the name of a 116 page pamphlet just issued. It contains an immense amount of information regarding the progress and workings of the Presbyterian denomination, and is well worth the price charged for it.—*Georgetown Herald*.

The PRESBYTERIAN YEAR BOOK is something more than a mere compendium of information on Presbyterian affairs, although that information is not lacking. An interesting feature of it is a collection of articles on questions of present interest to Presbyterians.—*Globe*.

This unpretentious publication is more comprehensive than its appearance indicates, as it furnishes information regarding Presbyterianism for the Dominion of Canada and the colony of Newfoundland. The publication reflects credit, etc.—*Mail*.

The PRESBYTERIAN YEAR BOOK for the Dominion of Canada and Newfoundland, is the title of a very useful little work, edited by the Rev. George Simpson, and issued from the press of the Presbyterian Printing and Publishing Company, (Limited) Toronto. Among other interesting information it contains short articles on "Our Church Statistics," etc. It will be seen from this that the contents are varied, and the preparation of the work reflects great credit, etc.—*Guelph Mercury*.

All the Churches get out Year Books now, and that important body, the Presbyterian Church of Canada, is not behind hand in providing for the use of its members a handy collection of facts concerning the Church, its officers and its work. There are full lists of the clergy in all the Presbyteries in Canada, and the committees of the General Assembly. Each department of Church work is dealt with in a comprehensive article by a well-known promoter of that branch of activity, so that the Year Book, besides being useful for reference, serves to stimulate the zeal of members in promoting the several Schemes of the Church.—*Empire*.

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## The Canada Presbyterian.

TORONTO, WEDNESDAY, MARCH 6TH, 1889

**P**IGOTT furnishes another illustration of the fact that the way of transgressors is hard. One peculiarity of his case is that he made it rather hard for a good many decent people who should have known better than to have any connection with him.

**T**HE theory that Scotchmen are cautious will need to be revised if there are many more found as easily taken in as was Mr. McDonald, manager of the London *Times*. He admits that he took the letters and published them without even asking

Pigott where he obtained them. It is this singular fact that makes many people think the *Times'* manager was not acting on his own responsibility in the matter. That a man in his position should take things so easily suggests that some one behind him was understood to be shouldering the responsibility.

**T**HE enterprise of the *Mail* in procuring a report of the Jeffrey trial has its serious side. If no one in the room furnished that report then no meeting of any kind can be held in private. The reporter who got the evidence in this trial can, if he wishes, find out what is done in any room in Toronto. The precautions taken to keep the press away from the commission were much greater than any business man takes to keep people from hearing what is said in his office. No board-room in the city is as carefully guarded against the press as was this ecclesiastical court-room. And yet a full report was obtained.

**T**HE *Interior* suggests the following radical mode of escape from Jesuit influence in Canada:

As it seems impossible to keep the Jesuits of Canada within reasonable and constitutional bounds, owing to the timidity of political parties, and as neither annexation nor the repeal of the Confederation compact can be speedily effected, we suggest that all indignant and liberty-loving Presbyterians migrate into the United States without delay. The coming of that splendid company of Christian people would be a reason for wide-spread joy. We have so much immigration that is harmful, that a great movement of the kind proposed would be thrice welcome. Come right over, brethren and sisters. Come over to us and help fill up our four new States in the North-West. A Presbyterian settler can rely on protection against Jesuitical bondage in any one of them.

Thanks for the kind invitation, but we are not quite ready to go just yet. How would it do for the Jesuits to go over instead of the Presbyterians?

**D**R. MORGAN DIX, the well-known Episcopal divine of New York, has this to say of the alleged apostolic succession:

The continuity of the apostolic office and the apostolic ministry is one of those things about which there is no more reasonable ground of doubt than of the continuity of the monarchy in Great Britain or the Presidency in the United States. No man denies it unless moved to do so by some mental bias, some mental peculiarity, which renders it difficult or impossible for him to accept the fact with what it undoubtedly implies.

Dean Alford, than whom there is no higher authority, declares that he can find no trace of this "fiction" in the New Testament. It would be interesting to know what mental bias, what mental peculiarity rendered it difficult or impossible for the scholarly Dean to accept the truth in regard to the alleged Apostolic Succession. Most scholars will consider Dean Alford a higher authority on such questions than Dr. Morgan Dix.

**M**R. MEREDITH made a fine point the other day in the debate on the Woman Suffrage Bill when he said that "Her Majesty the Queen is better known as a wife and mother than as a politician." The fact that the monarch of the greatest Empire in the world is a woman has formed the peroration of many a lecture on Woman's Rights. We once heard a rather pretentious lecture on that question introduced by a description of Queen Victoria opening Parliament. The speaker went on rather plausibly to argue that if a woman may open the first Parliament of the world surely women might be allowed to vote. Mr. Meredith touched the right chord when he said that our beloved Queen lives in the hearts of her subjects, not because she opens Parliament and gives the Royal assent to Bills, but because she was a model wife and is a good mother. Who ever thinks of Queen Victoria as a politician? Who fails to think of her as a wife and mother? It never was in the political sphere that she got such a strong and lasting hold on the hearts of her people.

**T**HE agitation caused by the Jesuits' Estate Bill should have a good effect on the collections for the French Evangelization Fund. Denouncing Jesuits will never convert them. If they are to rule Canada there is all the more need that they should have Bibles. Among the number who are now crying out against Jesuitism how many are there that ever made an earnest attempt to send the Gospel to the Jesuits. Deduct from the ranks of the agitators the Presbyterians who have supported our French work with more or less liberality and how many do you leave in Ontario that ever gave a dollar to bring Gospel influences to bear on the Jesuit mind and heart. The noise that a man makes denouncing papacy is no test of his Protestantism. The real test is the amount he is willing to contribute to teach Roman Catholics a system better than their own. Dr. Warden is a man of great business resources

and we feel some delicacy in making a suggestion to him, but we might be allowed to ask our Montreal friend to arrange for taking up a collection at the anti-Jesuit meetings that are to be held in Ontario. That would test the enthusiasm of the meeting in a practical way.

**T**HAT the Protestant Committee of the Council of Public School Instruction have not yet taken action in regard to the \$60,000 offered them by the Mercier Government is clearly shown by the following extract from a letter written by Principal MacVicar to the *Mail*:

Do the Protestant Committee of the Council of Public Instruction intend to homologate the provisions of this unjust Jesuits' Bill by accepting the \$60,000 offered them? If they do so it is certain that they will act in direct opposition to the convictions and efforts of those they are supposed to represent. Their wisdom would be to refuse to be allured by this little prize, and to delay action in this behalf until the petitions being now signed throughout the Province have reached the Governor-General in Council and have been disposed of, and even until action has been taken upon memorials from all parts of the Dominion that may be laid at the foot of the throne.

Should the Protestant wing of the Council of Public Instruction for Quebec take this money, the Ontario Protestants who are taking an active interest in the Jesuit question will be placed in an uncomfortable corner. Every objection to the Bill will be met with the reply: Your fellow-Protestants in Quebec are quite satisfied with the arrangement—they have taken the money.

**I**T is said that soon after the Presidential election last autumn the defeated and the victorious candidates entered into friendly correspondence with one another in regard to questions of State. More wonderful than this it is said that their wives struck up a friendly correspondence about the duties and responsibilities of the White House. While these friendly letters were passing thousands of partisans were quarrelling over the result in every State of the Union. There are many ways in which a man may make a fool of himself, but the most foolish way of all ways is for good neighbours to quarrel about party politics. While they and their families are wrangling about the merits of their leaders, the leaders and perhaps their wives are having a fine time dining and wining together at Ottawa and Toronto. There is just one kind of foolishness more foolish than allowing politics to interfere with social relations and that is to quarrel about religion. Away back in the woods you often see neighbours wrangling about the respective merits of Calvinism, Armenianism, and other systems until the spirit they display is not quite creditable to any system. The leading men in these churches and the teachers of these systems may at any time be seen in Toronto or other centres dwelling together in the most delightful harmony. The best way for a church to show that it is the best is by cultivating the best spirit and doing the best work.

GEORGE PAXTON YOUNG.

In the death of the distinguished Professor of Metaphysical and Moral Philosophy in Toronto University, Canada has lost one of her most illustrious sons. In saying this there is no departure from literal truth. It is true that Professor Young was a man that never obtruded himself on the public gaze, but all who knew him, and all most competent to form an opinion of his great intellectual endowments and rare personal worth will readily understand that the language of mere eulogy would fail to convey an idea of the manner of man he was. Those whose acquaintance with him was most intimate say without qualification that in his own special department of philosophy he was without a peer on this continent. The gigantic moral and intellectual greatness of the man begins to be understood only now that his important but unobtrusive life work on earth is ended.

George Paxton Young was a native of the border town of Berwick-on-Tweed, where he was born in November, 1818. He was the son of the Rev. William Young, minister of the Secession Church, Berwick, and his mother was a daughter of Rev. George Paxton, who was Professor of Divinity in the Anti-Burgher wing of the Scottish Secession. From his earlier years Professor Young was an ardent student and in due course found his way to Edinburgh University where he prosecuted his studies with commendable diligence and success. His theological course was at the Free Church College, Edinburgh, where he had the rare privilege of attending the prelections of Dr. Chalmers and the other remarkable men who first filled the chairs in that institution. Student associations and friendships exercise a powerful influence on the mental and moral develop-