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## The Presbyterian Year Book

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## Notes of the Week.

GOVERNOR WEST, of Utah Territory, referring to the Mormon Church, says. The Church is a huge political machine, which is virtually controlled by one man, with whom are associated twelve others known as apostles. These people rule as despotically as the Czar of Russia.

THE Christian Endeavour movement is steadily advancing in Canadian Churches. Last week a most interesting union meeting was held in Central Church, Hamilton, of the Congregational, Central, Erskine, St. Paul and Knox Churches Young People's Societies of Christian Endeavour. These societies have organized themselves into a Union Society for the purpose of further extending the Christian Endeavour movement amongst all denominations throughout the city. At the meeting, short addresses were given by the pastors and presidents of each society and others, showing what it is and how it works.

It is to be deplored, says an English contemporary, that legislation against drunkenness, as against other vices, is not always as successful as optimists hope. Even through Acts of Parliament human ingenuity and depravity can drive a coach and four. It is only a few days since a well-known and wealthy distiller boasted, in a mixed company, that the best part of the income of the firm to which he belonged was drawn from the temperance States of America, into which unbranded casks of whiskey, which pass as petroleum or some other liquid, are constantly introduced.

THE Evangelical Alliance has petitioned for the disallowance of the grant of \$400,000 to the Jesuits by the Quebec Provincial Government. Their petition has been strengthened by the acts of several Presbyteries in the Church forwarding similar petitions. It is an evidence of how slowly enlightenment travels in that Province, that a grant of public money should be voted to any religious body in these days. If the Roman Catholic people of Quebec feel disposed to make a donation to one of the Orders in their Church they are welcome to do so, but the use of public funds, contributed for Provincial purposes, cannot legitimately be diverted to sectarian purposes. It is also worthy of notice that, in the Roman Catholic Church in Quebec itself, there are not a few prominent and influential authorities who are opposed to the grant made to the Jesuit Order.

THE *Interior* says: Missionary zeal is a fair test of the vitality of a church. If that test is applied to the churches of Great Britain, and a comparison is made of the fund given to the foreign work, it will be seen that the established church does not maintain

the pre-eminence which its membership and its great wealth would lead one to expect of it. In the last full fiscal year, the total amount given to foreign missions, through the Church of England societies, was \$2,300,000, in round numbers; through Nonconformist societies in England and Wales, \$1,800,000; through joint societies of Nonconformists and Episcopalians, \$9,000; through Scotch and Irish Presbyterian societies, \$1,000,000; through Roman Catholic societies, \$50,000. The Presbyterians and the Nonconformists, as a whole, are making long leaps toward the front in the work of evangelizing the world.

THE recent annual meeting of the Presbyterian Synod of Otago and Southland was regarded with more than usual interest on account of the controversy which had arisen by the publication of Professor Salmond's "Reign of Grace," contending that there was hope of salvation after death. The Synod, after an animated debate, decided to issue a pastoral address, declaring that the hope of salvation terminated with this life, a motion to declare Professor Salmond no longer a minister of the Church being defeated. The Westminster Confession of Faith also came up for discussion, and after an animated debate, a committee was appointed to prepare a report for the next meeting as to the interpretation which should be put upon some points in the Confession. A majority of the ministers were in favour of this motion, while a majority of the elders opposed it.

COMPARATIVELY few take into account the deprivation that many a poorly-paid country minister sustains in being unable to procure new books, so necessary and helpful to him in his work. A British journal has the following, which may supply a practical hint to Canadian ministers: The problem, how country ministers with small stipends are to get a sight of the best books in all classes of literature, is solved by the "South Devon Congregational Ministers' Book Society." There are twenty-four members, and the books in circulation cover over two years. Each minister receives two volumes every month, which he passes to the next on the list. At the end of two years the books which have been in circulation are sold by auction, among the members, to the highest bidders. The subscription is five shillings per annum. In this way, books which would be out of the reach of the village pastors, and the poorer town ministers, come into their hands. Cannot the plan be adopted in other parts of the country? It only needs a few wealthy Christian laymen to provide the funds for the first parcel of books.

THE letter that led to the diplomatic disgrace of Lord Sackville is no longer anonymous. It was not written by Murchison, but by a "modest man" named Osgoodby. Those implicated in its publication consider its author entitled to a reward, and they have approached the President-elect on the subject. The curious thing in all this, remarks the *New York Independent*, is that intelligent, respectable men should laud the performance of Mr. Osgoodby, and that they should have so small an opinion of General Harrison as to suppose he could honour it in any way. What they call a "remarkable achievement" was a lying letter, signed by a fictitious name, and intended to be a trap for the British Minister. The fact that Lord Sackville fell into it and wrote a letter which led to his political disgrace and gave trouble to our Government is not a fact which, as it seems to us, a self-respecting American can rejoice in. Its effect in the campaign was, we believe, greatly over-estimated. We should be sorry to think such devices could sway the judgment of the country.

SANDFORD FLEMING has been again elected Chancellor of Queen's University, a decision that will give universal satisfaction. The enthusiasm of the welcome accorded Principal Grant on his return to Canada with restored health was something unprecedented. In a reply to addresses of welcome the learned Principal said: He came back, he said, with greater enthusiasm than ever, for the wonderful commonwealth to which we belong and with a deeper conviction of the sin that would be involved in breaking its unity without sufficient cause. At the

same time, he said, his conviction was deepened that we must rise to full citizenship, that there must be commercial and other advantages for those inside the commonwealth that are not given to those who are outside. We owe special duties to members of our own families, and yet we love our neighbours. In the same way members of the same nation or commonwealth should have special advantages, call them discriminations or what you like, that foreigners are not entitled to. At any rate the flag is sacred. We did not weave it, and we dare not tear it into tatters but we must make it represent realities. The "Sybil is offering things of price." He trusted that the fatal cry of "too late" may not be heard when statesmen are ready to purchase them.

GOOD law, good politics and good morals, says the *Chicago Interior*, are now agreed that "trusts" must go out of business. Last week's decision in the Sugar Trust case, rendered by Judge Barrett, of the New York Supreme Court, was a warning to the whole brood of monopolistic combinations. If that decision is sustained for, of course, it will be fought through the United States Supreme Court by the cabiners it will call a halt on trust schemes all along the line. The whiskey men, oil men, iron and steel men, and all other coteries of conspirators against competition in trade, are up in arms. What affects the plan of one set affects the plan of all. But the end is not yet. Judge Barrett has made a beginning. It remains to be seen what success the trusts will have in appealing to the law's delays and technicalities. Now the fight is on, we hope that the pulpit and the religious press of the conservative east will clear themselves of the charge of indifference, brought against them by the secular press of the more aggressive west. The brethren down there need not hesitate to call a spade a spade, or to number trusts among the unholy tricks of trade.

Is there much of a resemblance between soiree speeches in Canada, and similar orations in Scotland? The following, from the *Christian Leader*, we are tempted to reproduce entire: If the truth must be told, the speeches at church soirees are not often of a highly practical character. The speakers, if they are at the trouble to choose a subject, generally select an abstract one, and platitudes are the order of the night. The most successful speech, however, is usually that of the random anecdotist, who has a facility in trotting out the largest number of humorous stories. But Rev. William Howie, of Ecclefechan, perhaps inspired by the genius of the place, seems to have a very different ideal from the majority of the soiree orators. Himself of the Free Church, he was one of the speakers at a conversation, held by his United Presbyterian neighbours the other evening: and even the most illustrious native of Ecclefechan, had he been spared, would probably have admitted that Mr. Howie spoke some seasonable words. His theme was "Our Land Laws," and his treatment of it in the highest degree drastic. First, he told the tetotalers that the land question has a far deeper and wider effect on the social condition of the country than even the liquor laws. To his thinking, the land laws form the atmosphere or climate in which poverty, intemperance, misery, and crime are generated and grow up. They were landlord-made laws, and therefore unjust. Not that he blamed the landlords as men—they were like the rest of humanity. The trade and manufactures of the country are being ruined, Mr. Howie thinks, though the blackmail levied by the landlords before the mineral wealth of the country could be used. Our trade was crushed between the upper and nether millstones of landlord imposition and a vast national debt. Mr. Howie would not allow land to be held as private property; he would divide the prairie value from the tenant-right, so that the farmers might purchase the latter from the landlord with the aid of loans from land banks. The prairie value would go to the government in the shape of a land tax; but to avoid injustice to present holders, this rent should be paid to them for two or three generations. He would combine with this some system by which the people from the towns could secure allotments in the country, and thus they would have a stream of migration from the towns into the country districts instead of from the country districts into the towns, as at present.