

THE CANADA PRESBYTERIAN.

\$2.00 PER ANNUM IN ADVANCE

J. BLACKETT ROBINSON, *Proprietor.*

OFFICE—NO. 8 JORDAN ST., TORONTO

ADVERTISING TERMS.—Under 3 months, 10 cents per line per insertion; 3 months, \$1 per line; 6 months, \$1 50 per line; 1 year, \$3.50. No advertisements charged at less than five lines. None other than unobjectionable advertisements taken.



TORONTO FRIDAY, APRIL 28, 1882.

AN obituary notice of the late Mrs. Sarah Johnson Parsons, wife of the Rev. H. M. Parsons, of Knox Church, in this city, will appear next week.

THE Commission of the Synod of Hamilton and London, on the Kinloss case, is to meet in Kinloss church at one o'clock p.m. on Tuesday, the 9th day of May—not on the 6th, as stated in our report of the Synod's proceedings.

ATTENTION is called to Mr. Warden's communication in another column regarding the College Fund. This fund is for the support of the three colleges—Knox, Queen's and Montreal—so that the entire educational machinery of the Western section of the Church depends upon it, and we hope that immediate and general action will be taken in order to make up the deficit by the time specified.

MEMBERS of the Synod of Toronto and Kingston who intend being present at the approaching meeting at Peterborough, are requested to send notice of such intention to Mr. G. M. Roger, secretary of the Accommodation Committee, in order that provision may be made for their entertainment. Midland trains for Peterborough connect with all Grand Trunk trains at Port Hope, except with the night express going east.

WHY should Prof. McLaren's appeal, made in THE PRESBYTERIAN of last week, not bring several good men to the front? Is it because there are difficulties in connection with work in the foreign field? Are there no difficulties at home? Are there no difficulties in building up or even keeping together a congregation in Ontario, the best blood of which is being drained by the North West? Are there no difficulties connected with our Probationers' List? Is it not a higher, better, grander kind of work to go over the seas to India or China, followed by the blessings and prayers of the entire Church, than to fight amidst fifty candidates for a fifth-rate vacancy? The heathen in these countries, when converted, will in most cases treat a missionary with more kindness than some of our Christians at home treat their minister. Dr. George Leslie McKay's congregations treat their ministers much more kindly than some congregations we know in Ontario treat theirs. We are not putting the question on the highest grounds—the Professor did that last week—but we ask young ministers to gravely consider this question of "difficulty." The "difficulties" are not all on the side of the missionary. We could name several Ontario ministers who would be much more comfortable in China or India than where they are.

MEMBERS of Assembly residing west and north of Toronto should remember that they cannot reach St. John in time to be present at the opening of the Assembly by leaving Toronto on the Monday evening previous, if they go via the Intercolonial. By leaving Toronto on Monday morning we believe St. John may be reached on Wednesday by Intercolonial, but not by leaving Monday evening. Those members who cannot possibly leave the week previous, or leave Toronto on Monday morning, make, we understand, make St. John on Wednesday in this way. Leave Toronto by Grand Trunk on Monday evening, Montreal by same line Tuesday morning for Portland, arriving in Portland Tuesday evening. Then take the International train same evening for St. John, arriving some time on Wednesday. This is a very long, wearisome ride, and we strongly advise our friends who can get away to start the week before, and spend

the Sabbath in some of the cities by the way. The most pleasant way to go to St. John is by rail to Boston, and boat to St. John. A very nice trip would be to start on Friday, spend the Sabbath in Boston hearing the great pulpit orators of that city, and then take the St. John boat on Monday, arriving in St. John on Tuesday. We hope our western friends will strain a point to be present at the opening.

THE rush of good settlers to the North-West may be a very good thing for the churches in the Prairie Province, but we fear it may become a serious thing for some congregations nearer home. There is not the slightest danger that any part of Ontario fit to live in will become depopulated, but there is absolute certainty that the exodus will cripple some of our Ontario congregations. Our smaller congregations, or even larger ones with heavy liabilities, that are situated in places from which many are moving to the North-West, must feel the constant drain that is being made upon them. There are few things more discouraging to an earnest minister than to see his congregation thinned out by circumstances over which he has no control. Such ministers deserve the sympathy and special support of their Presbyteries, and both should be heartily given. Ministers in the rural districts are specially tried by removals from their congregations. If a family leaves a town or city congregation, two families may take their place the following week; but if a Presbyterian farmer sells his farm to a man belonging to another denomination, there may be no change there for half a century. Our Manitoba friends boast that a large proportion of the people pouring in just now are Presbyterians. That is a good thing for Manitoba, but a very discouraging thing for a good many hard-worked Ontario ministers.

FIVE years ago, when the Synods of the United Church held their first regular meetings, it was thought by many that Synods were almost, if not altogether, unnecessary. There was little business, and that little was put through in a somewhat listless manner. A good many people spoke of the Synod as a fifth wheel on the ecclesiastical coach. A great change has taken place. The late meetings of our Synods have been well attended, vigorous and effective. Most important matters bearing upon our Church life and Church work have been discussed and passed upon in the most satisfactory manner. The late meeting of the Synod of Hamilton and London was, we understand, an unusually pleasant and vigorous one. This Synod has already been marked by a large amount of heartiness, vigour and business capacity. Entirely devoid of local, sectional or any other jealousies, the brethren go to work on Church questions in a style that leaves nothing to be desired. Sabbath Observance, the State of Religion, Temperance, the Bible in the Schools, the Scheme of the Church, Cramming in Schools and other important questions, are discussed and action taken upon them with great heartiness and vigour. One peculiar feature of the late meetings of this Synod is that everybody seems to enjoy them. This is a good feature. There is no reason why a minister, elder or visitor should feel he is doing penance every time he sits in a Church court.

WE are very anxious to see a large number of the very best of our young ministers go west. The foundations of a great country are being laid there, and it is all-important that our Church should get and keep a firm hold upon the people. Pioneer work is always important. Nor is it, on the whole, unpleasant. We could name a score of the best ministers in the western part of our Church who are ready to testify that among the happiest days they ever saw were the days they were engaged in laying the foundations of this Church thirty or forty years ago. They rode on horseback or travelled on foot, slept in shanties, preached and dispensed the communion in barns, log school-houses, and in the woods, held services in private houses. And they thoroughly enjoyed the work. The people were Gospel hungry, and preaching the Gospel to Gospel-hungry souls is the most glorious work a man ever engages in on this side of heaven. The most appreciative congregation a minister ever addresses is a number of Scotch or Irish Presbyterians in the backwoods, who have not heard a Presbyterian sermon since they left the old country. They don't growl if the sermon is five minutes over half an hour,

or make snarling remarks about the minister's voice, gestures, or matters of that kind. The young minister who settles over a fair-sized, Gospel-hardened little congregation in a worn-out, tumble-down village, instead of striking out for the North-West, seems to us to be in his own light as a matter of comfort and self-interest, to say nothing of usefulness.

PRESBYTERIAN COLONIZATION.

A CORRESPONDENT sends us one of the many prospectuses issued by some of the land companies of the North-West, which, under pretence of zeal for the glory of God, the advancement of the cause of truth and righteousness on the earth, and the benevolent promotion of the temporal well-being of the godly poor and struggling, are being organized for the special benefit of their promoters, and in order that men may reap where they have not sown, and gather where they have not sowed. With this prospectus he sends also the following note: "Should not our Presbyterian Church do something of this kind? We will be apt to lose a number of our people if something is not done." We can only say in reply that the Presbyterian Church will do nothing of the kind. We should be sorry to see it joining in the rush of land-grabbers who are all anxious to get as much of the territory as they possibly can, and all professedly for the most disinterested reasons, when facts point very evidently in a very different direction. We are rejoiced to know that so many Presbyterians are making their homes in the North-West, and it is very natural that friends and relations should draw together and take up land as near to each other as possible. But they will do this all the more efficiently by getting their land directly from Government, and by the Church, as such, avoiding the very appearance of speculating in real estate, and thus turning itself into something very like a Colonization Society, with all the questionable trafficking and speculation which that implies. The Presbyterians who are proposing to go to the North-West are perfectly able to look after themselves, and will, if they are wise, give all these quasi-religious and benevolent associations a very wide berth. The history of the Land Companies of the past has been anything but an edifying one, and history, in this as in a good many other things, is apt to repeat itself. It is not by any means a new thing for individuals and companies to get into their possession great blocks of land under the most benevolent and patriotic of pretences. Everybody almost knows how those Associations of other days, in Canada and elsewhere, came under the most absolute engagements about road and bridge-making, and continuous settlement, and all the rest of it, with professedly the tenderest regard for the best interests of those who were thought to be fortunate enough to settle under their fostering care; and many still living could tell, from bitterly painful personal experience, how those promises were thrown to the winds, and how the tender mercies of those companies were too generally like those of the wicked—in the last degree "cruel" and unscrupulous. Coming generations, we much fear, will have reason bitterly to regret that so much land in our North-West has been given over to the absolute disposal of companies which, whether professedly secular or religious, have as much now as when Sydney Smith, if we mistake not, first uttered the well-known phrase, "neither souls to be saved nor bodies to be kicked;" and therefore we hope that neither the Presbyterian Church as a body, nor individuals under the plea of disinterested zeal for the best interests of Presbyterianism, will rush into those land and colonization schemes, which are already issuing in heartburnings and jealousies, and which it is no want of charity to say would never have been thought of had it not been imagined that thereby a very good stroke of business would be done by the promoters for their own individual interests.

Presbyterians have a strong idea of the value of perfect individual liberty in their movements. They like to choose for themselves, and to see what they are getting before they are irrevocably committed. If these quasi-benevolent associations come to be mere arrangements for buying and selling scrip, as already is the case with an ever-increasing number of them, then the whole thing is simply a large piece of gambling. If settlement and work are actually intended, then our advice to all is to examine for themselves and look before they leap. This at any rate is evident—the Presbyterian Church has too much of its own proper spirit