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## The Canada Presbyterian.

TORONTO, WEDNESDAY, DECEMBER 17th, 1890.

IT affords us much pleasure to be able to announce that arrangements have been completed for a series of able and interesting papers on the stirring religious and ethical questions of the time. All the contributors to the series are men of distinction and writers of eminence, whose names are household words in the Churches of America and Europe. Following is the list of writers and subjects:—

**Professor George P. Fisher, D.D.**, of Yale Divinity School, New Haven, Conn., author of "Universal History," "Discussion in History and Theology," etc. *Subject*—"MODERN SCIENTIFIC RESEARCH AND MODERN DOUBT."

**Cunningham, D.D.**, of Bournemouth, England, author of "Life of Christ," etc. *Subject*—"REACHING THE MASSES."

**Theodore Cuyler, D.D.**, of Brooklyn, N.Y. *Subject*—"CHRISTIANITY IN THE HOME."

**Rev. J. H. W. Stuckenberg, D.D.**, of Berlin, Germany. *Subject*—"THE CHURCH AND SOCIALISM."

**Rev. Charles H. Parkhurst, D.D.**, of New York. *Subject*—"THE CHURCH AND THE STATE."

**Senator Edmond de Pressense, D.D.**, of Paris, France. *Subject*—"SIGNS OF A RELIGIOUS REVIVAL IN FRANCE."

**Professor Philip Schaff, D.D., LL.D.**, of Union Theological Seminary, New York, author of "History of the Christian Church," etc. *Subject*—"PRESENT PHASES OF ULTRAMONTANISM IN EUROPE."

**Rev. W. G. Blaikie, D.D., LL.D.**, of Edinburgh, Scotland. *Subject*—"To be announced."

**Rev. Arthur T. Pierson, D.D.**, of Philadelphia, Pa., author of "The Crisis of Missions," etc. *Subject*—"TENDENCIES OF MODERN DOUBT."

**Rev. J. Monro Gibson, D.D.**, of London, England. *Subject*—"CHRISTIANITY AND TRADITIONALISM."

**Rev. Edwin P. Ingersoll**, of Brooklyn, N.Y. *Subject*—"THE CHURCH AND POPULAR AMUSEMENTS."

**Principal William Caven, D.D.**, of Knox College, Toronto. *Subject*—"AN ADEQUATE SUPPLY OF MINISTERS."

In addition to the above it may also be stated that those regular contributors to these pages whose papers have in the past been so highly appreciated will continue to address our readers from time to time, while a number of men prominent in the Canadian Church will write on themes of permanent and practical interest in a manner that will be found elevating and profitable.

The first paper of the series, "Modern Scientific Research and Modern Doubt," by Professor George P. Fisher, D.D., LL.D., of Yale University will appear in next issue.

A FOREIGN missionary would find the natives brought into contact with Stanley's rear column rather incredulous in regard to the good effects of the Gospel upon the white man. The worst foes of Foreign Missions have always been baptized heathens.

PARNELL has furnished the world with another illustration of the fact that a loud-mouthed advocate of freedom is sometimes himself a dictator if not a natural born tyrant. This man has for years been expatiating on the ills of down-trodden Ireland, and within the last few days he has shown the qualities of a veritable tyrant. Three times over he changes the party candidate for Kilkenny. At the head of a mob he takes possession of a newspaper office, destroys the "copy," and turns the editors out on the street. Parnell loves freedom so much that he wishes to have it all himself.

EVENTS are taking place in Ireland that will test the power of the priesthood over the people. The hierarchy have declared against Parnell, but the people gave him a triumphant reception in Dublin, and his progress through the green isle

seems to be a continued ovation. An election is going on in one of the constituencies formerly represented by a Parnellite. The priests will no doubt order their people to vote against Parnell, and the result will be watched with much interest.

AN able writer in one of our exchanges asks why it is that men of intelligence and ability often take religious instruction from mere youths that they would never dream of consulting on any other subject. Anything the youth could say on a secular matter would not be deemed worthy of notice, but he does well enough for preaching. It is much easier to ask such questions than to answer them. One solution we have frequently heard is that such men attach far more importance to their secular concerns than they do their spiritual. They want experienced lawyers, doctors and bankers, but they are not very particular whether their preacher knows anything about his subject or not, provided he is short and interesting.

ALL or nearly all the critics agree in saying that Mr. Mowat's lecture on the "Evidences" contained nothing new. New to whom? Certainly there was nothing that ought to be new to a professor of Apologetics. At the close of one of his Yale lectures, John Hall was asked by a student how he would make a prayer-meeting interesting. Interesting to whom? asked Dr. Hall, to the people or to the man who prays, or to the Almighty? New to whom? we may ask in the present case. To a young man who never read anything on the "Evidences," all the Premier's lecture was new, and that means that it was new to ninety-nine out of every hundred young men in the country. There was one thing about it that must have seemed new to clergymen and professors of theology: It was written in pure English and could be understood by any man of common sense.

IT did not require as vigorous a Presbyterian as the genial editor of the *Knox College Monthly* to prove to the Conference held last week that one of the main defects in our Church work is failure to reach the people with information in regard to the Schemes. The missionary meeting is a failure. The people who don't need to go are as a rule the only people who do go. The people who need information and motive power scarcely ever attend. The press would meet the want but the people who take little or no interest in missions seldom read a religious journal. There is nothing left but the pulpit, and when the pulpit refuses or neglects to place the work of the Church before the people nothing can be done. In such cases little or nothing is done. Why in the name of common sense, to speak of nothing higher, should any minister fail to tell his congregation that one of their highest privileges is to send the Gospel to those who have it not?

DR. McLAREN brought his knowledge of foreign missions and his strong common sense to bear on some popular foreign mission cries last week in the Conference in a way that did not seem to leave much of them. Dealing with the cry "send out laymen and save money," the Doctor said: "It takes just as many yards of cloth to make a suit of clothes for a layman as for a clergyman. A layman needs three meals a day as well as a clergyman. A layman's family must have a house as well as a clergyman's. The family of a layman must have food and clothes as well as the family of a clergyman. It will cost the layman just as much to go to the field as it costs a clergyman. All any foreign missionary gets is his living and therefore I fail to see how money can be saved by sending laymen. The only difference is that the clergyman might possibly want a few more books than a layman." There does not seem to be much of that layman cry left. There is nothing like bringing a cry down to particulars to see how much there is in it.

SPECIAL attention is called to the fact that Sabbath next is the day appointed for taking up the annual collection on behalf of Manitoba College as ordered by the General Assembly. It is to be regretted that some congregations have been rather remiss in the past in attending to this duty. Manitoba College is not a richly endowed institution. To a considerable extent it is still dependent on the generous aid it receives from the East. On the older congregations of the Church it has substantial claims. The congregations in Manitoba, considering their circumstances, are contributing liberally for the maintenance of the College, and the time may not be far distant when the Prairie Province and the

North-West will maintain it by their own unaided exertions, but that time has not yet arrived. Manitoba College has been steadily growing in efficiency and influence. But for its existence, the North-West would not be in the enjoyment of Gospel privileges to the extent at present possessed. During the present session the attendance is in advance of any previous year. In the interests of higher education, and especially in the interest of the Presbyterian Church in the North-West, Manitoba College deserves the liberal support of leal-hearted Presbyterians in the East.

THE following timely and sensible remarks by the *Christian-at-Work* on Thanksgiving Day in the United States apply with equal force to Canada:—

Frankly, we do not see how the authorities of confessedly Christian colleges can encourage the practice of football games on Thanksgiving Day, as is the fashion of some, to say nothing of the betting accessories, which are inevitable. If Thanksgiving Day is a day for athletic sports and for hunting and all manner of jollity, very well; then let us change its name. If, though, the day is one for thanksgiving and praise to Almighty God for His mercies, it may pertinently be asked what has football to do with thanksgiving and praise? Let us have an additional holiday if necessary, and call it Football Day or Athletic Day, or Open-Air Day, or what you will. But the game of football, with its danger to life and limb, has no more fitting place in a day of thanksgiving than has a lecture against horse-racing delivered in an Old Ladies' Home, or a statue of Robert Ingersoll in the Church of the Holy Sepulchre.

Exactly so. If Christmas Day, New Years Day, the Queen's Birthday, Dominion Day and the usual Civic Holiday are not enough in the way of holidays, by all means let us have a few more days, but do not degrade Thanksgiving Day by making it a day for military reviews and athletic sports. The nation should not insult Almighty God by calling a day of sports Thanksgiving Day.

THE *Christian-at-Work* is of the opinion that American politics are on the down-grade and gives the following reply from a California editor to a request to stand as candidate for a senatorship as proof—pretty conclusive proof we should say:—

I am not a candidate in the sense of making a fight for the United States senatorship. The cost of getting elected to the Senate from California is about \$300,000. I will not buy an office at that or any other figure. Of course I would not refuse the office. Who would? But I am not, strictly speaking, a candidate.

The plain fact is that, brains, culture, eloquence and statesmanship are being driven out of the United States Senate by the power of money. The plutocrats ride rough-shod over every other class. The *Christian-at-Work* asks what shall the end be. The reply is easy. The trend is in the same direction in Canada. Money bags can easily beat brains and character now in many constituencies. The rich man who is willing to be fleeced by every kind of society and organization—Churches among the number—has a hundred chances to one against a comparatively poor candidate who cannot afford to pay anything more than his legitimate expenses. Why do so many really good men of marked ability refuse to become candidates for parliamentary honours? Mainly because they know that from the hour they are nominated down to the last hour they serve, a constant run will be made upon them for one purpose or another. If they do not "cash over" for every purpose they are called mean. Only a rich man can stand the drain, and the result will soon be the same as in the United States. The end is easily seen. A nation given to the worship of wealth will soon rot.

TAKEN as a whole the Conference on Missions held by the Presbytery of Toronto last week was a good one. The programme was one of the best, if not the very best, we have ever seen. It covered the ground and brought practical vital points prominently to the front. The discussions were earnest, practical and well sustained. There was no "starring," no parade, and very little straining after the impossible with disparagement of the attainable. Earnest men discussed in a business kind of way the problems they were grappling with every day in actual work. Of course there was diversity of opinion on several points. Dr. Cochrane looks on a student of divinity partly from a Home Mission standpoint, while Principal Caven sees the young man mainly from the college point of view. Dr. McLaren founds his theories of Foreign Mission work on the hard facts suggested by a Foreign Mission Convener'ship of many years, while some younger men may possibly take theirs from eloquent speeches on the Foreign Mission crisis. The summer session, the change of October for April, the giving of a year to Home Mission work, were all discussed and will all stand some further discussion. The