

THE CANADA PRESBYTERIAN.

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C. BLACKETT ROBINSON, *Proprietor.*

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CONTENTS.

	Page
ADVERTISEMENTS.....	81, 82
NOTES OF THE WEEK.....	83
OUR CONTRIBUTORS—	
Is Man Responsible for his Belief?—Maritime Provinces.....	84
Anglo-Israel: No. IX.—Home Mission Fund.....	85
Sociality—Church Finance—Sustentation Fund—Theological Degrees.....	86
Report of Rev. G. W. Spratt.....	87
EDITORIALS—	
The Thousand Dollar Subscriptions—Home Mission Contributions—Foreign Missions—The Church and the World, the Pulpit and the Pew.....	88
CHOICE LITERATURE.....	90
BRITISH AND FOREIGN.....	91
MINISTERS AND CHURCHES.....	92
SABBATH SCHOOL TEACHER.....	93
OUR YOUNG FOLKS.....	94
ADVERTISEMENTS.....	95, 96



Edited by Rev. Wm. Inglis.

TORONTO, FRIDAY, DECEMBER 12, 1879.

Time is passing. The first day of January is rapidly approaching. From many quarters we already hear most encouraging reports; but are there not localities where nothing has yet been done? If, in every congregation, some one would only imitate the good example of a Port Hope friend, what an encouraging future would it give THE PRESBYTERIAN! And how useful to the Church! An elder, a busy Port Hope merchant, as the result of a few hours' work, more than doubled our list of subscribers at that place. This could be done in hundreds of localities, and without much difficulty. It only requires the attention of an active, earnest man or woman, in each locality for a few hours, and the result is not at all doubtful. We will send premium list and full particulars to any address on application.

In reply to numerous inquiries respecting premium engravings, we have to say that none have come to hand yet. As soon as received they will be mailed to subscribers in the order names stand in our books.

We direct attention to statement concerning SUPPLEMENTED LESSON SCHEMES on page 93. These schemes, carefully prepared by Rev. T. F. Fotheringham, M.A., will be found well adapted for Presbyterian Sabbath schools. Orders will be promptly filled at sixty cents per 100 copies.

THE THOUSAND DOLLAR SUBSCRIPTIONS.

WE are pleased to learn from the Rev. Mr. Warden that another thousand dollar contribution has been made to the Home Mission Fund, subject of course to the condition that at least five such contributions be made. Who will be the other three? It need scarcely be added that contributions are not limited to a thousand dollars. Some might easily give more. Many who could not give so much could easily afford a hundred. We have heard of one gentleman at any rate, in Toronto, who will give \$100 provided other nine give each as much. Surely this at any rate, if not a great deal more, could be managed in Toronto alone without interfering with the action of the thousand dollar contributors, or the subscriptions of other localities. Let all such understand that in this case it is specially true that they give twice who give quickly. *It is never to be forgotten that many of our missionaries have received nothing since April last.*

HOME MISSION CONTRIBUTIONS.

FROM a communication we have received from the Rev. Dr. Reid, too late to be inserted this week in our correspondence column, and too important and interesting to have its contents delayed till next, we learn that the amount received for the Home Mission Fund up to the 9th inst., was \$15,150.41, against \$5,560.48, the amount received last year up to the same date. Of this sum about \$3,000 came as thanksgiving collections or special contributions. This is so far encouraging, and if the money come in in the same

proportion during the rest of the financial year the necessary amount may be realized.

Dr. Reid mentions having received a bank draft for \$200, accompanied by a letter from a member and office-bearer of the Church, in which it was stated that the writer had meant to leave \$200 to the Mission Funds of the Church and had made his will accordingly, but that the present state of the Home Missions, and the urgent appeals made for contributions, had rendered his conscience ill at ease, and had led him to become his own executor. Many of our well-to-do friends might, with great benefit to themselves and also to the cause of Christ, go and do likewise. Far better for them to have the satisfaction of seeing their money applied to the different undertakings in which they are interested, than merely to leave it when they can no longer retain their hold. Better legacies than nothing, but better free liberal contributions, from living, loving men and women, than any amount of such posthumous gifts.

Another fact mentioned by Dr. Reid is that he had received \$1 from a member of one of our congregations, with a note saying that it was so sent because no other way was open to him to contribute to the Mission Funds of the Church, as the congregation was never asked to give anything for such a purpose and no opportunity was afforded to those who were willing to do so. Frankly, we cannot understand this. Are the vows which ministers and elders take at ordination simply transparent frauds and falsehoods, which are to be carried out only so far as individual caprice or supposed self-interest may dictate? Has not each minister and elder promised with all the solemnity of an oath to be in subjection to the several Church judicatories placed over them in the Lord? Does this mean something? or nothing? If the latter, it is just as well that all should know it, and that the mockery of such engagements should be dropped as speedily as possible. Even those who are only very moderately decent men of the world regard their promises as binding and look upon their oaths as sacred. We should think Christians would come up to that standard at any rate. Now there is not a person in office in the Presbyterian Church who has not promised to implement the requirements of the different Church Courts, of course on the well understood terms that if anything is required in the inferior ones which is regarded as either injudicious or sinful, the aggrieved party shall use all means, by appeal to the higher judicatories, to have that either modified or set aside. When the highest Court of all decides, there is really no alternative but obedience or secession, if conscience is to be kept clear and self-respect maintained. We are sorry to notice that some speak and think of the General Assembly as if it were something separate from, and antagonistic to, their individual interests and wishes. The General Assembly is simply what the majority of the Church makes it. If it is unfairly constituted, or if its decisions are either injudicious or unjust, every intelligent Presbyterian knows how this evil is to be rectified. But till that rectification has taken place by the use of all constitutional means, it is as clear as day that every office-bearer in our Church is bound to carry out the final decisions of the General Assembly, or deliberately to withdraw from under its jurisdiction. Accordingly there should be no such thing as blanks against any congregation on the statistical tables of the Church. The amount in each case must be determined by the individual congregation, but the Session which stands between the people and the Assembly, and declares that no opportunity shall be afforded for such a purpose, either does not know what Presbyterianism is, or places itself in the position of being righteously amenable to discipline; while the Presbytery which allows such neglect, without investigation or rebuke, is alike unmindful of its duties and indifferent to its vows. We join in the hope expressed by Dr. Reid that "at the end of the year there will be no blanks in our returns."

FOREIGN MISSIONS.

THE Convener of the Foreign Mission Committee, for the Western Section, in a circular lately issued, intimates that the funds needed to meet the liabilities of his department for the current year will be \$25,000. The year, we are told, was begun with a debt of \$5,094.05, and this had increased at the date when the circular was issued to \$15,000. It is expected that when the contributions are all sent in, the full

sum required will be on hand, but, as the Convener says, it is exceedingly undesirable that the work should, for nine or ten months of the year, be carried on with borrowed money, for which, of course, interest has to be paid. The attention of the Church has, for some time past, been specially directed to the pressing necessities of the Home Mission Fund, but it is not desirable that this should be done in such a way as to ignore or belittle the claims of other departments of evangelistic work. It is not possible to exaggerate the importance of the Home Mission enterprise in which the Presbyterian Church in Canada has been so evidently called to engage; but the more fully that importance is recognized, and the more energetically and liberally the work itself is set about, so much the better will it fare with the Foreign Mission, the French Evangelization scheme, and every other benevolent and religious undertaking to which the Church puts its hand. Nor can there be a greater mistake than to suppose that when extra-congregational work is earnestly prosecuted and liberally supported the maintenance of ordinances in the congregation itself will correspondingly suffer, and the minister's income and comfort be proportionately neglected. All experience tells the opposite, for it demonstrates that the more Christian people are interested in the extension of the Redeemer's cause in other localities, the more they will see to it that their own proper congregational work is carried on with vigour, and in a spirit of becoming liberality. The man who does most for Home and Foreign Missions will almost invariably be found to do most for his own minister and his own congregation. And it is the same thing with congregations and denominations. The selfishness which is continually crying out about looking to one's own concerns is at the best both feeble and short-sighted, for as has been said with indefinite frequency, those who do most for others will always be able to do most for themselves, and be most willing as well. In Nova Scotia the successful establishment of a Foreign Mission acted in the most beneficial manner upon all the Home operations of the Church. So has it been elsewhere. So will it be always. If our Home work is to be carried on with comfort and success, the Foreign, instead of being curtailed, must be prosecuted with far greater liberality and zeal than as yet it ever has been.

THE CHURCH AND THE WORLD—THE PULPIT AND THE PEW.

THE demand for great "breadth" of thought and great liberality of sentiment, is heard everywhere and from almost every class of persons. The one great mental weakness apparently held in special dread is "narrowness;" the one great moral wickedness to be condemned, what is called "bigoted illiberality." It seems a matter of little or no consequence in the estimation of too many what a man believes, or whether he believe anything, if he have only that indescribable something called "breadth;" and it is equally apparent that, with many, to be the greatest reprobate on earth is far preferable to having the slightest suspicion of bigotry attached to one's character or strait-lacedness to one's conduct. It is even thought to be a sign of "culture" to embrace all conduct, character, and creed in the same arms of universal charity. The mildest protest against flagrant transgression, or a word in condemnation of the most evident departure from what has generally been thought right and dutiful is denounced as Pharisaism, so that in the general eagerness to be thought charitable, generous, and philosophic, every distinction between right and wrong is in danger of being lost sight of and universal indifference to such things—as if they were old-fashioned and irrational—is in the fair way of becoming the order of the hour.

Some time since it was said with a certain degree of quiet bitterness, in reference to a rather prominent person, that he had succeeded more nearly than any other who could be mentioned as realizing the supposed impossibility of serving both God and Mammon. But is that feat after all so rare as is generally imagined? We rather think not. On the contrary, it would seem that the success achieved by many in this line leaves scarcely anything further to be expected. That they serve God, we are assured by themselves, and all their friends and acquaintance. That they are the votaries of pleasure and the servants of Mammon is equally beyond all question. Indeed, in many cases there seems no reason whatever why they should