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TORONTO, WEDNESDAY, MAY 6, 1885.

THE one bright spot in the cloud that hangs over the North-West is the pluck and manly endurance shown by our citizen soldiers. The march from the Saskatchewan to Battleford has few parallels in history. And be it remembered that the young men who made their thirty miles per day over the prairie come for the most part out of stores, law-offices, banks and other places of business in Toronto. Everybody who has seen the Queen's Own knows that many of them are mere lads; and yet these lads—though unaccustomed to hardship of any kind—performed a feat in marching from the river to Battleford that has rarely been equalled in history. That splendid march does a good deal in the way of exploding the dismal theories we so often hear about the physical deterioration of the race. The young men who made thirty miles a day over that immense distance, and marched into Battleford as lively as they ever went down King Street, must have reasonably good constitutions. Most earnestly do we wish that the trouble was over and the Volunteers home again. It seems a national calamity to be compelled to put the life of an Ontario Volunteer on the same level as the life of a Half-breed. A dozen of these plucky young men are worth more to the Dominion than all the Half-breeds in the North-West. And yet they must meet on equal terms on the battlefield—not even that; in such a warfare the Half-breed has a decided advantage over the Volunteer.

THE following illustration, taken from a paper by Bishop Coxe, on Pulpit Power, is suggestive: "A certain man built a saw-mill on the top of the mountain, where strong winds could always be depended on to work his instruments, and it was a demonstrated success so far as the winds and wheels were concerned; the perpendicular motion he secured was all that was promised. The mischief was that nobody could get the saw-logs up there to be converted into planks. And the pulpit is, *ex terminis*, powerless as to the masses because it stands where those who need it cannot reach it." And, in most cases, the reason why they cannot reach it is because they don't wish to. Their trouble is want of will rather than want of ability. However it may be in the large centres in the States and Europe, there are very few people in any community in Canada but could attend church somewhere if they would. If, however, the "masses," as they are called, will not attend church, the church should look after them—the church, not the minister alone. If the membership of all the churches in any community made even a reasonable effort to induce non-church goers to attend public worship, how many would be uninvited? Not one soul. The real root of the trouble arises from the fact that nine-tenths of the membership of most congregations, instead of working to bring sinners to hear the Gospel, expect to be waited on themselves. Call it by any name you like, that is exactly how the matter stands.

THERE has been a good deal of very senseless writing about the illness of General Grant. Some time ago his physicians pronounced his case hopeless. A week or ten days ago he rallied a little and was able

to go out for a short walk. A host of would-be critics assailed the General's medical advisers and the profession in general, and tried to grow very witty and sarcastic over their alleged mistake. Well, supposing they had been in error, what of it? Medical men are not infallible any more than lawyers, clergymen, and other human beings. Medicine is not an exact science. Who ever said it was? The fact that the effect of any given medicine on any given patient cannot be foretold with infallible accuracy does not tell in the mind of any fairly intelligent man against one of the noblest of professions. Lawyers and clergymen are the last men on earth that should cast stones at the medical profession because doctors often differ and the results of any serious case may be uncertain. If there is one thing on this footstool more uncertain than a lawsuit, we should be glad to know what that one thing is. There are more theories about many points in theology than about the nature of any bodily disease, or the effects of any given medicine. The fact is the services of a kind, skilful, attentive family physician are one of the best blessings of this life. Medical men, as a rule, do more to alleviate human suffering without fee or reward than any class of men in the community. The cheap attempts so often made to be witty at the expense of the medical profession are often made by men who have not been any too successful in their own professions. Without any special training man can do much to help his fellow-man, and it is only reasonable to suppose that training and experience help him to do a great deal more.

We heartily congratulate the Rev. Mr. McMullen on the completion of a quarter of a century's labour in Woodstock and on the handsome manner in which the people of Knox Church celebrated the twenty-fifth anniversary of his induction. Such a long and successful pastorate speaks volumes for the minister, the congregation, and the town. Had Woodstock been a less growing and prosperous community, a pastorate of that length, with additions to the membership of nearly 800, would have been an impossibility. The congregation, too, must in the main be a good one if a pastorate stretches out to a quarter of a century and ends as happily as Mr. McMullen's has ended. It goes without saying that pulpit services that make a congregation grow steadily for twenty-five years must have been good. Mr. McMullen's long and successful labours in Woodstock furnish additional evidence, if any were needed, that nothing tells in the end like doctrinal preaching—not doctrine in the form of dry bones, but the doctrines of grace preached in their proper relations and brought vigorously to bear on the heart and conscience. We congratulate pastor and people on their silver wedding. And this may be as good a place as any to notice a very interesting circumstance closely related with our cause in a congregation near Woodstock—Knox Church, in the town—we beg pardon, city of Stratford. The Rev. Thomas McPherson, for many years pastor of that congregation, is reported to have said in a sermon introducing the Rev. Mr. Ballantyne to his charge in London South, that he had taught in his Bible class Mr. and Mrs. Ballantyne—Thomas Ballantyne, M.P.P., and his estimable wife—before they were married—had united their hands in marriage, had baptized their children, and now he was introducing their son to his pastoral charge. What varied work these long pastorates bring.

OUR good neighbour the *Guardian* is of the opinion that "the Methodists in this country have not exercised as much influence in political affairs as their numbers would lead one to expect." As a remedy the *Guardian* suggests that the youth of the church should "be trained up in a way which shall develop more public spirit and greater practical interest in all political and public measures." Whether Methodism exercises as much influence on the political affairs of the Dominion as its numbers would lead one to expect is a question we shall not try to discuss. On one point we are perfectly clear, however. If the Methodist Church wishes to exert a direct influence on the government of the country, the way *not* to do it is to put a large number of Methodists into public life. Not long ago a leading non-political journal that usually knows whereof it affirms, stated that a legal gentleman of this city was appointed a superior court judge mainly because he and his friends were Methodists. It was not then stated, nor do we now

for a moment even hint, that that gentleman was not well qualified for the position. Quite likely he was, but no doubt *one* reason why the Government thought of him was because he was a Methodist. Now we don't say that was wrong—we don't say anything about it—but we do say that no man was ever appointed to a position in Canada from a premier down to a pound keeper because he was a Presbyterian. On the contrary, we have good reasons to know that the very fact that there are so many Presbyterians in public life prevents our people from having simple justice done them at times. Presbyterian public men try to stand so straight when the interests of Presbyterians are concerned that they often lean over to the other side. The Premier of the Dominion is a Presbyterian, the Premier of Ontario and two of his colleagues are Presbyterians; a large proportion of the public men of the Dominion are Presbyterians and we venture to say we have less influence with these Governments than we would have if there was not a Presbyterian in office. There are three Presbyterians in the Ontario Government and if the *Guardian* and CANADA PRESBYTERIAN were competing for business there to-morrow on anything like even terms, the *Guardian* would be almost certain to succeed, though there is not a Methodist in the Cabinet. Brother *Guardian*, if you wish to have influence in politics keep your Church as nearly as possible a unit, and keep your political atmosphere so hazy that no one can tell what side the church is on. One or two men in public life are better than a hundred. Take a hint from a church that has ten times as much political influence as the Presbyterian and Methodist put together—Do you see the point, brother?

**DEVOTION IN THE SANCTUARY.**

CHRISTIANITY appeals to all that is highest in man's nature. It addresses his intellect and presents to his contemplation the loftiest conceptions the mind can entertain. It influences his moral being as no other power can, elevating and purifying it by presenting objects of imperishable loveliness and beauty on which his emotions may complacently rest. It speaks to the human conscience and endows it with a healthy sensitiveness to moral impressions. It brings to the soul dead in trespasses and sins the power of an endless life. The Revelation of Jesus Christ has brought life and immortality to light.

In bringing the manifold power of Christian truth to bear on the varied needs of man's nature, the preacher of the Gospel has not only the grandest, but the most varied of all themes on which he can address his fellow-men. If there is sameness and monotony it is not in the subject, nor in the actual requirements of the ordinary hearers of the Gospel, that there is any room for indifference and lack of appreciation. The wearied and thirsty soul will continue to draw water with joy from the wells of salvation. In the sordid ways of the world, amid its corroding cares and mingling in its petty strifes, the spirit of the ordinary worshipper becomes dry, parched and, alas, too often insensible to the refreshing influences of public worship.

The question forces itself on the attention of reflecting minds. Do we derive the benefit we ought from the devotional services of the Sanctuary? Are they as helpful to us spiritually as they might become? Are we as desirous of the cultivation of purely devotional feeling as we are prone to the exercise of the critical faculty? Whether the average criticism of church services, including preaching, is as enlightened, just and intelligent as it ought to be, is fairly open to doubt, but whatever else is neglected there is at the present time no lack of criticism, such as it is. Everybody is, at a moment's notice, perfectly competent to pronounce a positive opinion on any pulpit effort whatever. Surely one chief object of the Christian assembly on the first day of the week is the reverent and grateful worship of God. To this every part of the service ought to be conducive. The ministry generally recognize the importance of thoughtful preaching. Many also recognize that the devotion of the Sanctuary ought to receive like earnest thought. But does this essential part of the sacred service receive the careful reflection and meditation its importance properly demands? If it did, there would be fewer repetitions of stereotyped phrases, which, such is the power of custom, have ceased to convey a meaning and fail to excite a pious emotion. To prescribe a rigid rule would be an impertinence; the purpose desired could be secured by careful meditation, and