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## The Canada Presbyterian.

TORONTO, WEDNESDAY, OCTOBER 15th, 1890.

IT is stated in the *British Weekly* that Professor Drummond will meet Lord and Lady Aberdeen on the Pacific coast, and return to the old country with them through Canada some time this month. Probably the brilliant author of "Natural Law in the Spiritual World" might be induced to address the students in some of our theological colleges as he passes through.

D. R. A. K. H. BOYD said in a recent sermon that "in the worldly elevation which human beings can give, Canon Liddon never got his due—which was nothing short of a scandal." No doubt the Country Parson means that Canon Liddon should have been made an Archbishop. What difference did it make to a man like Liddon whether he was an Archbishop or not? Better to be the first preacher in the Episcopal Church without a title than to be a titled nobody. Preachers like Canon Liddon do not need titles.

D. R. STALKER, author of that charming book "Imago Christi," will visit America shortly to deliver the Yale course of lectures for the present session. We are not aware that any steps have been taken by anybody to induce Dr. Stalker to extend his visit to Canada. A visit from him and Professor Drummond would be profitable as well as pleasant. Toronto gets more than its full share of visitation from charlatans from all parts of creation. A visit from Stalker or Drummond or both would be a rare treat.

WE do not attach much importance to the cry that a wave of crime has struck this country. A tremendous wave of newspaper enterprise is upon us, and the details of a number of crimes are spread over two or three columns under sensational headings, and of course the crimes look large. As a matter of fact there is very little crime in Canada. One murder like that for which Birchall was convicted bulks more largely than half a dozen capital crimes that are not sensational. We hear nothing and read little or nothing about the five millions of Canadians who behave themselves and attend every day to their duties. Birchall bulked more largely for a day or two than all the other people in the Dominion. Murder was more spoken about for a week than any other act a man can commit. Daily newspapers are useful—in fact they are indispensable—but they do convey to unthinking minds a most distorted view of society.

JOHN BULL is great in war but greater in peace. He alone of all the nations of the earth can throw open his ports and challenge the world to come and trade with him. The McKinley Bill has no terror for an Englishman. In fact representative Englishmen declare they can utilize the Bill for increasing England's trade. Some Canadians are foolish enough to imagine that England will tax American products by way of retaliation. Those who hold such notions do not know how large and sensible a being John Bull is. Would it help the British labourer skilled or unskilled to raise the price of his bread? Would it help British manufacturers to raise the price of their raw material? John Bull will not play with Mr. McKinley at the restrictionist game. He will go on and trade with the whole world and make money even out of those people who try to fence out his goods. Commerce is king but John Bull reigns over commerce.

THERE were two distinct types of men in the Methodist Conference. The line of cleavage which separated them could be seen quite distinctly

by an outsider. There was a large number, chiefly young men we hope, who think that almost anything can be accomplished by passing a resolution or making a law saying it ought to be done. Their remedy for all the ills that human flesh is heir to is: pass a law. They seem to think that men can be taken from darkness to light by enactment. It never dawns on their minds that we have a good law given by God Himself on Sinai which if obeyed in the spirit is comprehensive enough to guide even a Methodist Christian. Besides this law-making class there is another composed mainly of wise old leaders who believe as Superintendent Carman remarked, that "you can't legislate men into heaven." That fact is forgotten or ignored by too many people in our day. Wonderful the number of people who think that bringing something up and passing a resolution about it will move the world.

A CORRESPONDENT of the *Interior* states that of the 362 Presbyterian ministers on the Pacific coast only fifty-seven are pastors. In the Presbytery of San Francisco there is only one pastorate five years old, and there are rumours that this one will soon be dissolved. Reading such facts one cannot help wondering whether the Presbyterian Church in Canada will ever sink to this condition. We say sink advisedly, for three Synods—thirteen Presbyteries—with 362 ministers and only fifty-seven pastors are about as far down as they can get in the matter of pastorates. Better abolish the pastoral relation altogether than have only one-seventh of the ministers pastors. Just think of a large Presbytery with only one pastorate five years old. It is quite true that a pastorate may be too long as well as too short, but surely there should be more than one in a Presbytery over five years. Much of this feverish unrest comes from trying to solve every little difficulty by rupturing the pastoral tie. The tie is ruptured, but nine times out of ten the difficulty remains and meets the next man.

ONE of the arguments used in favour of organic union of the Churches is that such union would save a large amount of money and labour. Unite the two or three small Churches in every village, says the organic unionist, send two of the preachers to the heathen and send the money saved by union to pay their salaries as foreign missionaries. Two or three most important questions are overlooked here. Would the men go? Could they all or a majority of them go even if willing? Would any Church dream of sending any kind of a preacher to India or China? Would the people whose church was closed up to save money give the money for foreign missions? These questions we do not now discuss but we do ask our organic union friends to show their ability to form unions by uniting small congregations and mission stations in their own Churches within a mile, a mile and a half, or two miles of each other. It would be the easiest thing in the world to make a list of places of worship in the country between a mile and two miles apart. Some ministers travel right through the congregations of other ministers on their way to their second service. It would be easy to name townships in which there might be two powerful Presbyterian congregations but at present Presbyterianism is weak because the people have five or six meeting places. By all means let us have more union but let it begin *within* the denominations. When union has made a little headway *within* the Churches then we may begin to consider union of a larger kind.

AN exchange—a religious one of course—says:—

Without presuming to sit in judgment on the quality of the sermons preached by our brethren, we believe that we may say, without fear of contradiction, that the great want of our times is effective preaching. Every preacher needs to think more of preparation for the pulpit. Robert Hall, when asked concerning a preacher's needs for success, replied: "Preparation! Preparation! If I had prepared more, I should have been a better preacher." The man who writes a sermon and says "that will pass," altogether fails of a right conception of his work. No man is fit to occupy a pulpit in this age who does not put his very best possible work into every sermon. There is need with many preachers of improvement in the presentation of truth. Every preacher needs to study to find the methods by which he can most surely gain the attention of hearers and impress them with the truth. Dr. Guthrie became the great preacher he was by noting the power of illustration on his hearers. So, any man may find where his strength lies in addressing an audience, and by wise use of it influence them for good.

All of which is true and so easily said that it almost goes without saying. Preparation is no doubt the main thing but if Robert Hall attended evangelis-

tic services every night for three months each winter as some ministers are expected to do, when would he get time to prepare? Every preacher ought to find the method by which "he can most surely gain the attention of his hearers and impress them with the truth," but when he has found the method some of his hearers may dislike the method very much. It is the easiest thing in the world to say how ministers and other men should do their work. Doing the work is an entirely different thing. Still it is a good thing that sensible people are getting back to the theory that the main part of the work that makes the Church prosper must be done in the pulpit. The craze for hymns and music and responses and short prayers and several other things has had its day and now if all sensible Christian people are coming back to the idea that preaching is Christ's principal method for evangelizing the world the conscientious preacher will have his day too.

## THE AMERICAN BOARD OF FOREIGN MISSIONS.

THE expensive force of the missionary revival of these days, not only in the denominations but in connection with general evangelical organizations is seen in the annual reports recently issued. The different Churches on this continent and throughout Europe have been able to report perceptible advances in their Foreign Mission work. Notwithstanding adverse criticism, coming as some of it did from unexpected quarters, there has been no diminution of interest, no falling off but rather an increase in the numbers of those who have consecrated their lives to the work, and a substantial advance in liberal giving for its maintenance and extension. The latest published report is that of the American Board of Foreign Missions, and that, too, in the matter of progression, is in line with those that have preceded.

During the year the Board added to the number of its staff fifty-four missionaries and assistant missionaries—seventeen men and thirty-seven women. Of the men fifteen were ordained missionaries. The Board has now under its care twenty-two missions; ninety-six stations, 962 out-stations, and 1,402 places for stated preaching. The number of labourers employed comprises 183 ordained missionaries, of whom twelve are physicians. In addition there are ten male physicians who are not ordained and five female medical missionaries. There are seven male assistants. Altogether there are 333 women engaged in the work, 181 married and 152 unmarried. Of native preachers and catechists there are 490, and 1,354 native school teachers, with 382 other native labourers. The total number of American and native labourers now under the care of the Board is 2,950. The number of churches is 387 with a membership of 36,256. There were 4,554 members added during last year. The educational work embraces fourteen theological seminaries and station classes, with 247 pupils. There are sixty-six colleges and high schools with an attendance of 4,600. Boarding schools for girls number fifty-six with 3,130 pupils. Of common schools there are 889, with an attendance of 33,114. The total number of persons receiving instruction is 47,329.

From the treasurer's statement it appears that the receipts and expenditure balance each other. The receipts amounted to \$763,434, and the total expenditure was the same. There are different sources from which the receipts are obtained. The largest amount comes from donations, and the rest is obtained from bequests and interest on the permanent fund. The sum received from donations, the largest yet, was last year \$417,921.74, an increase over the year preceding of \$22,876.84. In this department of the work the women's energies are felt with telling effect. Three separate women's Boards raised \$169,206.37, an increase of over \$16,450 over the sum contributed by them during the previous year. In legacies and bequests there was also a marked increase. The legacies received last year amounted to \$199,802.11, an advance of \$46,148.39.

For a number of years Asiatic Turkey has been one of the important fields cultivated by the American Board. These missions have achieved valuable results. There are many obstacles in the way of the agents who labour there. The Turkish Government is unfriendly, Mahomedan fanaticism interferes with the efforts of the missionaries and the popular antagonisms occasioned by the conflict between the Mahomedan and Greek Churches are not conducive to evangelistic operations. The poverty that prevails, largely the result of Turkish tyranny and oppression, make the development of self-sustaining