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PRESENTS AND PAY.

ONE is always pleased to read of congregations being kind to their ministers, and of their giving them tokens of their affection, now in one way and now in another. But such pleasure will always depend on the condition that what is done in this fashion is not to make up in a partial degree for a deficient and poorly paid salary, but is over and above all that is justly due, or even all which, in the circumstances, could be reasonably expected. In the former case we can scarcely think of anything more humiliating and disagreeable than a fulsome address of praise and patronage, combined with a present, either in cash or in kind. In the latter, even that which in itself, may have little intrinsic value, becomes precious beyond all estimate, and many a time makes the wearied heart rejoice, and the discouraged and depressed labourer address himself with renewed energy to his work, not because he desires a gift, but because he longs for fruit which may abound to their account and finds in these outward expressions of personal regard, intimations that his labour, after all, is not in vain in the Lord. Nobody ever thinks of paying a carpenter or a physician by making him a present which may amount to a third or a fourth of what the service rendered is really worth. Such a course is never tried except with the minister, and the sooner it is universally dropped with him also so much the better. Better far that there should be no presents given from one year's end to the other, if a fair living, reasonable salary has been regularly paid, than that the minister should be periodically assured that he lives in the affections of his people, that he is altogether a wonderful character, with rare and varied gifts and graces, and that young and old scarcely know what to do with and for him in order to shew how they relish his preaching, are profited by his conversation, and stimulated by his life; while, at the same time, the stipend is distressingly small, and the periods of payment are exceedingly irregular. It is quite true that congregations, like individuals, are to be judged according to what they have and not according to what they have not. This is, of course, always taken for granted. But allowing for this, are all the congregations of the Presbyterian Church in Canada doing what is fair and reasonable with those whom they have deliberately invited to take the oversight of their souls and to instruct them in the great matters connected with life and salvation? Harsh words are worse than useless in connection with such a matter. It is easy to sneer at congregational niggardliness and to make a jest of the absurdity of a man paying three or four times more, per annum, for instructing a single child in the various branches of a secular education than he is willing to give for the instruction of the whole family, himself included, in what he says he believes to be of far higher moment and fraught with far more important issues. Such conduct is very absurd and may be very easily made to appear exceedingly whimsical. But, after all, it is too sad to be made a jest of and it is one of those evils which a sneer will neither cure nor kill. The amount of shabby, unhandsome treatment, which

ministers have received at the hands of those from whom better things might have been expected, has been very great. Paul got his full share of it, and many who have largely partaken of Paul's spirit, have done the same thing. It is a pity that such should have been the case. It is also to be regretted that there should be so much of it still. Nor are we to say that the fault lies always, and only, with the congregation. In a good many cases there may be found more or less wrong on both sides. This, at any rate, is certain, whoever may be to be blamed, that that congregation has profited very little by the means of grace with which it has been favoured, if up to its ability, or even beyond, it be not ready to shew that it acts on the principle that "the labourer is worthy of his reward." As the tone of piety rises, so will this grace of liberality, along with kindred ones, make itself more and more felt and manifest. On the other hand, where that piety burns low, and the things that remain are ready to die, argument, however cogent, will have little effect, and fault-finding, however deserved, instead of removing the evil, will be in danger of only completing the ruin. In many cases it is as much want of thought, as anything else, which leads congregations to pay their ministers so inadequately. May the ministers not be sometimes in fault in not sufficiently instructing their people in this department of Christian duty?

FRENCH EVANGELIZATION.

THE Board of French Evangelization of the Presbyterian Church in Canada has issued a very full and urgent appeal in favour of the work which it is carrying on with so much energy and success. It has missionaries in all the Provinces of the Dominion except British Columbia, and also at Ste. Anne in Illinois. It carries on its work by means of colportage, mission schools, and preaching of the Word, and has in all these been greatly owned and blessed. How far this has been the case may be learned from the following statement.

"Forty-five years ago there was scarcely a French Canadian Protestant to be found in the whole country; to-day thousands of men and women can be found who have renounced their allegiance to Rome, many of whom have, by God's grace, become humble followers of Jesus. Forty-five years ago there was not a solitary French Protestant congregation in the land; to-day they can be numbered by the score. Forty-five years ago the Bible was virtually an unknown book in almost every French parish in the Province of Quebec; to-day there are few parishes in which the Bible cannot be found, — few parishes which have not, to a great or less extent, felt the influence of Bible truth.

"So recently as ten years ago it was difficult to gather together a congregation of twenty-five or thirty French Protestants in the city of Montreal; to-day there are in that city five regularly organized French Protestant churches, two of which are under the care of the Board—one of these numbering 120 French families.

"Even four years ago there were only nine fields worked by the Board, while to-day there are thirty-three. During the same period the number of French Presbyterian Missionaries has increased from twelve to forty-one, of whom twenty are ordained and twenty-one unordained."

Fifteen of the Board's missionaries can preach in English as well as in French, and are thus able to supply the isolated little companies of English speakers to be found in many districts of Quebec all but exclusively French and Roman Catholic.

One very cheering feature of the work is that a number of Roman Catholic priests and students have become obedient to the faith and are preparing to come out as Protestant preachers.

New fields of labour are continually being opened up, and all that is needed is a sufficiency of funds to meet the necessary expenditure. The Board has very wisely resolved not to go into debt, and now earnestly appeals to the Protestants of the Dominion in general, and to Presbyterians in particular, for liberal contributions.

It seems that the treasury is at present empty. It will be greatly to be regretted, if, when things are in the hopeful condition in which they now are, the work shall have to be contracted, and fields white to the harvest be temporarily or permanently abandoned. Unless, however, funds are forthcoming within a few weeks, the Board sees no other course open.

The estimated expenditure for the current year is \$23,500. We trust that the sum will be fully made up, so that no curtailment of operations may be necessary.

It is very difficult to over-estimate the importance of the work among the French Canadians. Apart from the higher spiritual interests involved, its bearing upon the future political and social condition and

destiny of the whole Dominion is of the highest significance. The presence of so large a body of ignorant, bigoted, and united Roman Catholic French will always be more or less of a menace to our free institutions, and will always, to a certain extent, interfere with the successful working of that constitutional system of which we are all so proud. But if our system of free government is not to be declared a failure, the threatened danger is to be met and averted by moral and spiritual instrumentalities and by these alone. Among such instrumentalities the Protestants of Canada will not hesitate to give the first place to the preaching of the Word, and the more successful that preaching is, the more hopeful the outlook both for constitutional freedom and for individual well-being. Quebec, in short, is Canada's "South," and needs as greatly as that of our neighbours, the enlightening, purifying and elevating influences of a free, full Gospel, to turn the threatening danger into a source of unmistakeable strength and blessing. The work of supplying this seems, in the providence of God, to have been largely laid to the hand of the Presbyterian Church in Canada, and it is to be devoutly hoped that she will not be unmindful of the duty, or indifferent to the privilege.

GLADSTONE'S ADDRESS TO GLASGOW STUDENTS.

WHILE all acknowledge that Mr. Gladstone's addresses during his late triumphant progress through Scotland were marvels of versatility, power, freshness and sustained enthusiasm, the general feeling seems to be that the one given at the Kibble Palace to the Glasgow students was the finest and most extraordinary of them all. That any man in such a fever heat of political excitement as that in which Mr. Gladstone evidently was during the whole of his Scotch visit, could deliberately turn aside from that which seemed to possess him far more than he possessed it, and discourse so calmly, so judiciously on the dangers, difficulties and duties of student life, and should put the present political situation so entirely away from him that not even the remotest allusion could be found to it in his whole discourse, and Conservative and Liberal could listen with equal interest and with equal enthusiasm to the old man eloquent, whose words both before and after provoked so much bitterness and deepened the political hostility of so many into something like personal hatred, was something as marvellous as can well be imagined. As one has put it: "The audience, like the speaker, seemed to have forgotten the keen conflict of parties which had been put under arrest for the hour, and to see before them only the great orator, the wise counsellor, the thoughtful critic and the patriotic statesman."

In order to apprehend what that address was in all its fulness and power, it is necessary to read it as a whole, and those who do so, whether old or young, will feel strengthened and stimulated by its noble sentiments, its wise suggestions, its varied eloquence, its lofty morality, its undisguised and simple faith, its quiet benevolence and its settled hopefulness. The embryo lawyers, doctors and clergymen, all received hints specially suited to their present positions and studies and to the different modes of life they had marked out for themselves. "The lawyer was cautioned to be more than a mere jurist by tempering his professional studies with those of a collateral and general character. The doctor of medicine in the same way was not to be contented with being merely a physician, with his thoughts and his talk exclusively either of the hospital or the dissecting-room. In short, all were told that if they would escape being pedants they must be more and higher than what they were simply as professionals, whatever that profession might be. Upon the value of historical studies Mr. Gladstone dwelt with special emphasis and enthusiasm. He believed that mental pursuits were the highest, and among mental pursuits he assigned the foremost place to the study of human history.

We should have been happy had it been possible to have given long extracts from this noble address which no doubt will soon be published in a permanent form. We have room only for the closing words:—

"In a recent lecture on Galileo, Professor Jack has said, with great truth and force, that 'greatness is scarcely compatible with a narrow concentration of intellect even to one family of subjects.' I remember when the late Sir James Simpson, conversing on some extremely small human skulls which had then recently been discovered in the Orkneys, and which had been treated as belonging to some pre-Celtic