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Edited by Rev. Wm. Inglis.

TORONTO, FRIDAY, MARCH 12, 1880.

THE INTEREST OF ONE, THE INTEREST OF ALL.

WE are sometimes—no doubt with the best and most kindly intentions—saluted in something like the following terms: "We know that you cannot well help it, but if it could be managed, it would surely be a great improvement on the general get up of THE PRESBYTERIAN to leave out those notices of presents to ministers, some of which are very small and insignificant, those accounts of surprise parties at manses, and the various descriptions of socials, addresses, lectures, etc." We are always much obliged to our well wishers for friendly hints, but in this case we cannot say we fully appreciate their wisdom, or have the slightest intention to adopt the course to which they point. We could very easily "help it" if we chose, but we have no intention of "choosing." On the contrary, strange as it may appear to some, we regard the section of THE PRESBYTERIAN devoted to "Ministers and Churches" as not by any means either the least interesting or the least important of the whole paper. No doubt it is possible to go into wearisome and uninteresting details on mere local matters, and did we publish every item as we receive it, in all its original amplitude and eloquence of phrase, it is very likely our general readers might have good cause for complaint. But as far as the record of the external facts of congregational life and work is concerned, we hold strongly that what interests one ought more or less to interest all. And more than that—we not only believe that it *ought*, but we are convinced that it *does*, and that such a record has an encouraging and educating power among our congregations, while not a few of our laborious and sometimes severely tried ministers find themselves, in a perfectly legitimate fashion, both cheered and stimulated by the same means.

Just let us take the presents and surprise parties, the accounts of which some affect to hold rather cheap, and if we try to estimate what these in the vast majority of cases imply, we shall be slow to think of them either as insignificant in themselves or unworthy of record. Of course, if they are got up merely to supplement inadequate and ill-paid stipends, they are at once beggarly and contemptible. It is only the merest justice, however, to say that in the vast majority of cases they are not to be so regarded, but are simply expressions of kindly feeling and heart-felt gratitude. When this is the case, they do good all round. They help to deliver some from the sin of shabbiness, while they enable others to express their gratitude for spiritual good received and to indicate the cordial feelings with which they regard their pastor. The recipients of such tokens of regard may in this way also be greatly helped, just when they need such encouragement in a very special manner, and why should it be thought strange if in such circumstances they should like others to share in their joy, and to increase the measure of their encouragement

and strengthening by cordial sympathy and honestly felt satisfaction. If we are all members of the same body, as we say we are, then one cannot be made glad without all the others rejoicing, not in name merely, but in deed and in truth. It would be a sad matter to proclaim such presents and surprises as mere matters of ostentation and boast. But as "fruit" which may abound to the good of the whole Church, they assume a very different aspect and are to be judged after a very different fashion.

Then, soirees and socials—what is to be said of them, and how are they to come in as part of church life and church work? If got up merely for fun or foolery or even as a roundabout way of raising money for church purposes, not much, perhaps, can be said in their defence. But as a means of so far ministering to the social side of our natures, they may be found to be an actual means of grace of no contemptible character, and where rightly and becomingly managed they really are all this. In many congregations sociality is not by any means sufficiently thought of or cultivated, and what brings the members of the same church together in an easy, friendly and familiar fashion can never be thought lightly of as of no consequence, still less condemned as positively injurious. Of course the minister or member of a church who allows himself to play the fool or buffoon at any soiree or at any other meeting undoubtedly dishonours himself, as well as insults his Master. But surely such a thing is not necessary to a church social being a success, or to church members spending a pleasant evening together.

The record of what individual congregations may have accomplished for Christ during the year is so entirely within the sphere of a church newspaper that it surely does not need a word of defence. Some say, it ministers to self-glorification. It may, though we have yet to see the record of work done and gifts for religious purposes bestowed which could, justifiably, give any occasion for such a feeling. But may it not also especially stimulate others in the same good way and work, and lead all to be thankful for what God had enabled His people to do for His name's sake, and for the advancement of that cause in which they are all, professedly, so deeply interested, and for the ultimate triumph of which they are understood to be every day labouring, as well as every day praying?

Upon the whole, we must adhere to our old ways in this respect, while at the same time we promise that when presents are given of such value, and congregational contributions come to assume such dimensions, as to give some fair excuse for anything like vainglory, we shall seriously consider the propriety of withholding the record. In the meantime, as that danger is, as yet, neither a very formidable nor a very imminent one, we can all, both congregations and individuals, with the greatest freedom, compare notes with each other, and that in order more and more "to provoke unto love and to good works."

There is not much reason for boasting, but there may be a good deal for both gratitude and humility, and the weekly record of THE CANADA PRESBYTERIAN may be made, and ought to be regarded, even by the most energetic and most liberal congregations and individuals in the Dominion, but as "stepping stones to higher things."

CANADA PACIFIC RAILWAY.—ANOTHER MISSIONARY WANTED.

IN a recent number, we published an interesting letter from the Rev. W. D. Russell, the lately appointed missionary to the men on the Pacific Railway. In addition to Mr. Russell and Mr. Cameron, now labouring in adjacent sections of the line, it will be seen from the following letter, that another missionary is urgently asked. The Rev. D. McKeracher of Prince Arthur's Landing, in a letter to Dr. Cochrane, of date 12th February, writes as follows:

"A few days ago, I returned home safely from a somewhat extended trip on the Canada Pacific Railway, having been within eight miles of section B., and about 230 miles from Prince Arthur's Landing—considerably more than half-way to Winnipeg. I left home on Monday morning, but the train did not reach the end of the track till Wednesday noon. That evening I preached at Gall River to about sixty. That point is about five miles beyond the present end of the track, and about 140 miles from the Landing. The grading of the road is completed for about twelve miles further. Beyond this there is, as yet, comparatively little actual grading done, but the different sub-contractors have a large number of camps all along, to within five miles of the end of the section.

"I was from home on the trip sixteen days, and preached

eleven times, to audiences varying from twenty to eighty, besides a number of private services, and among the latter two baptisms.

"It is said by those in a position to know, that there are not more than 500 working men at present on this section, many having left in the fall, and a number having since gone through to work on section B. The intention of the contractors is, with the opening of navigation, to employ at least as many more, that is, if they can be got.

"After consulting with a number, I have concluded to ask the Committee for a missionary for these people. So far as I can see, there need be no fear but the men on the works will provide his salary. Whenever I have visited them they have more than fully paid me, and I have no reason to fear it would be otherwise with one permanently located among them."

Regarding Mr. McKeracher's own charge (Prince Arthur's Landing and Fort William) he says:

"Our own attendance is rather better than last winter. Our church at Fort William is very comfortable, since it was plastered. It was formally opened on the 14th December. There is also some talk of a new church at the Landing; and our ladies held a bazaar for that object on New Year's eve, from which they realized \$125; besides a large quantity of material for another, which they intend to hold in spring or early summer.

"Our managers at Prince Arthur's Landing, have adopted the weekly contribution system, for raising my salary, and so far it has worked well."

In view of the probable appointment, by the Home Mission Committee, of another missionary for the men on the Canada Pacific Railway, as requested by Mr. McKeracher, licentiates, graduating students in our colleges, or ordained ministers, who desire such a field of labour, should, at once, send in their applications to the Convener of the Home Mission Committee, the Rev. Dr. Cochrane, of Brantford.

EASTERN FOREIGN MISSION BOARD OF PRESBYTERIAN CHURCH IN CANADA.

The Board met at New Glasgow, Feb. 11th, 1880.

NEW HEBRIDES MISSION.

The Secretary laid on the table Volume II. of the Bible in the language of the Aneiteumese, forwarded by Rev. Mr. Inglis, accompanied by an interesting paper containing the leading facts connected with the preparation and publication of the complete Bible in Aneiteumese by the Bible Society. The paper having been sent to the "Record" for publication was held as read. It was stated that the publication of Volume I. would soon follow, that the printing and binding were by the Bible Society, and that the whole expense now incurred was met by the natives of Aneiteum, amounting to not less than £1,200.—It was agreed:

First. To record our gratitude to God for the noble work which He had enabled our missionaries, especially the late Dr. Geddie and Rev. Mr. Inglis to accomplish, in translating the Old and New Testament into the language of another of the many languages of the human family.

Secondly. To express our satisfaction at the gratifying fact that the Christian natives of Aneiteum had proved their high appreciation of the work done, and their estimation of the value of the boon, by providing out of their deep poverty the means needful for defraying the whole expense of publication.

Thirdly. While thankful that the people will provide of their own proper good for the issue, the Board would desire to acknowledge the facilities afforded by the Officers of the British and Foreign Bible Society in connection with the publication, and for the liberality shewn by the committee in connection with the revision of this version, and in their readiness to meet publication expenses, had this been necessary, without pledge of repayment.

A letter was read from Rev. Dr. Steel with account current to the close of 1879, shewing balance in hand at that date of £111 9s. 7d. stg.

Letters were read from Rev. Messrs. J. W. McKenzie and J. Annand, from Sydney, New South Wales, stating that they and families had just arrived safely in the "Dayspring" on December 31st, in health, and that reports would be forwarded by next mail.

The report of Rev. H. A. Robertson for the past year was then read, shewing progress and encouragement, but stating, on the other hand, the melancholy fact that 100 young men, many of them his hope, and one of them a teacher, had been enticed away by the captains of labour trading vessels.

Agreed to express satisfaction at the safe arrival of Mr. and Mrs. McKenzie and family, and Mr. and Mrs. Annand in Australia, and desire that their furlough may prove strengthening to themselves, and