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The Canada Presbyterian

WEDNESDAY, APRIL 5TH, 1893.

Wondrous epitaphs are written. Here is a spoken one over a worthy deacon of an old time Nonconformist chapel. "You see sir, you could trust him selling a horse." Could eulogy go further?

Here is a fugitive skit to which we only add a hearty, Amen. "The devil is not trying very hard to get the man who is mean enough to say insulting things in an anonymous letter." 'Cause why? He has him!

"Claudius Clear" writes in the British Weekly, that the saying "nobody is long missed, and that every man's place is easily filled, is a cruel lie." Every man of middle age knows that he has lost friends whose places were never filled and never will be in this world. Even in regard to public men the saying is untrue. There are many public servants in both Church and State whose place it would be impossible to fill soon, and difficult to fill at any time; and there are a few whose places will never be filled.

Dr. McLaren, of Manchester, said in a sermon the other day that "If a Church begins to lose its care for and its power of drawing the outcasts and the sinners, it has begun to lose its hold of Christ and it will not last long, and the sooner it dies the better, and there will be few mourners at its funeral." Its first duty is to die. A Church that considers itself a mere social club in which everybody is judged by their alleged social position, and from which people are by various arts carefully excluded unless they have a certain amount of "tone," has ceased to be a Church in the New Testament sense—if it ever was one. And there are too many organizations of that kind called Churches.

Talmage's Tabernacle may soon furnish a striking illustration of a Church trying to prosper without doing mission work. The income of the Tabernacle is about \$30,000 a year. The membership is up among the thousands; but there is some danger at the present time that the concern may be closed. For some years this immense body of people have paid the popular Brooklyn preacher at the rate of about \$600 a year. The Tabernacle may illustrate two facts. The one is that no congregation can enjoy continued prosperity without obeying the command, "Preach the Gospel to every creature;" and the other is that crowds never give liberal collections. A steady and increasing revenue comes from steady church-going men. Many a congregation has been cruelly sold by the crowd that gathers at a church opening.

The Interior draws this sad but too common picture: There was a woman and her child in this city who were dying of starvation and abuse. She married against the fearful persuasions of her father and mother. "May God pity you," said her father when he found her resolution immovable. They came to this city. He was of good family and address, but soon began to come home intoxicated, in which condition he was a fiend. He choked and beat her when she was too weak from starvation to rise from her bed. He carried off her clothing and pawned them for liquor, leaving her in next to nakedness.

In this condition she was found, weeping night and day, hiding away any little morsel of food which she could get for her child—as the worst than beast and hog would seize and eat it himself—and yet she would rather die than let her parents know. Talk about lynch law! I tell you men and brethren, that there are cases where lynch law is the acme of divine justice.

Lynch law would be justifiable but for one circumstance. That woman married the "beast and hog" in defiance of the tears and entreaties of her father and mother. Beginning life by cruelly trampling upon the hearts of her parents what could she expect if there is a God in heaven and the word is true. Could she expect to have the happy home of a dutiful daughter? Does she deserve it?

Heresy trials are being severely criticized across the line. Undoubtedly there is much evil connected with them; but it never seems to dawn on the mind of anybody that almost as much evil arises from an ecclesiastical trial of any kind. The trial of a prominent professor for almost anything would create as much interest as his trial for heterodoxy. If a distinguished minister or professor were put on trial for breach of promise the newspaper men would be just as lively and enterprising as they are in a heresy case. A batch of juicy love letters written by a grave divine would make a far greater sensation than Dr. Briggs made by his inaugural. Most of the objections made to a trial for heresy could be made to a trial of any kind. Ecclesiastical trials may be a necessity, but all the same they are a great evil. There is no dispute that grace could not settle. Most men quarrel and litigate simply because one or both of the parties at least for the time being, is under the power of Satan.

The President of the United States and all the members of his cabinet with one exception are Presbyterians. It is said that a dozen governors of States belong to the same faith. We do not think these facts can be explained by merely saying: "It happened so." Undoubtedly the study of the shorter catechism in youth develops brain power. There is something in a strong creed and a strong pulpit that helps to make strong men. Say what you will about the Calvinistic system, it strengthens the mental fibre. Henry Ward Beecher declared that any other system left a man "soft and dirty." The self government of the Presbyterian system has no doubt an educative influence and helps to prepare men for high places in public life. Strange, is it not that the Church which furnishes the men who govern the great Republic cannot solve some of its own problems with any degree of success. For years our American friends have been trying to devise a plan for the supply of vacant pulpits, but the problem is not yet solved and is not likely to be.

The contention that the Briggs case should not have been appealed, has nothing in it. Perhaps it would have been better for all the parties concerned if the case had been taken to the Assembly without being heard in a local court at all. The gradation of Church courts and the right of appeal are fine things on paper, but in nine cases out of ten any difficulty could be settled better by the General Assembly as a court of first resort than by a gradual dragging through the local courts. More than twenty years have passed since the Swing trial took place in Chicago, but many of the scars are there yet. Some of the scars of the Briggs trial will be seen in New York a quarter of a century hence. If the Presbyterian system of government could be turned upside down justice would often be done with much less friction. Who has not seen a Presbytery worried for years with a case that a Committee of Assembly could have settled in an hour. Local prejudices, animosities, interests, and various other ugly things made a peaceful settlement by local men impossible.

AUGMENTATION FUND.

The state of the Augmentation Fund was the cause of considerable anxiety to the Home Mission Committee at its meeting in Toronto last week. It stood as follows:

Balance on hand, May, 1892, \$2,488.94
Receipts to 27th March, 1893, \$18,766.37.
\$21,255.31.

Payments for first half year \$13,565.36

Balance on hand, \$7,689.95.
The claims of the half year now ending amount to \$13,250 so that about \$5,600 are still required to meet in full the the Committees' liabilities. On several former occasions special efforts were made to meet existing deficits. The Committee, however, felt it unwise to repeat this method of raising funds and resolved only to pay the amount of money on hand at the end of April when the books are closed for the year. It was estimated that about \$4,000 might reasonably be expected to come in during April, so that the Committee would be under the necessity of reducing the amounts due for the last half year to the ministers of augmented congregations.

Surely such a step as this will be obviated. There are many congregations that heretofore have done nothing for the scheme and others that have done comparatively little. If there is one department of the Church's work that should appeal more strongly than another to our people, and especially to our ministers, it is this Augmentation Scheme; and it will not be to the credit of the church if this scheme should fail or continue only a partial success. The matter, we are convinced, rests largely with our ministers. If they but do their duty and present the claims of the fund to their congregations the entire amount required will be more than got before the last of April and the Committee will thus be enabled to meet in full their obligations to the hard-worked pastors of our augmented charges.

MEETINGS OF HOME MISSION COMMITTEE.

A good deal of important business was transacted at the meeting of the Home Mission Committee held in St. Andrew's church last week. Dr. Cochrane, the veteran convener presided; Dr. Warden ably discharged the duties of Secretary. There was a full attendance of members. Below will be found a fair synopsis of the proceedings:

On motion of Dr. Warden, it was agreed to recommend the general assembly to fix the maximum grant from the augmentation fund to city congregations at \$300 per annum and to congregations in Manitoba and the Northwest at \$250 per annum.

The convener was instructed to prepare a brief summary of the home mission report for circulation among the members of the church.

The committee spent some time considering the propriety of sending a missionary to labour among the Mormons, who have recently come from the United States to Lee's Creek, Alberta. A committee was appointed to consider certain papers submitted on the matter, which reported as follows, through Dr. Laing, the convener:

In September, 1892, the presbytery of Calgary, appointed Rev. G. Hamilton of MacLeod to visit the colony of Mormons recently established in the southern part of Alberta. Mr. Hamilton discharged his mission in a most satisfactory manner. His report was then transmitted by the presbytery, to the home mission committee, which now desires to bring the subject under the notice of the supreme court of the church.

The principal Mormon settlements are: (1) Lee's Creek, about 48 miles south of MacLeod; (2) St. Mary's, some five miles further, and (3) Boundary Creek, some twenty miles distant from the latter place. At Lee's Creek, which is also known as "Cardstone," where Mr. Card the president of the Mormon community resides, there is a prosperous settlement number-

ing about 150, chiefly living on small paragon. At St. Mary's besides the temple will soon be erected here, for which the materials are already in course of preparation. At St. Mary's besides the Mormon families which are some five or six in number and very prosperous, there are nearly as many Christian families who would welcome the establishment of gospel ordinances. Boundary Creek is a new settlement close to the U. S. line. It is near the foot of the Rocky mountains and favourably situated for irrigation. Some ten Christian settlers are found here. The prospects for this district for the future are excellent.

The colony comprises altogether over 700 persons and is under energetic and skilful management, with command of means sufficient to ensure success. Nearly 50 Christian families are scattered around the settlements. The importance of doing something for the spiritual welfare of these people will be apparent when we take into account the rapid natural increase which is a characteristic of Mormon communities, their industry, thrift and steady increase in wealth, and the influence unfavorable to evangelical religion which such a powerful organization must exert on the general public, morally, socially and politically.

While little pecuniary support can be at first, expected from the Christian portion of the settlers, by sending in a suitable missionary to minister to the spiritual wants of these people, to seek the establishment of public schools and, as opportunity may be afforded, to evangelize the Mormons, this church may do much towards counteracting the prejudicial effect, social and political, which must attend the growth and consolidation of a Mormon establishment in this country.

After consideration this report was submitted to the Presbytery of Calgary for them to take any further action they might see fit in the matter.

Dr. Reid addressed the committee regarding the prospect of the home mission and augmentation funds, and presented a list of the congregations in each presbytery that had not as yet sent in their contributions.

Presbytery of Quebec—Rev. J. M. McLellan, Rev. John V. Tanner, Rev. John Buchanan, J. F. Polley, Rev. John Turnbull, John Lindsay, N. A. McLeod, K. J. McDonald, George Woodside, J. Wheeler, W. Ash.

Presbytery of Montreal—Rev. J. M. Arter, Rev. A. Suckling, P. L. Muir, P. A. Walker, A. D. Menzies, W. McCuaig, W. J. Lowden, R. Thomson, G. C. Pidgeon.

Presbytery of Ottawa—Rev. A. Miller, Rev. Mark Danby, Rev. J. Gourlay, R. Eadie, J. McKelloch, J. C. Stewart, W. Paterson, George Gilmour, D. Hutchison, George Weir, W. Gallup, A. McPhee.

Presbytery of Glengarry—A. Mahaffy, W. D. Wilkie.

Presbytery of Lanark and Renfrew—Rev. E. S. Logie, Rev. J. A. McConnell, M. H. Wilson, George Low, Colin G. Young, J. W. McIntosh.

Presbytery of Brockville—A. A. Finlayson, J. H. Turnbull.

Presbytery of Kingston—D. O. McArthur, Robert Laird, R. Byars, W. J. Herbison, J. A. Fraser, R. M. Ballantyne, A. Walker, J. W. Russell, Wm. Bremner, A. D. Fraser, W. T. B. Crombie, W. M. McKerracher, John R. Hall, A. D. McIntyre, D. A. McKenzie.

Presbytery of Lindsay—Rev. J. S. Stewart, Rev. Elias Mullen, Wm. McKay.

Presbytery of Peterboro—Rev. S. McDonald, James A. Leitch, D. T. Locke.

Presbytery of Toronto—Rev. S. Carruthers, D. A. Watson, Wm. J. West.

Presbytery of Orangeville—C. Tate, A. E. Thomson.

Presbytery of Barrie—Rev. James Pullar, L. McLean, W. R. McIntosh, T. R. Robinson, J. A. Cranston, W. Johnston, Geo. Loughhead, J. W. C. Bennett, F. E. Pith, John Hannahson, W. D. Bell, H. T. Murray, H. Fear, W. W. Porter, D. Johnston, J. J. Inkster, J. G. Jackson, J. Lochore, P. Uzelle, J. M. Griffith, M. Leith, J. J. Brown, W. H. Farrer.

Presbytery of Owen Sound—Rev. H.