

# The Canada Presbyterian

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5 JORDAN STREET, TORONTO.

TORONTO, WEDNESDAY, SEPTEMBER 23RD, 1896.

THE *Interior* draws a distinction between being "divinely inspired and being inspired by a divine." Would that all theories of inspiration were as easily understood.

LI HUNG CHANG has one qualification for membership of a committee on the selection of a pastor for a vacant congregation. He would never forget to say to a candidate, "How old are you?"

THE omission or insertion of a single letter often makes a great difference. Several English periodicals comment on the establishment of a colony of drunkards in Dakota. The people are Dunkards.

IF Li Hung Chang may be taken as the highest product of heathenism and Baron Russell as the best specimen of a man the Roman Catholic Church can produce, British Romanism is many times better than Chinese heathenism. The Chief Justice could never come down to such questions as the Chinese Viceroy asked some of our leading men.

GIVE us war with all its horrors before tyranny. The shout and shock of battle are less dreadful than the butchery of women and children in Armenia. That is the text on which the Grand Old Man is about to speak one of these days in Liverpool. We predict a firing of British blood that will make the British Government wake up rather suddenly.

OUR good friend the *Halifax Witness* reports a "Presbyterian Rally" and repeats the word in an editorial note. Surely the *Witness* does not wish to make the use of such a word as "rally" general in the Presbyterian Church. Just fancy Principal Caven intimating from the pulpit that a "Presbyterian rally" would take place.

A CONTEMPORARY says that the negro of the Southern States is naturally fond of music, oratory and poetry, that his sense of the humorous and ludicrous is as keen as that of an Irishman, but as soon as he becomes educated he becomes "ponderous in thought and expression." We have known a little education to affect a number of white men in exactly the same way.

A SOUTHERN journal contends vigorously against preaching even on the moral issues of the Presidential campaign and says that preaching against slavery "led to the rupture of churches along a geographical line, to the rupture of social relations in a large measure, and then to a split in the political parties, along a similar line, and then to war." True, but the ruptures and the split, and the war all taken together were not as great evils as slavery.

THE *Globe* is doing excellent service to Canada by asking the friends of Prohibition to say how they would raise the seven millions that a prohibitory law may strike from the revenue of Canada. Various suggestions have already been made, and doubtless there are more to follow. This seems to be a good time to remember Sir Oliver's leading question, "What are statesmen for but to solve problems." Still it is a good thing to have suggestions.

THE Southern and Northern Presbyterian Churches of America have recently had editors in the Moderator's chair of their Supreme Courts. It is said that the editor-moderators were extremely sensitive. They should not have been. An editor usually gets and gives more prodding of one kind and another in a month than a pastor or professor does in a twelvemonth. By the time an editor is promoted to the moderatorship of a General Assembly he ought to be able to take his own medicine without a squirm.

THAT brilliant Irishman and eloquent jurist, Baron Russell, Lord Chief Justice of England, stated the other day in an interview that in cross-examination "the most essential thing to remember is that you are likely to put up the backs of both judge and jury if you are not perfectly fair to the witness under cross-examination. And before you can safely enter upon severe or harsh cross-examination of a witness, you must first lay before your tribunal the grounds which justify that course." The learned Chief should have been asked to deliver a lecture on cross-examination at Osgoode Hall.

IT seems quite as difficult for Orientals to understand our Western civilization as it is for Western people to understand Oriental customs. The Chinese Viceroy when in London had an interview with the Directors of the Bank of England. Among other leading questions, Li asked the President where he got all the money in the bank. The President mentioned the principal sources, and ended by saying that they got large sums for safe-keeping from orphans and widows. "How can these widows trust you with their money?" asked Li. The President could not very well answer that question.

CLERGYMEN and civil servants seem to stand on the same platform in regard to electioneering. Comparatively few deny the right of a clergyman or a civil servant to mark his ballot. A civil servant may also make speeches and act on committees, but we think there will soon be, if there is not now, an unwritten law which will say, the civil servant who does that must take the risks. It is exactly so with a clergyman. There are not many people in this Dominion who would deny a minister the right to vote. If he goes farther and preaches on politics, or makes political speeches, he must just risk what may come. On the whole, we think this is a pretty fair way of settling the matter.

EXPRESSIONS of opinion in our Presbyteries seem to indicate that there is some doubt as to whether Alexandria is a suitable location for the Dominion Reformatory for young men. Specialists in prison reform prefer a location in which the influence of a large body of clergymen, Sabbath School teachers and other active and aggressive workers could be brought to bear upon the inmates. Alexandria, it is admitted, is as good as any place of its size, but it is not considered large enough. We have no personal interest in seeking a change of location, but would suggest Toronto as a fairly good place for an institution of that kind. The suggestion is made partly because we want to give some of our contemporaries a good chance to get in a few spicy paragraphs on the well-known unselfishness of this city.

THE Chinese immigration question is clearly one on both sides of which a good deal can be said. It seems to be assumed by Eastern people that the people of British Columbia are a unit against the admission of Chinamen. Some years ago when on the Pacific Coast we came to a different conclusion. Then, as now, there were many strongly against the Chinamen, but there

was a large body of people distinctly in favor of allowing the Chinese to come and have a fair chance. On the other hand there were opposed to them the labouring class and all the newspapers and politicians in quest of the working-man's vote. This is clearly a case in which the views of the people most deeply affected must be carefully weighed, and receive all due consideration at the hands of the Government of the day.

WE do not admire spurts in religion. We have very little confidence in "sheet-iron" Christians. And yet we cannot help saying that those good people who have been enjoying themselves for months and have now returned home should "take hold" of their church work with renewed and increased energy. September and October should be good months for the Church. Many of our city and town readers have not done an hour's work for their church since last June. Let there be earnest, skilful and persistent work now and plenty of it. There is another matter of equal importance. The revenue of many congregations goes down to zero in July and August. People are away and they took their money away with them—and spent a good deal of it too. The first envelope after the holidays should be very full. How about yours?

A MOST interesting and important department of Foreign Mission work, but comparatively recent as a distinctive feature of it, is that to educated natives of such countries as India, China, and Japan. Reference was lately made to that in China. It is only about two years since the Rev. Dr. Pentecost returned from a mission to educated natives in India so successful that it is very likely he will ere long undertake another visit for the same object. The Rev. Dr. Henry Barrows is now on his way to India to give a course of lectures, probably in several cities, on "Comparative Religions." Now Prof. W. W. White, Ph.D., D.D., formerly of Xenia Theological Seminary, but at present of the Chicago Bible Institute, has in answer to an appeal made to him on behalf of ten thousand students attending colleges and high-schools in Calcutta, agreed to go and spend two years in that city giving lectures on purely biblical subjects. A building has been secured through the generosity of Lord Overton in the heart of the college quarter in which is an auditorium of a seating capacity of one thousand. This movement is a most significant one in missionary history, and the outcome of it will be watched with deep interest by all who are concerned in this great and vital subject. Who can tell but it may be the harbinger of a time when a nation will be born in a day. In addition to the men actually in college there are at least fifty thousand English-speaking non-Christian natives in Calcutta.

IT is the most common of common-places to remark that the children are the hope of the Church, but the fact of next Sabbath being Children's Day may justify us in calling attention to the importance both of this day and of constant attention to the claims of the young. There is a danger of the day being made, as we have seen it, one of unprofitable and foolish showing off of children by elevating them on platforms to give inferior recitations, or such like things, and so distracting their minds as to make it impossible for them to get any benefit. This surely is a wrong idea of what Children's Day is for, and a wrong use to make of it. If the spirit of the General Assembly's recommendation to make it a day of special prayer for Sabbath schools shall direct its observance, it will be turned to some good and useful account. Our Sabbath school work in all its departments is growing constantly into a condition of greater efficiency, and if the collection asked for is taken up in all our churches and honestly devoted to this work, the committee will soon find itself able to do even more on behalf of the adequate religious training of the young than it has yet been able to do. Work for the young is so rapidly extending that we trust the day is not far distant when the Church will see its way clear to putting it all under the charge of one directing head, who, in conjunction with a committee, will devote his whole time and strength to this work. The amount to be done is quite enough to employ the whole energies of one man, and the money and the work spent upon it will be repaid with ample interest.