

KNOX COLLEGE--CLOSE SESSION

The Session closes on THURSDAY, 2ND APRIL. A Meeting will be held in the College Hall at 3 p.m., for Granting Diplomas and Certificates. Another Meeting will be held in BLOOR STREET CHURCH at 8 p.m., when Addresses will be delivered by Rev. Dr. McLaren, Rev. Dr. Armstrong and Rev. R. P. Mackay.

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The Canada Presbyterian.

TORONTO, WEDNESDAY, APRIL 1st, 1891.

FROM a notice appearing in another column, it will be seen that the annual meeting of the Woman's Foreign Missionary Society is announced to be held at Kingston on the 14th and 15th of this month. The meetings, it may confidently be anticipated, will be of a most interesting character. It is now ascertained that contributions for Foreign Mission Work secured through this agency during the year will be larger than ever. The Society has been able to record an advance in this as in other respects every year since its formation.

PERHAPS the most serious feature in the political situation just now is the growing impression that our present state of political existence cannot be permanent. This is the one point on which Imperial Federationists, Independence men and Annexationists agree. In fact, they all assume that Canada cannot long remain in her present position, and starting from this point they propose various remedies. If asked why not remain as we are, no doubt various replies would be given. It is pleasant to think that all this political speculation need not and should not interfere with church work. Whatever the state of our political existence the people will always need the gospel. No change that can come—if any does come—will render it unnecessary for all Christian workers to labour just as hard as they do at the present time.

AT first blush the statement made by the Provincial Treasurer in his budget speech that the sum received by the Province last year for liquor licenses was the largest ever received seems startling. The inference drawn by most people would be that the number of licenses is largely on the increase. Like many another inference drawn at first blush this one would be erroneous. As a matter of fact the number of licenses in Ontario has decreased 554 in eight years. Of course the number is larger now than during the Scott Act years, but it is 554 less than in 1881. It may yet be admitted that the late Hon. Adam Crooks was the first man to grapple with the evils of the liquor traffic with any degree of success. Justice to his memory demands the admission, but the public are never in great haste to do justice to the memory of anybody.

THE Bill introduced by Mr. Meredith providing that jurors not engaged in cases should be discharged for the day at six o'clock in the evening is a good one and should pass. If the Hon. gentleman would extend its provisions and stop the whole court, unless in special circumstances, at the same hour, the Bill would be still better. The work done in a court-room at ten or eleven o'clock at night is often about as satisfactory as the work done when the court is hurrying through cases in order that the judge may get away by a certain train. Dispensing justice by the time-table of a railway is not satisfactory as many a litigant and perhaps some lawyers know to their cost. The

poorest man in Muskoka or Algoma has quite as good a right to a full and patient hearing as the Grand Trunk or Canadian Pacific Railway has. There are some things that should never be done in a hurry or done when men are worn out and irritable. Dispensing justice is one of them. It would be vastly better for both Church and State if less business were done when people should be resting or asleep.

THE Church expends much more on Home Missions than it used to do," says some timid soul who thinks we are going too fast. Certainly it does. A few years ago the Home Mission Field of the Western part of the Church was chiefly in the counties of Huron and Bruce. A missionary thought as much of going to Walkerton or Kincardine then as one does now of going to the Saskatchewan. We distinctly remember hearing a divinity student give a graphic description of the trials he endured in making a trip to Mount Forest. Old Knox men probably remember a famous climax once made by an orator at one of the monthly missionary meetings. "Look, said he, at India, look at China, look at the London Presbytery." The London Presbytery was a great Home Mission Field in those days. The Home Mission Field of the Western section now stretches from the Lower St. Lawrence to the Pacific Ocean. There is an unbroken chain of stations from the Ottawa Valley to Vancouver. A student may work one summer at Metis, the next on the Saskatchewan and the third on the Pacific Coast. Instead of grumbling about the expense, we should be grateful for our opportunities. What nobler work could a Church have than our Home Mission work. God is not given better opportunities to any Church in the world. The American Church has work very much like ours in its new States and Territories, but it is not any more encouraging than ours. The Church should thank God every day for such a splendid field. The better we work it the better for ourselves.

IN the death of Rev. Dr. Howard Crosby New York has lost one of its distinguished citizens, one of its most independent and outspoken clergymen and the Presbyterian Church in the United States one of its most devoted and scholarly ministers. He was the son of William Bedlow Crosby, a noted philanthropist, and was born in New York in 1826. He studied at New York University from which he graduated in 1844. For some time afterward he was Professor of Greek at Rutgers College. In 1861 he was inducted into the pastoral charge of the Fourth Avenue Presbyterian Church, New York, in which he continued to the time of his death. He received honorary degrees from Harvard and Columbia Universities. Dr. Howard Crosby was a public-spirited man and took an active part in the promotion of moral and philanthropic movements. He was a pronounced temperance advocate, though not in harmony with some of the workers in that cause. He advocated high license, on the ground that it would be more effective, especially in large cities, than the advocacy of prohibition could possibly be. Dr. Crosby was a leader in the movement that issued in the formation of the New York Society for the Prevention of Crime, and took an active part in the recent effort for securing municipal reform in New York City. Dr. Crosby was elected Moderator of the General Assembly in 1873. He has made a number of valuable contributions to classical and theological literature, and was a member of the American Revision Committee.

HOME Mission Committee may have a deficit this year. Don't like these deficits. The Committee should keep down the expenditure. The only way to have the balance on the right side at the end of the year is to keep down the expenditure." Beg your pardon, friend. There is another and much better way and that is to increase the revenue. "Keep down the expenditure" is a very popular phrase. Many a lame dog has been helped over a stile by that phrase. Many a poor tool has worked his way into Parliament or into the municipal council by denouncing his opponents for not keeping down the expenditure. In political or municipal life it is often a good thing to keep down the expenditure, but in missionary work the very reverse is the case because the less you expend the less work you do. In Augmentation work cutting down the expenditure simply means cutting down the salary of every pastor of an augmented congregation. That simply means taking the bread out of his children's mouths. Brilliant operation that

for "this great Church." In Home Mission work proper cutting down the expenditure means recalling missionaries from distant outposts and leaving our own people without a minister to preach to them on Sabbath, to pray with them when they are sick or bury them when they are dead. Yes, cutting down the expenditure sounds well enough in some connections but it is a poor miserable phrase in mission work. Brethren, send up the revenue. That is the proper way to balance the books.

ONE of the most striking things in Mr. Harcourt's budget speech is the economical way in which the people of Ontario take care of the helpless portion of the population. Out of seventy-eight asylums for the insane in the United States, only one has a lower rate per capita for patients than the average rate in Ontario. In a group of leading asylums much like those of Ontario, the average cost per capita per week is \$5.29, while in ours the average cost per week is only \$2.54, or less than one half. In some of the American asylums the cost goes up to over \$6 per week. In the Buffalo Asylum, the nearest to Ontario and presumably under conditions similar to our own, the cost is \$4.72. How it happens that a patient can be kept in Toronto for \$2.18 less per week than in Buffalo is one of the things that perhaps none but a severe economist can explain. In ten leading idiot asylums in England and the United States, the cost per patient is \$211. the cost in the Orillia Asylum last year was only \$139.76. Truly we are an economical people in Ontario. It has never been contended so far as we know, that our helpless people are not as well cared for as the lunatic and idiot population of the neighbouring country. Possibly they are better cared for. How then are the expenses kept down? By keeping down salaries no doubt. Many of our civil servants are paid a wretched pittance. Some of these days we may have an agitation in favour of annexation, and one of the arguments used may be that Ontario is so poor that the people cannot afford to pay officials a living salary for taking care of the insane. Far more unlikely things than the use of that argument happen every day.

WHEN the Home Mission Committee met last week there was a deficit in the Augmentation Fund of about \$1,000 and in the Home Mission Fund of about \$5,000. Of course the money comes in until the 30th of April, and by that time both deficits may be pretty well wiped out. Should there be a slight deficit in both funds the oratorical economist will have one more chance to air his eloquence. For the ten thousandth time we shall be told that the Committee "should have kept down the expenditure," "should have cut according to its cloth," and performed various other economic feats. Orators of that school conveniently forget that in this case cutting according to cloth means either leaving some mission stations without the Gospel or taking the bread out of the mouths of a supplemented minister's family. Neither of these operations is particularly brilliant nor specially evangelical. Of course the Committee could have expended less. Certainly they could. They could have expended the half, or the third, or none at all. The whole of the money might have been saved in the sense in which if a man saves his life he is sure to lose it. If the Church is willing to dodge its mission work and die, it need not spend any money on missions at all. It is the easiest thing in the world to save mission money. All you need do is simply keep it, but you cannot keep it and live. In our day the Master says in effect to the Church: "Preach the Gospel to as much of the world as you can or die." And be it remembered that so far as mission work is concerned ours is out of all sight the best day the Church ever saw.

MORALITY AND BUSINESS.

CHRISTIAN morals are designed to influence and control the lives of all who accept Christ's teaching as supreme. That all men ought to regulate life's affairs by the ethics of Scripture is generally admitted as an abstract truth, while those who profess to accept Gospel teaching are under imperative obligation to conform their practice to their belief. Few, however, will be found to maintain that the concord between creed and conduct is very general in modern life. How does it come that there should be so marked a contrast between the Christian theory of life and its practice? Must men from the nature of the case lead a dual life? Is the separation of religion and busi-