

**THE CANADA PRESBYTERIAN,**  
— PUBLISHED BY THE —  
**Presbyterian Printing and Publishing Company**  
(C. BLACKETT ROBINSON),  
**AT 5 JORDAN STREET, - TORONTO.**

TERMS: \$2 per annum, in advance

ADVERTISING TERMS.—Under 3 months, 10 cents per line per insertion; 3 months, \$1 per line; 6 months, 1.50 per line; 1 year \$2.50. No advertisements charged at less than five lines. None other than unobjectionable advertisements taken.

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TORONTO, WEDNESDAY, MAY 19, 1886.

WE see it stated that the next meeting of the General Assembly of the Presbyterian Church of the United States will probably be held at Niagara Falls. We sincerely hope it will. Should it be held there many of our western ministers and elders can take a run to the Falls and see the great Assembly at work. It is a fine sight. But why remain at the Falls? Why not come over and meet in Toronto? Come right over, brethren, and meet in the Queen City. You can have the best church in the city to meet in, and all the churches within a hundred miles to preach in for a couple of Sabbaths. The Christian people of Toronto will throw their houses open to you, and the only sorry day you shall have among us will be the day you leave. Come right over, brethren, and meet in Toronto.

A LITTLE over a hundred years ago Britain spent much blood and treasure in trying to keep the revolting American Colonies in subjection. Thousands of wise men were as confident in those days that Britain was entirely right in her treatment of the Colonies as they are now confident that Gladstone is entirely wrong in his treatment of Ireland. Last week her Majesty and several members of the Royal family were present at the opening of the Colonial Exhibition. Part of the opening ceremonies consisted in the singing of an ode composed by Tennyson for the occasion. One of the four verses alluded to the loss of America in the following terms:

Britain fought her sons of yore—  
Britain failed, and never more;  
Careless of our growing kin,  
Shall we sin our father's sin?  
Men that in a narrower day—  
Unprophetic rulers they—  
Drove from out the mother's nest  
That young eagle of the west,  
To forage for herself alone,  
Britons, hold your own.

That verse would have been considered rank treason fifty years ago, but it was sung last week before the Queen and members of the Royal family and met with their approval. Had anybody said a hundred years ago in presence of royalty that the "unprophetic rulers" of the Empire were driving the young eagle out of the mother's nest he would most likely have been sent to the Tower. The lesson seems to be that we should not be too positive about the outcome of any political movement. The wisest men cannot see very far into the future, nor tell what effect any political movement may have fifty or a hundred years hence. In half a century Home Rule if adopted may prove an unspeakable blessing to Ireland or the reverse. Therefore let all sensible men be moderate in their discussion of the question. The prophetic role is very risky.

THE *Interior* has the following timely observations on the "buzzing" minister:—

In these days of intense activity the buzzing sort of a minister seems to be in demand—the ubiquitous man who can be everywhere and say everything and do everything, the man who can be on all the committees in the morning, in all the parlours in the afternoon, and at all the meetings in the evenings; the man who can run himself and run things all around the town. He is supposed to be specially

valuable in building up a church. It is all a mistake. He can run himself into the ground—and perhaps the church—that is all. The world needs less movement and more weight; a man who cannot call so often and does not need to because the one call is not soon forgotten. More and more the question is, Not how many things can the minister do? but, How much of a man is he? Unmanly ministers are a great stumbling-block to a generation which increasingly reverences manhood.

The "buzzing" minister, however, has some advantages in the start. As he tears around in his new field and makes a great fuss, thoughtless people are very likely to suppose that he is a very energetic man. They don't know the difference between energy and fuss—between quiet strength and a spurt. They can't discriminate between noise and power. An old sewing-machine or a coffee-mill makes more noise than the Corliss engine that drove all the machinery in Machinery Hall at the Centennial Exhibition. The young brother who has just gone on his first circuit, or taken charge of his first congregation, often makes more noise than John Hall. In fact John Hall is a very quiet, modest man. Senseless people in the congregation of a solid pastor are very likely to say provoking things about their own minister when they see a young neighbouring minister tearing around and shooting off his fireworks. They wonder why *their* minister does not make a fuss. They do not know, or do not care to know, that buzzing and running around to everything is one of the surest ways that a minister can take to run himself and his congregation into the ground. Fuss is not work. Buzzing is a sure sign that there are vacant rooms in the upper story.

THE *Christian-at-Work* thus describes the character and mission of the miscreants who have been plying their vocation in Chicago, Milwaukee and other American cities:

A company of men who do not understand the spirit of our laws, many of whom cannot even speak our language, have come to these shores, not with the intention of earning an honest living, but for the purpose of sowing discontent among the wage-earners. They have come here to declare the gospel of crime, and to wage merciless war against society itself. The thousands of Poles, Bohemians and other malcontents from Central Europe supplied the inflammable material which set Chicago and Milwaukee ablaze; and it is these men who for years have been allowed, as they would have been in no other country, to organize the criminal classes into a revolutionary force; who have openly taught by public speech and in the public prints that law is tyranny, that labour is unnecessary, that the police of our cities are man's natural enemy and that property is robbery. Exactly so, and would it not have been better not to have allowed these charactersto teach their destructive, pestilential doctrines by "public speech and in the public prints"? It seems to us that there is no sort of sense in allowing a criminal to sow the seed of crime by speech and press, and then shoot him when the seed has brought forth its natural and legitimate fruit. Why not muzzle his mouth and stop his printing press before it becomes necessary to shoot him? Shooting is, of course, the proper and only effectual treatment when the pestilential fruit has ripened, but why not stop the miscreant when he is sowing? Just here we are met with the old stock arguments about freedom of speech and the liberty of the press and a little homily on the rights of the subject. It ought to be understood by this time that freedom of speech does not permit men to teach doctrines that destroy society; that liberty of the press does not mean liberty to libel decent citizens or poison the public mind with pestilential doctrines; and that the liberty of the subject does not imply the liberty of every scoundrel to do as he pleases. The danger on this continent at the present time is in allowing certain kind of men and certain kinds of newspapers to have far too much liberty. The duty of the hour in Canada is quite clear: wherever a lazy, worthless demagogue is found teaching doctrines that tend to the destruction of society, let the law take him squarely by the throat. If you wait until his pestilential seed ripens you make him a martyr by shooting him. This is no time for fooling with miscreants who live by leading innocent ignorance astray.

It would be well for all Christian people in Canada, especially for Presbyterians, to abstain from saying anything in favour of the military preparations that are being made in Ireland to resist Home Rule. It is not at all probable that the solid Presbyterians of Ulster have much, if anything, to do with these warlike movements. The Presbyterians of Ulster are loyal men. Twelve months ago Canadians put down

with a strong arm an insurrection in our own country. We denied the right of the Half-breeds to redress their wrongs by force. We shot some of them down at their own doors, imprisoned others and hanged their leader. After stamping out an insurrection on our own territory it would ill become us to encourage a rebellion under the very shadow of the throne. It is easy to say the cases are not parallel. No two cases are exactly parallel. Some points in the comparison are in favour of the Half-breeds. Whatever grievances the Half-breeds had were of long standing. They were actual. The grievances of the Ulster men are purely prospective. They are not within a measurable distance of Home Rule. If Mr. Gladstone's bill should pass on a second reading it will certainly be toned down in committee. Should it pass the committee everybody knows the Lords will kill it. Should Gladstone then appeal to the country Home Rule may be buried at the polls. If the Empire decides in favour of Home Rule will it not then be the duty of the loyal Christian men of Ulster to bow to the will of the nation and make the best of the situation? All flippant talk about an appeal to arms should be frowned down by sensible, loyal citizens. War is a terrible scourge, and those who have seen or felt its horrors will be the last to speak flippantly about an appeal to arms. A civil war is the most terrible of all. What right-minded man can think without a shudder of brother Irishmen butchering each other on the hillsides of their lovely isle? Canadians, who have just put down an insurrection in their own country, should counsel peace if they interfere at all. It will not do to shoot down insurgents on the banks of the Saskatchewan and encourage insurrection in Ulster. The enemies of Christianity, socialistic infidels and others of their kin, have quite enough to say against Christian nations without being able to say that we have one rule of right for poor Half-breeds in the North-West and another for the rich men of Ulster.

**DESERVING INSTITUTIONS.**

MAY meetings in Toronto do not, perhaps, attract so much attention as they do in other places where for generations they have been recognized as established institutions. In a quiet and unostentatious way, however, there have been May meetings in the metropolitan city of Ontario, of a very important character, for more than half a century. That most useful Christian agency, the Upper Canada Religious Tract and Book Society, began to hold meetings in Little York in 1832, and it has grown and prospered and done most excellent work all through the intervening years, nor are there any indications of decay. It is true that the few venerable men yet remaining, who took an active interest in the formation of this society fifty years ago, and who have rendered valuable and devoted service ever since, cannot long continue; but the work goes on and is increasing in magnitude year by year.

Last week the fifty-third anniversary of the Upper Canada Religious Tract and Book Society was held in Knox Church, Toronto. The Rev. Dr. Reid, who by his sagacious and prudent counsels and intelligent zeal has rendered inestimable services to this and kindred evangelical movements, presided. He intimated that advancing years made it difficult for him to render the amount of service the faithful discharge of the duties required, and that he felt it his duty to relinquish the office of president of the society. In this office he is succeeded by an able, energetic and zealous friend of evangelical truth, the Rev. Joshua Denovan, of the Baptist Church.

The work in which the society is engaged was fully explained and ably commended by the speakers of the evening, the Rev. George H. Wells, of the American Presbyterian Church, Montreal, who delivered a thoughtful and cultured address, and the Rev. E. A. Stafford, of the Metropolitan Church, Toronto, who spoke with vigour and clearness of the good work accomplished through the agency of this society in the dissemination of healthful religious literature. The Rev. Thomas Bone, who makes an excellent sailors' missionary, continues his useful work among the crews of the vessels passing through the Welland Canal.

An idea of the work carried on by the society may be gathered from the fact that the issues for the year numbered 461,400, including religious books, Bibles, Testaments, Psalms, periodicals, tracts and hand-