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The Canada Presbyterian.

C. BLACKETT ROBINSON, MANAGER.

TORONTO, WEDNESDAY, MARCH 7TH, 1894.

WE have read and heard a good deal about revivals and special services of one kind and another during the past year, in different parts of the church. One good way to show that these revivals were genuine works of grace would be to send an additional fifty or hundred dollars to Dr. Reid for missionary purposes. A revival that does not go down into a man's pocket fails to touch him in one of the most vital parts.

THE Hamilton lady who asked last week whether the part of Toronto and Hamilton that was "stirred to its depths" by the eloquence of Dr. Gordon, Dr. Pierson, and others would do anything practical, put a timely and important question. There is a growing feeling in the church that the "stirring" part of missionary work is getting out of proportion with the giving part. On the 30th day of next April when Dr. Reid closes his books, it will not be hard to tell how much the convention was worth from a financial point of view.

IF the Presbyterian Church must have a heresy trial next June it is to be hoped that the Supreme Court will not have to struggle against alleged heresy and deficits at the same time. Men of the world will be sure to say that a church that does not pay its missionaries is not in a good position to defend the Bible. The good book calls for self-denial, self-sacrifice; it commands us to send the gospel to every creature and explicitly declares that its Divine Author loves a cheerful giver. A serious deficit in our mission funds will go a long way towards lessening the effect of any deliverance the Assembly may give on a question of doctrine. People not by any means infidels will say the man on trial may be heterodox in doctrine, but whole congregations are heterodox in practice.

THE extreme Radicals, Home Rulers, and various other kinds of people who have been worrying and threatening Gladstone for months because he would not undertake to pass half a dozen reforms—some of them almost amounting to revolutions, at one session will now have an opportunity to try what they can accomplish without him. The chances are that very soon after the grand old man retires his following will go to pieces. A general election will in all human probability put Lord Salisbury in power for years and the Parnellites and Radicals will not have their troubles to seek. Serves them right most people will say. They worried most cruelly the only man that could do anything for them and it is nothing more than justice that they should have time and opportunity for reflection and repentance. Some modern politicians seem to mistake worrying their own leader for independence.

THE *British Weekly* seems to take a considerable amount of interest in Dr. Pierson and his movements. In a recent issue the *Weekly* says:—

An American in London who says he is a friend of Dr. Pierson, writes that Dr. Pierson has been preaching regularly in the Oxford Presbyterian Church, Philadelphia, which is at present without a minister, and that he is not abusing confidence when he says that it is hoped that he will become pastor. Our correspondent further affirms that Dr. Pierson has not been immersed, and will not be. Amongst Dr. Pierson's friends at the Metropolitan Tabernacle a different impression prevails, and if it is wrong it is a pity Dr. Pierson should not set them right.

We have pretty good authority for saying that Dr. Pierson has not been immersed. Whether it is his duty to make a formal announcement to that effect is a matter which, we presume, must be left to the judgment of Dr. Pierson himself.

THE retirement of the Hon. C. F. Fraser from public life is a distinct loss to Ontario. For about twenty years he managed the great spending department of the Ontario Government without a single stain on his record. He took the high ground that a minister of state should not only be personally honest but should keep other hands out of the public chest as well. During the time he has been minister of Public Works millions have been expended by his department but his administration of affairs has been absolutely free from scandal. That is a good deal to be able to say in a country in which so many scandals real and imaginary arise in and around the chief spending department of governments. It is said that the hon. gentleman differs from his colleagues on certain public questions and it is assumed that the giving of the ballot to separate schools is one of them. It is not unlikely that prohibition and the franchise for women have as much to do with the matter as the ballot. Whatever the issues may be let the retiring minister get credit for the good he has done. The people of this country are quite willing enough to blame a public servant when he goes wrong, or even when they only think he has gone wrong, but they are not all so willing to give public men credit for long and valuable services. Mr. Meredith did honour to himself and his party when he expressed the hope that the splendid abilities of the retiring minister would still be utilized in some way for the good of the country.

THE Presbyterian Church in Canada cannot afford to recall a single Foreign missionary, nor give up a Home Mission station that is needed to meet the wants of our people. To do either of these things would involve a loss of prestige that could not fail to injure the church. We made a good deal of noise about the union of '75. At all events there was a good deal made whether Presbyterians made it or not. We are always talking more or less about our "Fathers," our orthodoxy, our "time-honored symbols," our "system of church government," our "martyred ancestors," our "educated ministry" and various other persons and things. The Pan-Presbyterian meeting was a great demonstration. The recent Foreign Mission Convention bulked largely in the newspapers and was pleasant enough to attend. Are we in the face of all this publicity to have such a deficit in our Mission Funds that our foreign work will be crippled and our Home missionaries pinched for want of the necessities of life. Are we to appear before the world as people who do a great deal of talking and advertising, but fail when money is wanted. We cannot afford to appear in any such light. Hitherto Presbyterians have been noted the world over for working—yes, when duty called—for suffering. Are we in Canada to show that our chief characteristic is *blowing* while our mission work lags and some of our missionaries are pinched for food and clothing. No, a thousand times no. The Presbyterians of Canada will not disgrace their church in any such way. There are always people ready to help their church and they will get the reward.

THE Foreigners' Home Mission and Sabbath School, under the care of R. Reynolds, and Rev. W. D. Stark, which meets every Sunday in the Forum Hall, is doing a good work among people apt in a great city to be forgotten. It needs money to help it in its work and to obtain it the committee of direction proposes holding a concert on Tuesday of next week, the 13th inst., in Forum Hall, for which, for the sake of its object, we bespeak a large attendance.

OUR SYSTEM OF EDUCATION.

THE *Week* is doing a great public service in calling attention, as it is now doing, to our boasted system of education. Wherever one makes inquiries, at parents, teachers, school inspectors, one finds chiefly complaints of one kind or another, but chiefly of the altogether too heavy burdens which it lays upon the young, its endless tasks, examinations and promotions, and the inadequate returns which, so far as can be seen, are obtained from this lauded, incomparable system. In the *Week*, of February ninth, is an article by Mr. A. H. Morrison, a teacher of long experience in our different grades of schools, lower and higher, which, though over-pessimistic as a whole, we should say, yet contains so much wholesome truth and warning that we lay some extracts from it before our readers. Quoting from an article by Professor Mahaffy, of Trinity College, Dublin, on "Sham Education," he applies some of its statements to ourselves with how much truthfulness we leave every one to judge for himself. We regret only that the picture is so life-like:—

"The results point with certainty to this conclusion: that the progress of the race, though real, has not kept pace with the outlay of the treasure and toil in public instruction and competition. Our youth is not more vigorous or perfect, though it may be taught many more things. The quantity of teaching, both in hours and subjects, is damaging the quality; instruction is impeding education. In fact, the main feature of the modern system is hurry, and hurry is fatal to all good training."

"So far, then, the theory, as put into practice, is not verifying the loud promises of the theorists, and there is even a possibility, which some would call a hope, that human nature will some day rebel against this terribly increasing burden of our youth, and abolish it, as our Government has abolished the fêtes of Juggernaut in India."

"The second point established is this, that if we make haste with our instruction, we are sure, not only to spoil it, but to destroy the education which it ought to convey; moreover, we create a new crop of physical and mental evils to take the place of those we are striving to remove. Take the clearest case. Is it a good bargain to have a boy or girl highly instructed and eminently successful in the competition of life, but shattered in health, and resulting in a splendid failure? Let it be remembered that there may be innumerable cases not so signal, and yet of the same kind—young people damaged in sight, still more damaged in insight, entering the world weary and dull of mind, with all their vigour and elasticity gone. They may get their school scholarships at fourteen, their college scholarships at nineteen, a brilliant degree at twenty-two; and then they sink into the rank of some profession, having gained no useful habit but to drudge at books."

"Is this the way to build up the great English (Canadian) race, called to direct the fortunes of a world-empire? Is this the way to preserve that splendid type which foreigners criticise and ridicule, only because they envy it?"

"What is the lesson to be learned from these fragmentary remarks of the distinguished professor?" asks Mr. Morrison. "Simply this, that, with our forebears across the sea, compulsory education at high pressure is not turning out to be the fine thing it appeared in the dawn-light of a first venture, and that, already, earnest and thoughtful minds are beginning to detect and expatiate upon its errors and consequent evils."

Education is a means not an end, for, practically, there is no end to the educative principle. Its direct outcome then is not its book lore but refinement.

Where is refinement to-day among the so-called educated masses of the Canadian young; reverence for age, worth and ability; true altruistic love for beauty of converse and elevation of soul; just appreciation of scholastic, literary, or artistic excellence; the culture which makes the true gentleman, not gent—the true gentlewoman, not lady; the inner morality which sublimates the grossness of the flesh and raises the spirit, irrespective of bible-class bankrupts and professing hypocrites, a step nearer the Divine?

Ask in the churches, at the shop-counter, the factory, the streets on any Saturday night, the political rostrum, the law-courts, the schools themselves for an answer.

Personally, looking back upon the last twenty-five years of my life, which years have been spent almost unintermittently in the class-room, in travel