

## THE CANADA PRESBYTERIAN.

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TORONTO, WEDNESDAY, OCTOBER 25, 1882.

### DOES THIS CONCERN YOU?

**D**URING the past three weeks we have been sending out our accounts to all subscribers in arrears. May we ask early attention to those small missives? A prompt remittance will greatly oblige! And the kind friends who have already anticipated this request by sending on the money due, as well as in some cases paying in advance for next year, have our heartfelt thanks.

It is scarcely necessary for us to add that if any subscriber finds an error in his account, we shall at once make it right on having the matter pointed out. Should you find it necessary to write asking for a correction, please give full particulars, such as date and amount of remittance, and whether paid to an agent or sent direct to the office.

THE London "Advertiser" has long occupied a front rank amongst the papers of Canada for enterprise, ability, and wide circulation. The weekly edition is found everywhere, and is quite a favourite with all classes of people, especially in rural districts. The publisher's announcement for 1883 appears in our advertising columns.

THERE was grim humour in sending the Baptist deliverance on the school question to Dr. Cochrane. It was the Doctor's congregation that a newly-fledged Immersionist would like to have dipped some twenty years ago—but he couldn't. Since that time the Brantford Doctor has had ample opportunities of learning how Immersionists respect the faith of their neighbours. It was well that the Doctor was told by resolution how careful Immersionists are about the feelings and rights of other people. He might have died without finding it out in any other way. A copy of that resolution should be sent to Woodstock, Paris, and several other places.

THERE is a great revival going on in our town. Indeed! glad to hear of it. What effect does it have upon the people? Does it make them humble, penitent, self-sacrificing and pure? Does it make them honourable, truthful, straightforward and honest? Or does it make them bitter, faultfinding, abusive, and intensely conceited? Are the converts humble-minded, meek, patient, and gentle, having minds of the spirit of Christ, or are they puffed-up, boastful, and vain? Do they display becoming humility when conversing on religious topics, or do lads who cannot repeat the Lord's Prayer, or say the Ten Commandments, discuss with great confidence such doctrines as faith and assurance, especially assurance? How do the people conducting your revival conduct themselves? Do they ever resolve themselves into a mutual admiration society, and have a general glorification over the great work that *we* are carrying on? Do they occasionally consign every minister and other Christian to hell, who does not attend their meetings? A genuine revival—a real outpouring of the Spirit—is the greatest blessing God ever bestows upon a congregation or community. A bogus one is a terrible scourge.

DR. RAY PALMER, the author of "My Faith looks up to Thee," and other hymns that touch the heart, had his golden wedding the other day. Such an event is always full of interest, but in his case there is something connected with it which must make all good men sad. The Doctor, in plain English, is poor, and his friends and admirers are raising money to keep a roof over his head in his declining years. Had Dr. Palmer written a comedy, or farce, or low play of

some kind, that received a good run on the "boards," he might have made a fortune and died rich. He only wrote such hymns as

"My faith looks up to Thee,  
Thou Saint of Calvary."

and he has nothing laid up for old age. Verily, our Lord's words, "My kingdom is not of this world," find many a striking illustration. Yet the Lord will care for his own. The sweet singer, whose hymns have gladdened many a Christian heart, will be provided for. It may, however, be said in his case, as in that of many others—if the Lord does provide, *small thanks to the Church*. The provision would have been made before needed, if the Church had done its duty.

FAR be it from us to say that a minister should go to the North-West *because* there are good opportunities there to improve his position financially. We do say, however, that this view of the question need not be overlooked. A minister, like any other man, is bound to provide for his own household, if he can. He should also make some provision for sickness and old age, if he can. The chances for doing either of these things are slim enough with most ministers in the older Provinces. A minister going into the North-West may invest a few hundred dollars in lands, and, as the land increases in value, his means increase until he has a competency. He need not be a speculator. All he need do is take care of his property in such a way as not to allow it to interfere with his ministerial duties. Most of our retired ministers who have anything like a competency, got it in this way. They came to Canada when the country was new, invested a few hundred dollars in wild lands, and by the time they had to retire, the lands were valuable. A minister going to the North-West may do the same thing. We scout the idea that a minister should not give such considerations their proper influence. The people who say "no" are not unfrequently so penurious themselves that they have to be "gunned" for their pew rent, and even then don't always pay it.

THE following resolution sets forth the action taken last week by the Baptist Convention in regard to the Bible and our Public Schools:—

"In reference to the communication from Rev. Dr. Cochrane, we respectfully acknowledge the receipt of the communication from Rev. Dr. Cochrane with reference to a meeting to take place between the Attorney-General and a deputation from the Evangelical Churches of the Province, concerning the introduction of the Bible into our Public Schools, and that we would state in reply that whilst we heartily approve of the proper use of the Bible in our schools we hesitate to take any action which would interfere in any way with the religious liberty of any of our citizens."

Ah indeed! Probably a majority of the men who voted for this resolution have spent no small part of their time in interfering with the faith of their neighbours. So there is some village or rural district in Canada with an immersionist congregation in it in which immersionists have not persistently tampered with clerks, apprentices, minors, servants, cranks, weak-minded people, or people of any kind that there was the slightest hope of dipping? Is there a minister in Canada who has not been pestered by the attempt of immersionist neighbours to draw away his people by the most dishonourable means? And yet this Convention has got so sensitive all at once that they cannot ask the Attorney-General to put the Bible in the Public Schools, lest they hurt the feelings of Catholics, infidels and agnostics! If this resolution means anything it means that immersionists have far more regard for infidels and agnostics than for Episcopalians, Methodists and Presbyterians. Perhaps that is how the matter stands.

REFERRING to the vacant judgeship in Manitoba the "Globe" said this the other day:—

"Considering the number of lawyers, and how large a proportion of the rising talent of the country is absorbed by the bar the lack of material for judgeships is not a little remarkable. Judging by the names mentioned when a vacancy on the Bench occurs there is a decided scarcity of available judicial talents, and it will be a matter of some difficulty to fill the judgeships of the new North-West provinces creditably. After all that has been said and written about the overcrowding of the professions, the saying of Daniel Webster that there was 'plenty of room at the top,' is apparently just as true to-day as it was in his time."

Not long ago the "Globe" shed a few tears over the "mediocrity" of the Canadian pulpit. It now appears that mediocrity abounds at the Bar. It goes without saying that there is a good deal of mediocrity among the doctors. The same is true of our literary

and scientific men, for the "Globe" vigorously defended Mr. Crooks when he imported two professors for the University. Principal Grant is in the old country engaging two professors for Queen's. When this question of ministerial mediocrity was being discussed, we stated that the Presbyterian ministers of Canada stood as high relatively as any class of men in the Dominion. We take that back and say they stand a few degrees higher. It used to be considered "good form" by certain kinds of people, to say that "the bar is absorbing all the rising talent of the country." If that were true half a dozen leaders would not be half worked to death, nor would vacant judgeships be so hard to fill. Some people who talk glibly about clerical mediocrity might see some formidable specimens in their looking-glasses.

### MINISTERS AND VACATION.

**S**OME weeks ago a letter appeared in the Toronto "Globe" with reference to the above subject. The writer gave his initials as "R. R." and seemed to be very much concerned about ministers and their duties. He would like to have inquiry made as to their hours for study, the books they read, the pastoral calls they make, the sick-beds visited, the relief afforded, and the amount of work they do necessitating these vacations. He, for one, thinks that they do not need any holidays, and that their work is a sinecure for good pay, which touches the pocket of "R. R." He forgets the varied and multiplied work of ministers now-a-days, and especially city ministers, or he would have been more cautious with his pen. He included all denominations, for as specified none. We wonder to what denomination "R. R." belongs. Is he a Plymouth Brother or a nondescript wanderer that wishes to see himself in print, and then ask others what they thought of his production. He may have been offended with some minister's plain preaching, and vents his wrath on all the profession. Now our advice to "R. R." is in a sentence—"Ne sutor ultra crepidam"—which means, "Let the cobbler not go beyond his last," or in other words, "Let everyone mind his own business." If our worthy "R. R." had to prepare two sermons a week, and conduct Bible classes and prayer meetings, as well as visit the sick and attend to other duties, he would be the very man that would call out for a few weeks of change in his weather. Both pastor and people benefit by the arrangement notwithstanding "R. R.'s" objections.

### THE SPREAD OF ROMANISM.

**M**ANY people are greatly alarmed at what they regard as the marvellous increase of Roman Catholics on this continent. Is that increase so marvellous after all? Of course, very large numbers of that religious persuasion have come from the old world, and have increased and multiplied like their neighbours. But is the aggregate of Roman Catholics at the present day in the United States and Canada anything like what it would have been, had all the children of those who held by that faith remained steadfast in their adherence to the religion of their fathers? Roman Catholics themselves do not believe that such is the fact, and the more carefully the whole matter is examined, the more the opposite will be found clearly established. The "Catholic Telegraph" lately said that had the Roman Catholic Church retained all her children, there would now have been in the United States from twenty to twenty-five millions of that persuasion, instead of, as there is, less than seven. Perhaps this is putting the matter too strongly, but it is notorious that there is a continued "drift" away from that Church, and that the losses she has sustained in the United States alone are really to be reckoned by millions, if not so many of these as the "Telegraph" would have its readers believe.

If, however, Romanism grow in number and power in any quarter, who may in all likelihood be chiefly to blame for such a result? Evidently the Protestants, and they are many, who have become cold, dead and indifferent in religious matters, and have therefore to a great degree ceased to hold fast or to hold forth the word of life. It may be all very well for some people to be greatly alarmed about the supposed progress of an aggressive and unscrupulous Romanism; but there is something else which ought to be looked upon with far greater anxiety, and to be assailed and resisted with far greater earnestness, and that is a cold, unspiritual traditional Protestantism which neither teaches nor lives the truth which it professes to champion.