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The Presbyterian Printing and Publishing Co., Ltd.,
5 Jordan St., Toronto.

The Canada Presbyterian

O. BLACKETT ROBINSON, MANAGER.

TORONTO, WEDNESDAY, DECEMBER 11TH, 1895.

We desire to remind our readers in arrears that payment should **NO LONGER BE DELAYED.** Take a look at the label on this copy of your paper, and if you find the figures do not indicate subscription paid up till 31st Dec., 1895, remit at once, and commence the new year with no indebtedness on your church paper. Better still enclose \$2.00 additional, and thus make payment in advance for 1896.

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JUDGING by the reports that come in from North Ontario the improved tone in political discussion, about which our neighbor, the *Globe*, used to speak, did not come to stay, if it ever came at all.

IN a recent speech Mr. John Charlton said that assuming the minority in Manitoba to have a grievance, coercion from Ottawa was the worst possible way to remedy it. That sounds like solid Presbyterian sense.

EX-PRESIDENT HARRISON stated a fact very neatly in a recent missionary address when he said that some people try to prove from the works of God that there is no God, and to prove from the Word of God that God has no Word.

WHETHER Canada needs Barnardo boys of any kind is a question on both sides of which something may be said. There is no room for dispute, however, as to boys such as that unfortunate lad who died near Owen Sound the other day. He should never have been sent here.

JUDGING from the manner in which Canadian cattle and sheep are slaughtered in England it is quite clear that Englishmen do not think there is any sentiment in trade. To do them justice they never said there was. All our eloquence about British connection goes for nothing when our stock comes into competition with the stock of the English farmer.

WE would draw attention to the lecture to be given in St. James Square Church on the 20th Dec. This lecture will be illustrated by a magnificent display of lime-light views of ancient Rome. Mr. Hutchison is one of Montreal's first architects, and as he has during the past year visited Rome, lovers of ancient history may expect an enjoyable evening. Those who have seen and heard Mr. Hutchison's lecture speak of it as a rare treat. Friends outside the church are cordially invited to be present.

WE would again remind our readers that Sabbath next, the third Sabbath of December, is the day appointed by the Assembly for the collection for Manitoba College. As this college has in some respects a special claim upon the whole Church, it is to be hoped that the collection for it will be both general and generous.

THERE is not the least doubt in the mind of anybody who knows the public opinion of Ontario that a large number of thinking men are veering round towards pure secularism in our public schools. They are disgusted with the present agitation and say, "Anything for peace." We ask these excellent people, if secularism would mean peace? The Roman Catholics would fight for Separate Schools just as hard as ever.

KNOX College Literary and Theological Society, we are glad to see, has arranged for a series of lectures to be delivered during the session on popular and important subjects. The first of the series has already been given by Rev. S. Lyle, D.D., of Hamilton, on "Personality and its Implications." The others on the list are as follows: Thursday, Dec. 12th, Rev. Prin. Caven, D.D., "A Good Prose Style;" Tuesday, Jan. 21st, Rev. G. M. Milligan, D.D., "The Imagination in Literature;" Friday Mar. 6th, Rev. W. G. Hanna, B.A., "The Study of Sociology as Related to Social Reforms." At the lecture to-morrow evening, which is open to the public, the Rev. J. McD. Duncan, B.A., will preside.

WORD comes from several vacancies that a hearing in each is wanted by seventy or eighty ministers. The great majority of these are pastors who want a change. There is no use in anyone denying the fact that a large and, we fear, constantly increasing number of pastors are uncomfortable and unhappy in their pastoral relations. This is a serious state of affairs. No pastor can do his best work in a congregation that he is anxious to leave. The man and very often his family, are unhappy in their surroundings and the work is hindered in many ways. Multiply the one by a hundred and we have a state of things that must soon bring a remedy if the Church is to exist, to say nothing about prospering. The remedy will be in the direction of a modified itineracy.

CONVOCATION Hall, Knox College, was crowded to the doors on Friday evening, the occasion being a public debate between representatives of Queen's and Knox Colleges on the resolution: "That war is necessary to the advancement of civilization." The affirmative was ably upheld by G. McG. Gandier, B.A., and J. R. Fraser, M.A., from Queen's; while the negative found vigorous advocates in E. W. McKay, B.A., and E. B. Horne, M.A., of Knox College. The chair was very acceptably filled by Rev. Louis H. Jordan, B.D., who, after briefly noticing some features of the debate, gave his decision in favor of the affirmative, an announcement that was received with much applause by the audience. The other features of the evening, which were equally well done, were an essay and musical selections by the College Glee Club. On adjournment a pleasant reception was tendered the visitors from Kingston by the students of Knox.

SPECIMEN'S of the Sabbath School Lesson Helps prepared and published for the use of the teachers and scholars of our own Sunday Schools have been sent us, and to all ministers and Sunday School superintendents. In addition to the consideration that the work of the committee of our Church has the first and strongest claim upon the support of all our Sunday Schools, we believe that both because the committee's helps have some specially valuable features suited to our schools, to the views prevailing in our Church as to how that work should be done, and because of the quality of the work in them, they will commend themselves to general and hearty support from our schools. In addition to this, as the committee depends for the carrying on of its work upon the support of our Sabbath schools, and expenses have been incurred, for which, in some cases, for the sake of the work, members have become personally responsible, surely a great majority of our schools will order and use the helps prepared by this committee. If

any minister or superintendent has failed to get the copies sent them, or if any teacher would like to see and examine them for himself, a postal card, with his address on it, sent to Rev. T. F. Fotheringham, St. John, N. B., will secure the sending of a parcel immediately to the address given.

ARMENIAN SUFFERERS' FUND
DECEMBER 7th, 1895.

WE are grateful for some additions to this fund during the past week, though the total amount is yet far from being what we could wish. As the need for assistance to save from death by starvation the cruelly oppressed and hunted Armenian Christians is as great as ever, and threatens to be even greater, we trust that, as the need is becoming better known, more liberal support will yet be sent in to us, which will be forwarded to headquarters and from there sent on, through the proper agents, and applied to relieve the suffering and long suffering thousands who unless help is given must die.

Amount already acknowledged.....	\$80 00
J. Mitchell, Esq., Medicine Hat.....	50
Friend.....	1 00
J. M., North Bay.....	5 00
Rev. Prin. Caven, D.D., Toronto.....	1 00
Friends, Toronto.....	1 00
	\$88 50

THE BOOM AND THE CHURCH.

WHAT is popularly known as a boom, it is becoming more and more felt and seen, is all but an unqualified injury to every interest, city, or place reached by it. First, not only the common run of men, but men usually considered sober, cautious and level-headed are by and by swept into the current of it, and thrown off their balance. If men lose their heads and go wrong, it must follow that all will go wrong; and so it does. Business is conducted upon unsound principles, men rush into it who have little or no capital, men who have capital extend their operations often far beyond what it will warrant, values become fictitious, an extravagant style of living gets to be fashionable; the whole perspective is unnatural and untrue; society lives, moves and has its being in an unreal atmosphere, in a sort of delightful, intoxicating dreamland.

This affects churches, Christian character, life and work with all else, if not at first disastrously, at least injuriously, and often before the end is reached, fatally. The sky all serene and full of promise, everything going on swimmingly, conceal what is as sure to follow as the night the day, a long and bitter experience of anxiety, loss, of struggle, perplexity and disappointment. Toronto is at this moment furnishing, and has for some time furnished, an illustration of the truth of these observations. The city a few years ago grew rapidly in all directions; and with the most commendable desire that religious life and work, and means of grace, should keep pace with its growth in other respects, suburban churches in considerable numbers sprang up, were organized, and were full of hope, enthusiasm, and faith that to-morrow would be as to-day and much more abundant. Churches already formed were filled, or it was certain they soon would be; in the same faith and hope as regards the morrow, church building was entered upon on an extravagant scale as to size, or expense, or both, to be paid for with money borrowed at high interest. Toronto was not alone in this; the same thing was done more or less over the whole country.

Then came a change. It first threatened, next began little by little but steadily to be felt, or it came with a crash. Men of means lost their money and their business; work slackened, then stopped in a hundred different quarters; men, dependent upon situations and wages, first retrenched, then suffered, and at last had to be helped. Contributions to churches shrank, then stopped, but large debts and mortgages, like portentous, threatening clouds, remained, under which congregations staggered, and have now to struggle for bare life. Ministers were burdened and harassed if not paralyzed with anxiety; manager's boards and sessions shared the difficulty, and single individuals, who, with a noble heroism, stepped into the breach and assumed burdens, are threatened with the loss of their all. Church difficulties that, under happier circumstances, if they had arisen at all, would have