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TORONTO, WEDNESDAY, APRIL 25, 1883.

ATTENTION is called to an announcement in our advertising columns of the anniversary services in connection with the Upper Canada Bible Society. The Committee are to be congratulated on having secured the services of such men as the Rev. Dr. Hall and the Bishop of Algoma for the occasion.

THE honour of filling the lately erected Celtic chair in Edinburgh University does not belong to Canada after all. We were given to understand that such was the case. A correspondent of unimpeachable authority thus shatters a too hastily formed impression:

In the last number of THE PRESBYTERIAN you inserted a paragraph from the "Presbyterian Witness" of Halifax to the effect that the Rev. John McKinnon, formerly of Prince Edward Island, has been appointed to the Chair of Celtic Literature in the University of Edinburgh. The information of the "Witness" is incorrect. Mr. Donald McKinnon, who has obtained the appointment in question is a native of the Island of Colonsay, Argyleshire, and is not a clergyman at all. For some time before his appointment he acted as secretary to the Edinburgh School Board.

GENERAL BUTLER, Governor of Massachusetts—he of the spoons—is probably the most impertinent man in the United States, which is saying a good deal. In a late proclamation, calling upon the people of the Commonwealth to hold a Fast Day, he officially advised the clergy of the State to abstain from reference to politics in their sermons and prayers. Probably the advice was needed, but the spectacle of Ben. Butler taking the ministers of Massachusetts under his moral guardianship is something so supremely ludicrous that one can scarcely grasp it. The advice, however, had exactly the effect that the hero of the spoons intended it to have. Fast Day came and of course the Fast Day sermons were more strongly flavoured with politics than ever. The ministers thought they won but they didn't. Butler was well advertised, and that was exactly what he wanted. He would have won anyway. Had the sermons made no reference to politics, every man in Massachusetts would have said the Governor's proclamation had prohibited political preaching. Politics or no politics Butler would have had his notoriety. We fear it must be admitted that Butler got the start of the ministers in that proclamation.

TWO or three months ago THE PRESBYTERIAN had a paragraph on the desirability of adding "another hundred" to the income of ministers whose salaries are small, and the ease with which in many cases said hundred might be given. That paragraph has been on its travels ever since. It has gone over this continent and probably crossed the ocean. Last week we saw it in a New York journal credited to an "Exchange." We care nothing about credit for its authorship, but we earnestly hope that while on its three months' tour over the continent it opened the hearts and purses of a few people. Congregational meetings are now over for the present year, and there will not be many changes in stipends until next winter. We do, however, urge the liberal minded and generous men in our congregations to devise such measures as will lift our poorly paid ministers above the worrying poverty that grinds them into the very dust. Heartless, thoughtless people often say they wonder that ministers do not preach better. The only wonder is that some of them are able to preach at all. We don't expect much from ministers in the way of pro-

viding machinery for increasing stipends. Two schemes were lately before the Church for that purpose. They were *discussed*. Any real improvement must come from liberal-minded, generous, and loyal men in our congregations.

THE late meeting of the Synod of Hamilton and London was a model one. There were no burning questions, no wearying and worrying appeals, no business of any kind to prevent the brethren from giving full time and consideration to the real work of the Church. Such important subjects as Temperance, Sabbath Desecration, the Sabbath School, and the State of Religion were put in the foreground and occupied the attention of the court during the greater part of the time it was in session. The members entered into the discussion of these topics with that zeal and life which always characterize the proceedings of this large and influential Synod. We earnestly hope that the synod meetings yet to take place may be of the same character—a little better if there is any difference. A meeting of a Synod, in which days are spent discussing matters of minor importance, in settling appeal cases, discussing matters of mere routine and other questions connected with the running of the ecclesiastical machinery, while the vital questions are hurried through at the close in a few hours, does very little to promote the real work of the Church. Members, lay and clerical, go home from such a meeting chafed and wearied. Of course business must be done, routine is essential to order, quarrels must be settled and discipline maintained. But attention to such matters should never be the special feature of a synod or assembly meeting. What the Church needs is meetings that are a spiritual tonic to every member present, and to the Christian people in the town in which the meeting is held.

IS THERE A REVOLT?

OUR good neighbour the "Guardian" persists in maintaining that the recent discussion in the London (Eng.) Presbytery on the revision of the Standards is a real "revolt against Calvinism." According to the "Guardian's" own showing the *facts* on which the contention is based are these: Mr. Dale, a member of that Presbytery, brought in an overture and supported it with a speech in favour of revision and his "sentiments appeared to be approved" by Dr. Fraser, Dr. Lykes, Dr. Edmond and Dr. Gibson. Mark the word "appeared." Now, Mr. Dale is not the Presbyterian Church of England nor even the London Presbytery. Nor is Mr. Dale entitled to speak for the Presbyterians, any more than Dr. Burns was entitled to speak for the Methodists of Canada. In that famous correspondence, Dr. Burns stated in effect that a good many of the most cultivated ministers in the Canada Methodist Church sympathized with some, if not all, the views of the Chicago minister who was expelled by his Conference. Dr. Burns was quite as good an authority on Canada Methodism as Mr. Dale is on English Presbyterianism—and perhaps a little better. Does the "Guardian" accept the statements of Dr. Burns in regard to Canadian Methodism? Our contemporary took good care it didn't, even though Dr. Burns was defended by more ministers than "appeared" to approve of Mr. Dale's speech.

The "Guardian" is astray in saying we attempt to meet the issue by a reference to the case of Dr. Burns. It is surely allowable, however, to say that if the "Guardian" does not accept the testimony of Dr. Burns as conclusive when he presumes to speak for Canada Methodism, it should not accept the testimony of Mr. Dale when he presumes to speak for English Presbyterianism. But even supposing Mr. Dale and the whole Presbytery of London, or for that matter all the Presbyterians of England, wanted to revise the Standards it would not follow that there was a "revolt against Calvinism." The Standards can be revised without eliminating a single doctrine—the New Testament was revised lately. Are any essential doctrines left out of the New Revision? The language in which a doctrine is stated may be recast and abbreviated without in any way affecting the doctrine. This may yet be done, but few think the time for doing it has come, and of these few not one representative man says he wishes to get rid of one fundamental doctrine of the Calvinistic system. The "Guardian" is pleased to say it has "high regard" for the Presbyterian Church and "esteem for many

of its ministers." Let it be assumed for a moment that there is a real revolt against Calvinism in the London Presbytery. Our contemporary shows its high regard and esteem by chuckling over the alleged fact that certain prominent ministers in a sister Church are in revolt against their Church, and the Standards they signed. Well, there are various ways of showing high regard, esteem and brotherly love. This may be the right way. If a District were in revolt against Methodism we hope THE PRESBYTERIAN, if it interfered at all, would have grace enough given it to keep from patting the revoltors on the back. The plain, unvarnished truth is that the "Guardian" wishes to see a revolt or it never would have said anything about the discussion.

EDUCATION IN ONTARIO.

WHEN the war broke out between the Northern and Southern States many patriotic meetings were held, and much fervent oratory found expression. At a meeting in Boston Ralph Waldo Emerson was a speaker. He made the remark that the American eagle was all very well, but the people must beware of the American peacock. In Ontario we are justly proud of the admirable system of education with which the Province is provided, but it is not altogether a safe thing on occasion of a school examination or picnic to utter a few sounding platitudes about its perfection and think no more concerning it till another jubilant opportunity occurs. It is much more satisfactory to find that experienced educators are devoting constant thought and effort to the improvement and working of the Ontario school system. The number of those who take an active and intelligent interest in education is steadily increasing. This growing interest in education is one of the most hopeful signs of the period.

The Report of the Minister of Education for 1882 is about to be issued. It contains a well digested mass of information carefully systematized, from which the actual state of education can be readily ascertained. While the volume itself is worthy of careful perusal, meanwhile a few facts of general interest to the reader may be gleaned.

The number of students attending the Normal School at Toronto during 1882 was 170—80 male and 90 female, of whom 56 males and 68 females obtained certificates. Students were in attendance from every county in Ontario. The religious denominations to which they belong were, Presbyterian, 56; Church of England, 28; Methodist, 58; Baptist, 8; Congregational, 5; Roman Catholic, 5; not specified, 10. At the Ottawa Normal school the attendance was 92, of whom 55 were males and 37 females. Certificates were gained by 42 males and 17 females. The number of Presbyterians attending was 30; Church of England, 13; Methodist, 29; Baptist, 4; Roman Catholic, 7; not specified, 7.

The County Model Schools are continuing to do good work. Those in operation during the year were 46, a decrease of 4 from the previous year. The four Model Schools closed were at Belleville, Brockville, Lindsay, and New Edinburgh. The reasons given for their discontinuance are not very explicit—"dissatisfaction of trustees," and "neglect or refusal of county council to make an apportionment." The total number in attendance at the Model Schools was 882, an increase over the previous year of 293.

The number of pupils between the ages of five and sixteen attending the Public Schools of Ontario last year was 459,826, a decrease of 4,569. The number of other ages was 16,442—decrease, 2,208. The total school attendance reported being 476,268—decrease, 6,777. Trustees have the school population (between the ages of five and sixteen) as 484,224, showing a decrease from last year of 5,700. Making due allowance for attendance at other educational institutions the estimate of those not attending any school is given as 8,796, or two per cent. of the entire school population. The removal of many families to the North-West will readily account for the comparatively slight diminution of the school population. The large number not in attendance at school is less satisfactorily accounted for. Whatever other causes may be assigned it is obvious that neglect on the part of parents and guardians is one of the chief explanations why so large a number are deprived of the only advantages these children are likely to have of obtaining even elementary training. The law relating to compulsory education was improved in 1881 and it