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The Canada Presbyterian.

TORONTO, WEDNESDAY, DECEMBER 14th, 1892

AN English Liberal explained why Gladstone did not take him into the Cabinet and give him charge of the navy by saying that he lacked the prime qualification for the position, viz., *invincible ignorance of all naval affairs*. Was it the presence of this prime qualification that made a French lawyer Minister of Agriculture for Canada?

SOME of the obituary articles on Jay Gould deal severely with his business methods. In nearly all, however, it is said that he was a member of the Presbyterian Church. People who were wrecked by the railway schemes of the deceased millionaire are not likely to feel kindly towards Presbyterianism when they see that statement. As a matter of fact Jay Gould was *not* a member of the Presbyterian Church.

AT the meeting of the Toronto Ministerial Association held last Monday an able and thoughtful paper was read by the Rev. John Burton, B.D., in which he presented clear and cogent reasons for Christian union. There are difficulties in the way, no doubt, but if sincere endeavours are made to obviate these, union of the bodies that are nearest akin might with reasonable deliberation be brought about in due time. For instance, Mr. Burton thinks that Congregationalist and Presbyterian churches might, without much difficulty, find a satisfactory basis of union. Why not? Who would care to forbid the banns?

THE Minister of Public Works for the Dominion displayed poor taste and poorer judgment the other day when he congratulated an audience of French Roman Catholics on the fact that a Roman Catholic had become Premier in spite of the opposition of the fanatics. Speeches of that kind may remind Protestants who are not fanatics that while there is but one Roman Catholic in the British Cabinet, there are seven in the cabinet recently formed at Ottawa. Seven seems a large proportion, even though an effort has been made to balance them by representatives from the Orange body. All the Protestants of the Dominion are not Orangemen.

PRESIDENT HARRISON is not in that calm judicial frame of mind which so well becomes a Presbyterian elder. In his recent message he belabours his political opponents through nearly one-half the document and gives the remainder to Canada. In discussing trade relations with the Dominion he makes several palpable mistakes in figures, having evidently been misled by those who supplied him with material. Every allowance should be made for a beaten man. The President is a good man and has given his country clean government. When he goes West and breathes the free air of the prairie and teaches his Bible class for a time he will feel more kindly towards his neighbours.

IT is not a little strange that the counties of Oxford and Norfolk should have led off with annexation meetings. Norfolk is an old county,

settled originally with U.E. Loyalists. The people of that county must have been comfortable fifty years ago. Taking it all in all Oxford is perhaps the finest county in the Dominion. Various theories are given for the avowed annexation sentiments of some of the people who live in these splendid communities. It is said that they are high-minded, intelligent, honest Canadians who are not afraid to say openly what they think. Another explanation is that annexation works like complaining in general—those who have least to complain about generally complain the first and most.

THE *Globe* displays commendable enterprise in sending two members of its staff over Ontario to ascertain the views of the people in regard to political union and other cognate questions. No doubt a large amount of useful information can be secured in this way, but when obtained it may not all be quite trustworthy. Some of the men interviewed may change their opinions rather suddenly. If some of those who declare that the country is quite prosperous were asked for a subscription for a college, or for a new church, or for missions, there is a remote possibility that they might discover serious business depression even in the locality in which they live. Anybody wanting subscriptions for a good cause should follow up the *Globe* man who finds so much prosperity among the farmers.

THE Episcopalians and Presbyterians of the United States have a joint committee on organic union which meets occasionally in New York or Philadelphia, plays a little at union and has a good time generally. The patriarch of the *Interior* is a member of that committee and he attended once, some years ago, but was so convinced the thing was a farce that he paid his own travelling expenses. Since then he has never gone again, because each trip costs seventy-five dollars and he does not "in his soul" believe the work of the committee is worth five cents to the Church. Had he attended regularly the bill for the Church would by this time foot up between three and four hundred dollars. The editor is now fully persuaded that the famous overture for union made by the bishops in Chicago a few years ago was "a bit of *ad captandum*," and meant nothing more than that they would like to have the Presbyterians and other denominations "added to the substructure of their pyramid." We never thought for a moment that it meant anything more. Absorption and not union is what they want.

REFERRING to the trials at present going on in New York and Cincinnati, the *Interior* asks:

Do these brethren ever try to come to an understanding with each other, do they seek the best constructions of each other's opinions and views? or are the worst possible constructions made so that brethren regard themselves as purposely slandered? Eliminate personal resentments, rivalries, prejudices, ambitions—all the elements of imperfection in human nature, and these controversies would be for the sifting of truth. Differences of opinion would not disappear, but these differences would never rise to the magnitude of bitter strife.

Eliminate even two or three of the elements of imperfection, such as vanity, love of applause, ambition for leadership and stubbornness, and many of the controversies that have rent the Church never would have taken place. Strange as it may seem, some men ordained to preach the gospel of peace, as the ambassadors of the God of peace, delight in strife, and are never so happy as when in a fight of some kind. Love of applause does a world of harm in these exhibitions. It is a great thing for some natures to be spoken and written about as leaders. There is no kind of controversy that grace cannot settle peaceably.

WE venture to predict that the *Globe's* Commissioners will find in the country annexationists only in a few spots and that in these spots the feeling arises mainly from a desire to secure better trade relations with our neighbours. There is, however, unrest in many places, and a bad harvest, continued depression, or any one of a number of causes might make many of the people grasp at Political Union, just as many of them grasped at the N.P. fourteen years ago without considering very seriously how much good it might do them. Sir John Abbott tells us that he grasped at annexation in 1849 in "a moment of petulance," and what an embryo Premier did, any number of people might be foolish enough to do. When people are in a desponding mood, in a depressed condition, or

even a little riled, they often do things that under different conditions they would never have even thought of doing. One thing is very clear. The unrest may soon grow into something serious if every man is branded as a "rebel," "a traitor," and "enemy," and everything else that is bad, when he simply wants freer trade relations with his neighbours.

If the pulpit denounces gambling too many people are ready to say what do preachers know about these things? Here is what Mr. Chauncey M. Depew recently said about it:—

A considerable proportion of failures in business and ninety per cent. of the defalcations and thefts and ruin of youth among people who are employed in places of trust are due directly to gambling. It is the one vice which seems to destroy immediately the moral sense, and to obliterate that absolutely essential quality in employer and employee, in the custodian and his cash, in the trustee and his estate, in the son's and his mother's or his sister's property, fidelity to the trust, the violation of which destroys the violator and ruins the people who confide in him. I have seen in my vast employment so much misery from the head of the family neglecting its support, and squandering his earnings in the lottery or the policy-shop, and promising young men led astray in a small way, and finally becoming fugitives or landing in the criminal dock, that I have come to believe the community which licenses and tolerates public gambling cannot have prosperity in business, religion in its churches, or morality among its people.

Mr. Depew is, as everybody knows, a great railway manager, and speaks from the point of view of a business man. We have pleasure in laying his opinion before the Hon. Mr. Dryden, and respectfully ask him if he is taking any steps in the way of stamping out gambling at the autumn fairs. Are directors who tolerate, perhaps license, gambling at these fairs to have any further grants of public money. That gambling hells should be tolerated in cities and towns where they are generally masked is bad enough, but that gambling should for a moment be tolerated, perhaps encouraged, at country fairs in open day among farmers' sons is a burning disgrace to Ontario. We talk much, and often pharisaically about the priest-ridden French of Quebec. We venture to say that the *habitants* do not drink or gamble as much as many Ontario Protestants do.

MANITOBA COLLEGE.

THE following circular, signed by the Hon. Chief Justice Taylor, Chairman of the Board, and Principal John M. King, D.D., has been issued to call attention to the claims of Manitoba College on the support and encouragement of the churches in the older provinces of the Dominion. Under the able, energetic and faithful management of Principal King and those associated with him on the teaching staff, the College has made advances in usefulness and prosperity for the last few years. As the circular intimates, the time has not yet arrived when the institution can be self-sustaining, but that time may be said to be in sight. The growing prosperity of the North-West and increasing immigration from the older lands will ere long realize the anticipations of the friends of Manitoba College. The good people of the North-West will assume a position of independence and give liberal support to their own institutions as soon as they can. Meanwhile contributions from all the congregations in the older provinces would handsomely meet the present needs of the college in Winnipeg. The attention of all concerned is respectfully called to the circular, which is as follows:—

Permit us to remind you of the collection on behalf of Manitoba College appointed by the General Assembly to be taken up on the third Sabbath of December, and to express the hope that where it is not the custom to make a special appropriation on behalf of this object, an opportunity will be given to the congregation to contribute for it by a public collection.

The time will probably arrive when the institution may be able to dispense with the assistance hitherto received from Eastern congregations, but for the present it is indispensable.

It should not be forgotten in making the collection or appropriation that the change ordered by last Assembly, according to which the theological classes in this institution are hereafter to meet in the summer, will add considerably to the necessary expenses, and that a part of the additional expenditure will require to be met during the present financial year. It may be added that the mission field is during the present winter already reaping the benefits of the change.

There never was, at any former period, so much encouragement to the Church to sustain the College. The attendance, even in the absence of the theological classes, is this session as large as it was last session with them, and the greatly increased accommodation for resident students is fully occupied; indeed, it has been necessary to decline several applications for admission.