

THE CANADA PRESBYTERIAN

—PUBLISHED BY THE—

Presbyterian Printing & Publishing Co., Ltd.

AT 5 JORDAN STREET, - TORONTO

Terms: Two Dollars Per Annum, Payable in Advance.

NEW SUBSCRIPTIONS may commence at any time during the year. **SUBSCRIPTIONS** are understood as continuing from year to year, unless orders are given to the contrary. This is in accordance with the general wish of subscribers.

TO MAKE PAYMENT. The printed address label on your paper contains a date, which indicates the time up to which payment has been made. The money for renewal of subscriptions should be forwarded as early as possible after that date.

REMITTANCES should be made direct to us by Postoffice, or Express, Money Order, or in a Registered letter. If none of these precautions be observed, the money is at the risk of the sender. Local Cheques should not be sent unless at par in Toronto. Write names very plainly. Give the Postoffice address with every order.

RECEIPTS. We do not send receipts for subscriptions unless the request is accompanied with stamp. The change of date on your label will indicate within two weeks that the remittance was received.

CHANGES OF ADDRESS. When a change of address is ordered, both the new and the old address must be given, and notice sent one week before the change is desired.

ORDERS TO DISCONTINUE should always be sent direct to us by letter or postal card. Do not return a paper with something written on the margin. To do so is contrary to law, and unintelligible to the publishers. Accompany the order with payment of arrearages.

ADVERTISING RATES. Under 3 months, 15 cents per line per insertion; 3 months, \$1 per line; 6 months, \$1.75 per line; 1 year, \$3. No advertisement charged at less than five lines. None other than unobjectionable advertisements taken.

— COMMUNICATIONS SHOULD BE ADDRESSED: —

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

The Canada Presbyterian

G. BLACKETT ROBINSON, MANAGER.

TORONTO, WEDNESDAY, JULY 3RD, 1895.

THE number of murders reported since those unfortunate men were hanged in St. Thomas and Stratford furnish a grim commentary on capital punishment as a deterrent.

THE General Assembly strongly advised Sessions to hold meetings for devotional purposes and for conference on the spiritual condition of their congregations. Presbyteries might do the same thing and show sessions a good example.

SOME of our exchanges across the line are beginning to take an interest in the Manitoba School question. Of course there will be the usual sensational articles about the "Canadian Crisis." Don't worry yourself, gentlemen, this hot weather. There is no "crisis" that will not be settled long before Chicago and New York have clean municipal government.

A WRITER in the *Forum* says: "There are not more than two editors in New York City who can be said to be hospitable in their reception of suggestions." Editors are not by any means the only sinners in that regard. The reason why their lack of hospitality is so much noticed is because nearly all the other members of the human family are crowding them with suggestions.

BY quarreling among themselves and constantly threatening to vote against the Government, the Irish Home Rulers helped to turn out the Rosebery cabinet. Now there is a Government in power the members of which, whatever their future policy may be, used to contend that coercion is the proper remedy for the ills of Ireland. Most people will say that the Home Rulers are served about right.

THE story about Cardinal Somebody getting at the Privy Council is funny—decidedly funny. What did he say to the Judges anyway? To tell them that the Frenchmen of a distant Province would not be pleased if the decision went against them would not move them to any great extent. A judge of the highest court of the realm is probably aware that no litigant is pleased when he loses his case. Threats were out of the question. A Briton despises a threat. What could the Cardinal say?

THE *British Weekly* says that discussing the claims and merits of Dr. Stalker, Dr. Gibson and Dr. Denny, in connection with the vacant

professorship in Knox College, gives "the Canadian ministers excellent practice in criticism." That may be; but there are several things that Canadian ministers need more than practice in criticism, and the same might be said of some of their brethren across the water. If the chair could be filled without criticising anybody, we are certain most of the Canadian ministers would be glad.

THE General Assembly of the Presbyterian Church in Ireland at its last meeting discussed again at great length the question of the use of hymns in public worship. It was brought up by the report of a committee on this and other subjects, in which an amendment, carried by a majority of two, recommended that it is inexpedient to move in the direction of a hymnal for the Church's use. An amendment to the adoption of this report, to sanction the use of hymns and appoint a committee to prepare and submit a book to next Assembly for approval, was debated long and ably by several of the well-known leading ministers and laymen of the Church. Upon the vote being taken there were for the amendment—that is, in favour of a hymn book—278, against 163; majority 115. This result was received with loud and continued applause. Protests were, as a matter of course entered, but for the Irish Church as for so many other Presbyterian Churches, in this matter, the "Rubicon is crossed."

THE PAN-AMERICAN CONGRESS OF RELIGION AND EDUCATION.

TORONTO is this month to be favoured with a gathering of such distinguished personages in the walks of educational, philanthropic, and practical Christian life and work as it has not often seen. The above is the title under which this assembly will meet. It will be composed largely of Americans from the neighbouring country whom we ought to be glad to have as guests and visitors to see our country and city, and become acquainted with our people and institutions, and because they are earnest workers most of them, in some one or more of the great departments of human progress and well being. It is not a parliament of religions, with which, as seen at Chicago, many most excellent people not only have no sympathy, but to which, on grounds satisfactory to themselves, they are opposed. The religious element does enter more or less into the subjects which will be discussed at this Congress, but we should hope no one will object to this, as indeed the main subjects are of a kind which rest upon a religious foundation, and should be permeated by its spirit. Ministers of religion of various bodies, college professors and presidents, and men and women whose names have been and are prominently connected with great philanthropic, social, industrial, educational, and, to some extent, religious movements will be here in force, and set forth the latest phases of work under all these heads. He must be a wise man indeed, who, from their spoken addresses will not be able to gather much that will be new to him, learn some lessons he may well follow, and find out some things which he should avoid. The liberal, brotherly spirit, which, to such a large extent, prevails amongst the different denominations to-day, has come about, not by each holding itself aloof from the other in a spirit of proud, ignorant, pharisaic isolation, but by coming together. And surely this is in every sense a better state of things than the former.

The good feeling, the distaste for war that is growing up among the different and once hostile nations, have been brought about by mutual intercourse. While their sympathies, affections and interests have been in this way widened, they are not less loyal to their own respective countries and their institutions. In many cases they are no doubt more so. Thus while by hearing the views of others we may find out much to approve, of which we were before ignorant, we may not the less value, but the more, views with which we have long been familiar, and which we hold dear.

We need only mention some of the subjects which will be considered, and the names of some who will take part, to awaken we trust an interest in the approaching congress, and induce many to

attend its sessions. There will be general sessions and sections under departments. Some of the sections are as follows: Young People's, Educational, Missionary, Philanthropic. Some of the chief subjects will be: The New Movement for the Unity and Peace of the World, Christianity and Education; Municipal Reform; Rights and Duty of Labour; Our Girls; How to Save our Boys; Problem of Modern Missions; Roman Catholic Missions; Protestant Missions; Certainty of Religious Knowledge; Importance of College Discipline; Insanity as a Factor in Crime; Our Christian Duty to the Poor; Heredity; The Red Cross Movement, etc., etc.

Among those who will take part are the Hon. C. C. Bonney, the Hon. Henry Wade Rogers, LL.D., Rev. J. T. Gracey, D.D., Rev. Chas. F. Thwing, D.D., Rev. G. Gottheil, Bishop Ireland, Mrs. Charles Henrotin, and many others from abroad. Of these amongst ourselves who will take part are: W. B. McMurrich, Esq., Q.C., Mayor Kennedy, Professor Clark of Trinity University, Rev. Father Ryan, Rev. A. C. Gourdice, editor of the *Christian Guardian*; William Mulock M.A., M.P., Mrs. T. S. Wood, president of Girl's Friendly Society, Toronto; Rev. Dr. Burwash and others.

The meetings of the General Sessions begin on the 18th inst., in the afternoon, and will be held in the Pavilion and will continue to the 23rd. The section meetings will be held on the same days but at different hours in St. Andrews' Church, King Street; St. James Square Church and in the Metropolitan Methodist Church.

RELIGIOUS TEACHING IN THE COMMON SCHOOL.

THE school question, as it has arisen in Manitoba, has had the effect of calling attention afresh to this most important question. It is well that a wise, intelligent interest in it should be kept alive in the community, for there is no other which can more deeply affect it according as it is settled wisely or unwisely. As might be expected, with regard to a subject in which the public mind is agitated, some very foolish things have been said, and unpracticable proposals made. Some very strong, altogether too sweeping, statements have been expressed in certain quarters, derogatory to our present common school system as regards its moral and religious character and teaching. These may pass. They will be rated at their real value. The rash denunciations of hot-headed sectaries will not move the great body of the people, who will estimate at their proper worth their blind, prejudiced judgments.

What is to be understood precisely by religious teaching in the common school, and what is practicable in this respect, have never been very clearly defined and settled. Perhaps they cannot very well be. There is one thing, however, on which the Canadian public appears to be, speaking generally, and judging from the action of the religious parliaments which have just been held, tolerably well agreed, and that is that religious teaching of some kind, and up to a certain extent, should have some place in our common schools. No responsible religious body, such as is supposed to be charged largely with the care of this subject, or secular body, or leading public man, has ventured to pronounce in favour of a purely secular system of public instruction—that is, one which sets firmly aside and ignores divine and sacred things. The public mind, looking at countries where this system prevails, so far as it possibly can prevail, and judging it by its fruits, is growing decidedly more averse to such a system. So far this is a hopeful state of things, and would appear to afford a basis for arriving at a settlement for a certain amount of religious teaching in the common school. The difficulty arises as soon as it is attempted to settle just what religious teaching in the school should include.

Taking for granted the existence of a public common school system, the settling of how much religious instruction should be included, may be determined by considering what must, in the nature of the case, be excluded. And here the one clearly obvious thing is that the doctrines and Church polity, peculiar to any one body or denomination, are at once ruled out. Episcopacy, Presbyterianism, or Congregationalism as systems of Church polity cannot be taught in the common school, nor Calvinism, nor Armenianism. It is