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C. BLACKETT ROBINSON, MANAGER.

TORONTO, WEDNESDAY, MAY 23RD, 1894.

THE CANADA PRESBYTERIAN will be sent on trial till 31st December next for \$1.00. This is an offer that should meet with ready acceptance from thousands all over Canada. Our readers will do a kindness to those who are not already subscribers, by making this offer as widely known as possible.

THE nomination of Mr. Charles Moss, Q.C., for South Toronto, will remind a good many Presbyterian ministers of an old college friend that they always remember with pleasure. We need hardly say that we refer to the late Chief Justice Moss. Thomas Moss was a rare man. Viewed as a scholar, a jurist, a politician, a judge, but more particularly as a kindly, amiable, generous man he never had an equal in Ontario. If his brother can come anything near filling his place, good men of all parties will welcome him to public life. Men of the Thomas Moss kind were never more needed than now.

REFERRING to the evils that arise from "competitive preaching," the *British Weekly* says: "It is but too true that those who most eagerly take part in such contests and acquit themselves best in the struggle do not prove ultimately best fitted to endure the exacting tests to which the pastoral relationship is subjected during the course of years."

Ability to stand the "exacting tests" of the pastoral relationship is scarcely a factor in the case on this side of the Atlantic. The youth who never had the tests applied to him, is generally preferred to the man who has stood severe tests well, for fifteen or twenty years. Whether the candidate is likely to wear well and build up the congregation, is a small matter compared with his age, or his ability to "draw" a crowd, or "please the young," to whose management the office-bearers have committed the congregation.

WHAT can the *Globe* and one or two other journals mean by telling their readers that leaving the old parties and joining new ones with stringent discipline and cast iron obligations is evidence of independence, mental quickening and various other good things. As a matter of fact, the new parties shackle a man as the old ones never attempted or dared to do. Mental quickening forsooth! An Ontario constituency, once supposed to be among the most intelligent in the Province was greatly moved not long ago by being told that the cross of St. George on the ceiling of the chamber in the Legislative building was a cross of another kind put there by a Roman Catholic minister. Would that have been possible when Malcolm Cameron, or George Brown, or Hope Mackenzie, or Alex. Mackenzie represented that constituency. Never. Three minutes' ridicule from one of these great leaders would have killed the thing dead as Julius Cæsar and the old settlers would have buried it. Mental quickening, forsooth!

THERE is an article on "Competitive Preaching" in the current number of the *Free Church Monthly*, which confirms much that was said on that subject in the Toronto Presbytery last week. The writer, Dr. Laidlaw—not our Hamilton friend—says:

"The risks of division arising from our prevailing practices are patent. It is a direct invitation to the creation of parties in the vacancy. And it is not free from deteriorating effects on our preachers themselves. Those who were for years loving and helpful fellow students at college are called down to the arena of a vacancy to be set up against each other like birds in a cockpit. Sometimes after the weaker competitors have been killed off, the two surviving champions are recalled for a final round. Let it be recorded to the honour of our probationers that in several recent instances they have declined such invitations."

"Final round" is good, but is it not a sad thing that the practice of the Presbyterian church can be so aptly described by the language of the prize ring. And that too in the staid and dignified organ of the Free Church of Scotland, by a Scotch doctor in Divinity.

GLADSTONE used to say that the British public could not stand the discussion of more than one burning subject at a time. The Presbyterian Church in Canada can hardly be expected to have more capacity in that way than the British public. Such being the case it is just as well that Mr. Macdonnell's overture on the Confession did not go up to the Assembly. The overture on supplying vacancies and settling ministers will give the Supreme Court all the exercise it can stand for one meeting. The Confession has served its purpose pretty well for three lunched years and its revision can stand for some years to come. It is a question, however, whether the church can stand eighty or ninety candidates for each vacancy with practically no system to regulate the scramble. To expect Christian people to remain anything like what Christians ought to be while they hear eighty candidates on eighty successive Sabbaths, or ministers to remain what ministers ought to be while they struggle for calls and bread, is to expect an impossibility. The Confession is the least of our troubles. Let the practical problems be solved first.

THE lesson of the hour seems to be that professors of theology should give more time and thought to their public utterances on burning questions. The American Presbyterian Church has been well-nigh torn to pieces by a hastily delivered lecture, a considerable part of which was explained or explained away after part of the damage had been done. Dr. Briggs did not intend to discuss the topic he discussed in his famous inaugural. He had selected another subject, but was induced to take the one he did a few days before the time fixed for delivery. He hurried the work of preparation, and the result we all know and deplore. Better a thousand times that his chair had never been inaugurated or endowed than that all the disturbance that followed should have been made. The inner history of Prof. Campbell's lecture was much the same. The Prof. was working very hard, had little or no spare time on his hands, prepared his lecture very hastily, said some things he would perhaps not now say, or at least not say in the manner and tone in which they were uttered at Queen's. The lecture as originally delivered, bears undoubted evidence of extreme nervous tension. Asking our professors to let burning questions alone until they have time to treat them in a scientific manner is not asking too much. The church has had a narrow escape from all the evils of a heresy trial; and whilst grateful for the escape we should guard against similar dangers in future.

IN all the discussions on the vexed question of supplying vacancies and settling ministers, it seems to be taken for granted that the people are on the side of disorder and confusion. It is assumed that they are opposed to law and order. Right here we challenge that assumption. Such regulations as existed were deliberately and persistently violated by Presbyteries. Year after year the committee that was trying to regulate the supply came up to the Assembly and reported that Presbyteries were habitually disregarding the regulations. If we rightly remember the first proposal to "throw the whole thing overboard" was based on the fact that Presbyteries would not honestly try to carry out the regulations. What congregations of any character and standing ever refused to do anything reasonable that the church asked it to do. A few cranky or impertinent individuals in congregations may have done so. A few mission stations or very small sup-

plemented congregations may have threatened to "join the Methodists" if they did not get everything their own way. What representative congregation ever rebelled against any reasonable regulation when the matter was fairly explained to them. Not one. Mr. Macdonnell, Mr. Grant and others were distinctly right when they said the other day in the Presbytery, that if the church has drifted from her moorings, the Presbyteries are mainly to blame. Presbyterians used to love law and order, and if some of them have become lawless, who is mainly responsible. The answer is easy.

SETTLEMENT OF PROF. CAMPBELL'S CASE

THERE will no doubt be considerable diversity of opinion in the church as to the merit of the settlement of Prof. Campbell's case which has been come to in the Synod of Montreal and Ottawa. It was almost inevitable that any settlement of it would partake to some extent of the nature of a compromise, and this nearly always leaves room for greater or less difference of view. We believe, however, that the general feeling will be one of real satisfaction that the Synod was able, that all the parties in the case were able to arrive at a harmonious decision. It is out of place to attempt to discriminate nicely as to which side gained an advantage in the final issue, or whether either side could fairly be said to have gained any advantage of the other. Had this been only a debating club matter, such a question might have been of some importance, but in this case we need not discuss the question at all.

Two or three considerations may be referred to which should tend to give satisfaction and confidence to the church as to the decision which has been come to. The first is, that the Presbytery of Montreal which was so deeply concerned in the case, the members of which have for years known Prof. Campbell personally as to his life, and doctrine, and work in their midst, and in the college were without exception satisfied to accept the conclusion arrived at. This Presbytery contains men, than whom, we believe it would be the judgment of the whole church, there are none in any one of its Presbyteries who hold the truth as accepted and taught by our church more honestly and firmly, or who are more able or willing to defend it. This Presbytery without dissent accepted the decision, which should weigh with the church. Another consideration is, that the Synod of Montreal and Ottawa which heard all the pleadings, had the opportunity of which it availed itself, to closely question Prof. Campbell and so to get doubtful points explained, which saw the spirit by which he was animated, accepted the result without a single dissent being recorded. These two facts cannot but have and are justly entitled to have weight with the church and give it confidence in the justness and wisdom of the decision.

Although it is far from being any excuse, much less justification of the conduct of Prof. Campbell, that the lecture which has given rise to so much concern and trouble in the church was hastily prepared, yet knowing the many exacting demands often made upon the time of our professors, something may well be allowed for this, especially when the writer, although he afterwards stood by all he said, put in this consideration of haste to some extent, at least, in extenuation of the language used in expressing his views. The subjects treated of in the lecture are too important, and the honour and responsibility of addressing a large body of college students and professors are too great to justify haste in the subjects discussed, or in the language employed in dealing with them. This is a lesson which lies patent upon the surface.

The present also is a time of eager investigation and keen discussion of many questions, some of them closely akin to those which Prof. Campbell dwelt upon, and questioning of old, and what have been supposed to be established views, and something may be allowed for the fascination which this state of things possesses to certain minds to which possibly that of Prof. Campbell belongs, to unsettle them in appearance, while they may yet really be right fundamentally, and essentially. While it cannot but be regarded as a most unfortunate thing that men and particularly professors, accustomed as they are supposed to be, to the accurate use of language, should use words in discussing controverted subjects in so doubtful a sense that a vast number of men, their equals in common sense and learning, believe them to mean one thing when they say they mean another, yet, so long as we can believe them to be