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## The Canada Presbyterian

C. BLACKETT ROBINSON, MANAGER.

TORONTO, WEDNESDAY, JUNE 19TH, 1895.

THE *Globe* asks "When did a stumper become a Premier." Possibly never, but both parties have frequently given good offices to men who were stumpers and nothing more. In proportion to the amount of capital employed stumping has been the most remunerative industry in Canada.

IT goes unsaid that the scant salaries of our home missionaries should not have been reduced. Who was to blame for the reduction? Certainly not the Home Mission Committee. That Committee, though very efficient, could not payout money that was never paid in. The people who neglect to support the fund caused the reduction.

THE sermon preached by the retiring moderator of the American Assembly, and the one preached by Dr. MacKay at the opening of our Assembly, were much alike in some particulars. Both preachers travelled over a large amount of ground and discussed a goodly number of points that the church needs to hear discussed badly enough.

DR. COCHRANE requests us to say that ministers desiring extra copies of the Assembly's Home Mission Report, for circulation in their congregations, also Young People's Missionary Societies, Christian Endeavor Societies, and Women's Home Missionary Societies, should make immediate application to Rev. Dr. Reid, Presbyterian offices, Toronto, stating the number required and they will be sent.

THE best speech in our judgment at any ecclesiastical meeting this summer was that delivered by the Rev. John Watson, before the Free Church Assembly. The topic was "A Plea for the Spirituality of the Church," and the manner in which the reverend gentleman showed that the Church is fast becoming a mere business organization and the minister a mere business organizer might give "pause" to the most devoted worshipper of statistics.

THE readiness with which some church courts can lay aside their own special business and take up the Manitoba School Question is not particularly encouraging to the people at home who think that missions, theological education, Sabbath schools, temperance and the state of religion are the vital matters with which a spiritual court should be chiefly concerned. Peppery speeches and strong resolutions on political questions neither help to convert sinners nor edify saints.

NOT a few of our readers will be pleased to know that a pamphlet, the substance of which originally appeared in THE CANADA PRESBYTERIAN, some years ago, as a contribution from the pen of Rev. Dr. Middlemiss, of Elora, has been recently republished in England. Some will yet remember the contributions referred to and its subsequent publication, in pamphlet form, under the title, "Plea for Popular Instruction in the Evidences of Christianity." It appears that a favourable reference to it by the Rev. Dr. Wardrope, lead to its coming under the notice of the Rev. James Macpherson, the Principal of the College of Education of young men for the ministry of the Primitive Methodist Church, who says in his prefatory note to the English edition: "I was so impressed with the conviction that its circulation in this country was calculated to do good that I resolved to have it printed."

THE *Orillia Times* makes these timely remarks on the billeting system:—

The billeting system in these days of conventions is becoming a nuisance, both to the entertainer and the entertained and should be done away with. When parties go to conventions of any kind for their own pleasure and convenience, they should pay their way like other folks; when they go as a matter of necessity to represent quarterly boards, or any other sort of boards, the organizations that send them should have the decency to pay their expenses.

The system has not only become a nuisance—it has become positively degrading to religion in general, and to the ministers of the gospel in particular. People should never be canvassed or coaxed to board ministers or members of conventions for a week or any longer or shorter period of time. If a family wish a minister to stay with them they may be trusted to say so. If they do not want a guest it is unkind to the guest and to them to force one upon them. In the interest of religion—to say nothing about the clerical profession—the system should be stopped. People who want to entertain will offer to do so. The rest should not be asked, much less urged.

IF a Presbyterian Premier were to pay a Presbyterian minister a hundred dollars a night for lecturing on Canada, while taking his holidays in England, there would be a howl from Halifax to Vancouver that would rend the air, and none would howl more loudly or more bitterly than some of those who defend a Methodist Premier for paying that sum to a Methodist minister. If Sir Oliver Mowat were to give a Roman Catholic priest a hundred dollars a night for lecturing on Canada in England there would be a first class crisis in Ontario at once. The P.P.A. would move everything in the earth beneath, and indignation meetings would be called over all the Province. Even the Equal Rights Association might come to life again and take a hand in the agitation. Shouts about Romish aggression would be heard from the Ottawa River to the Manitoba boundary. Among the shouters on the platform and in the press and pulpit none would be more violent than some of those who say it was a right and proper thing for a Protestant Premier to pay eleven hundred dollars to a Protestant minister for delivering a few lectures on Canada during his holidays. Now we see quite clearly the motives that prompt a large number of the agitators.

IT is with the utmost gratification that we note the outcome of the crusade that has been carried on in St. Thomas against the methods and operations of demoralizing theatrical companies. It will be remembered that some time ago a burlesque opera company that played in Toronto, Hamilton, Woodstock and other places, appeared in St. Thomas and was advertised by a most scurrilous handbill, circulated broadcast in the streets and stores. The Rev. J. A. Macdonald, of Knox Church, took prompt and vigorous action, laying information before the County Crown Attorney. With one of the elders of his Church he attended the performance in the opera house and on the following day addressed a strong letter to the city newspapers. As a result of the action taken the advance agent was arrested and convicted for circulating literature tending to corrupt public morals. Last week the manager was arraigned before Judge Ermatinger charged with giving an indecent show. Rev. J. A. Macdonald gave evidence, upon which the jury returned a unanimous verdict for conviction, and the judge

sentenced the prisoner to imprisonment. We record the facts of this case in order that the general public may know that there is redress within the law for offences of this kind committed against public morals. The actions of the friends in St. Thomas is deserving of the highest commendation. The reflex influence of this conviction will be for the moral health of the whole country.

THE Home Mission Committee have had a close call. The Convener winds up his report with these suggestive words:—

But for the assistance rendered by the British churches, and the special efforts made in April, the financial statement, instead of showing a balance in hand, would have shown a deficit of \$20,000. It is quite evident, therefore, that either the Church at large is not seized with the importance of the work, or is unable, or unwilling, to give for its maintenance and expansion; and that nothing remains but retrenchment—the discharge of missionaries and the abandonment of fields. To have repeated deficits in Home Mission funds has been a rare exception—the idea ought not to be entertained. The congregations, as a rule, that make up the deficits are the most generous givers to the regular funds and cannot be expected to respond to special calls when so many others fail to do their part. The Committee, in accordance with former instructions of the Assembly, cannot—ought not to—enter new fields without, at least, a reasonable expectation that the churches will furnish the means to support them; they can only disburse what they receive.

The British churches gave about \$9,000, but that amount was given only for one year. The balance was made up mainly by congregations and individuals that had already given liberally. It is now for the Church to say what should be done about it. Provisionally the Church has escaped a deficit of \$20,000, but Providence may not continue to help in such a signal manner people who do not help themselves.

SOME ardent and patriotic "Young Scot" takes us to task in a good-natured, honest way for the following extract, which appeared in a late issue, from the *London Times* respecting the relief of Fort Chitral:—"At last we are in possession of an authentic story of the siege and relief of Chitral Fort, and Englishmen as they read it must feel their hearts swell with patriotic pride," and something more of the same sort. "Young Scott" asks:—

Does this word Englishmen mean the men of England only? Were there only Englishmen engaged in the relief of Chitral? If troops of other nationality were there would it not have been better to mention the fact? The writer read about the Bardeners having been mentioned who first encountered "the fierce mountain tribe" and if I mistake not, some Highlanders were mentioned also at the same time. England is not Great Britain. Scotland ought not to be forgotten when mentioning about the relief of Chitral. What about Ireland, they are generally about at a good fight? Now in all fairness to Scotland, who were the heroes who called forth the song "Jessie's Dream?" Where were the Bag-pipes in the relief of Lucknow?

All right; give us your hand, brother. We do not think the less, but all the more of you for being jealous for the honour of Scotland and Scotchmen. Every drop of blood in our veins is Scotch-Canadian, and we are proud of the achievements of Scotchmen, and sure they will never be wanting wherever anything good or great is to be done. But "English," in this sense, includes, as we understand it, all Britains, aye, and all who trace their descent to it.

## THE GENERAL ASSEMBLY.

## PLACE OF MEETING.

THIS is always a matter of interest. Already, and from the time of meeting, the question begins to be asked: Where will the Assembly meet next year? London in itself is almost the beau ideal of a place to meet in. The church is ample enough and commodious enough for every purpose; visitors are not lost, absorbed and perplexed by the great size of the city; or distracted by the number, variety and attractiveness of its great sights. It is a beautiful city, wide, roomy streets, handsome, comfortable looking, tasteful dwellings, set back from the street with lawns well kept and an abundance of shade trees, churches and public buildings commensurate to its wants, and a kind, hospitable, respectable, intelligent looking class of people.

## ITS COMPOSITION—THE MODERATOR.

For getting on with its work, and doing its business smoothly, expeditiously, in good temper and with comfort, the kind of Moderator the Assembly may have is a chief consideration. All