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The Canada Presbyterian

C. BLACKETT ROBINSON, MANAGER.

WEDNESDAY, NOVEMBER 22ND, 1893.

The saloons of Toronto were a unit in favour of Sunday cars. During the great fight in August, it is said that many of them were used as committee rooms for the Sunday car party. They made common cause with the personators against the friends of the Sabbath. Now they have a little affair of their own on hand, and justice requires that opposition to a quiet Sabbath should be added to the other qualities of the saloon.

The peroration of a speech in defence of an editor unfortunate enough to have a libel suit, usually consists of a magnificent outburst of eloquence on the newspaper as a defender of the rights and liberties of the people. The learned counsel usually rises to his highest in his paragraph on the Palladium. The receipts of said Palladium are in danger. People may begin to think that they have no use for the press if they have to import a protective association to defend their liberties.

The oldest inhabitant thinks the present the most delightful autumn Canada has ever enjoyed. But the oldest inhabitant is not an infallible authority on seasons. He suffers from the infirmity of memory that makes the average man think the last cold winter the coldest, the last hot summer the hottest, the last rough sea voyage the roughest, and the last financial squeeze the tightest. All the same, the autumn now coming to a close has been a delightful season, and that fact should be remembered with gratitude on Thanksgiving Day.

The system of electing judges by a popular vote is not always bad. In the recent State elections, Tammany set up a notoriously unfit man as a candidate for a seat in one of the higher courts, and the electors fairly buried him. Had that man been appointed judge by the Government, bad as he was, it might have taken years to remove him. Of course, one swallow does not make a summer, nor does one case of this kind prove that the system is the best. It does show, however, that there are two sides, even to the question of an elective judiciary. A poor system well worked, may at times do some really good things.

Lovers of clean government the world over should rejoice at the thorough beating given by the people to the worst elements of society in the recent elections in several States of the Union. In New Jersey a war has been going on for some time between the people and a horde of turf gamblers. The gamblers were beaten out of sight. In New York the Tammany crowd were buried beneath thousands of ballots. May they have no resurrection. In Chicago the good men of both parties united and elected the judge who sent the Anarchists to the scaffold. His services are still needed there. 'Twas a famous victory for clean politics in these three States.

Trade may be dull and money scarce in some parts of the Dominion, but it should be remembered with gratitude on Thanksgiving Day, that Canada is one of the few countries in the world that

has not had something bordering on a commercial crisis within the last few months. The Republics of South America seem to have gone to pieces. The bottom went clean out of the Australian banks. The most of the countries in Europe are loaded down with debt. London has had serious financial crashes and even the Bank of England has had some trouble. There has been nothing but trouble in the business of the United States outside of Chicago. Little Canada has no crisis.

The trouble with Presbyterian people is not that they have too much denominationalism, but that they never have half enough. Even an expert can hardly count the number of fragments into which the Presbyterianism of Scotland has been split at one time or another. A strong love for the denomination would have prevented many of the divisions. It takes a rather clever reader to reckon even from Dr. Gregg's book the number of Presbyterian branches that have existed in Canada. Love for the denomination may have had something to do with uniting them, and it would have prevented most of the divisions. A decent degree of love for the denomination would have saved many of the local divisions that exist, and spared the Church the scandal of half starving many a faithful minister and the scandal of raising money by doubtful means. A little more love for the denomination would keep some Presbyterians from giving their money to everybody that may happen to ask it, while their own missions and colleges are crippled for the want of funds. If those people who are everlastingly talking about "union" and "union sentiment" and "union meetings" would cultivate a little more attachment to their own Church, the sensible people among their neighbours would think all the more highly of them, and their own Church would be the gainer. Next to an outpouring of the Holy Spirit, there is nothing the Presbyterians of Canada need so much as denominationalism.

The existence of the Protestant Protective Association in this Province can be vindicated by showing that popular government, free education, and the Gospel have failed in their missions and it cannot be successfully defended in any other way. For fifty years the people of Ontario have enjoyed popular government. Every man not a lunatic or a tramp, or a criminal has a vote. Are the Protestants at the end of half a century of self-government unfit to take care of themselves without the aid of this politico-religious society which does most of its work in the dark. We spend about three-quarters of a million annually on education, besides the amount given by churches for the support of universities not under the control of the State. What are Queen's and Trinity, and Victoria and McMaster, and the Collegiate Institutes, and the High Schools, and the Public Schools, and the private schools doing if our people need a society of this kind to enable them to resist Rome. The man who said knowledge is power, must have been mistaken, or perhaps our educational institutions do not impart knowledge. More than all and worse than all, the very Gospel has been a comparative failure in Ontario if by this time the Protestants need to import a Yankee invention to protect their religion. Hundreds of ministers have been preaching, and thousands of Sabbath school teachers teaching for many years, and yet the people preached to and taught, need a semi-political society outside the machinery of both State and Church to defend the Gospel as Protestants understand it! We had the opinion that the Gospel, especially the Gospel as preached by Calvinists, made men brave and strong and able to take care of themselves. We incline to the opinion that the statesmen and teachers and preachers of this little country are not quite prepared to write themselves down failures.

MR. W. T. STEAD IN TORONTO.

The visit to Toronto, last week, of this well known journalist, and the address he made in the Metropolitan Methodist church, are worthy of more attention than a simple newspaper paragraph. The audience which, upon very short notice, filled the large church, was abundant evidence of the wide-spread interest felt in the man and in what he had to say. On his appearance on the platform it surprises one to see that a man who has already achieved such a wide-spread fame, should still be so young-looking. The simplicity of the man also, in his person, attire and manners, is quite delightful. His manner of speaking, which we could fancy is almost typically English, and quite different from the ordinary oratorical American style, is very pleasing. It was a quiet, easy talk, rising at times into great fervor and earnestness; earnest, indeed, it was throughout, although quiet. His earnestness was, in fact, one chief secret of his power, together with a perfect mastery of his facts, happy illustration, with every now and then a quiet but vivid play of humour, and the witness of the hearer's heart to the truth of what he said.

His subject might be said to be "Applied Christianity, or Practical Philanthropy," especially in its application to ameliorating the condition of the poor, the vicious, the neglected, suffering and struggling classes in cities and towns. How is this to be done? First of all and chiefly by seeking to have, and practising, as a living, abiding motive power and active force, love, sympathy, pity for man as man—what has been called the enthusiasm of humanity. This is to find expression in a practical way by doing, not in words merely, not in professions, but in kindly, helpful deeds on behalf of the most depraved and degraded; and all the more because they are in this condition and are our brothers, our sisters. In this relation he was especially severe, and brought home in such a way as to put, we should venture to say, most of professing Christians to shame, the mockery, the loathsomeness, the abomination, in God's sight, of praying and then idly folding the hands and doing nothing; or perhaps building splendid edifices and going through an elaborate form of service, while God's poor are being unrelied and left to perish. He believes in the gospel of doing.

But it is not only doing, of which there is a great deal in a well-meaning, but desultory, unconnected, inefficient way. He would have the doing done according to some method, under the guidance of common sense, in which, also, he is a great believer. He would have common sense brought to bear as persistently, intelligently and therefore effectively to the remedying of social, moral and civic evils and wrongs, as men apply it in their business, in money-making, in the government of a municipality. To do this we must get possession of the facts with regard to poverty, crime, sin, suffering and human wretchedness and misery to be found at our very doors and which it is so very easy even for good Christians and Christian ministers to overlook. So this doing, in order to be effective and reach the needs of a whole city, must be united, just as men unite to effect civic or national reforms. To become united, Christian men and women, all humane people, must come nearer to one another, and nearer a great deal to their sin-smitten and suffering brothers and sisters than we have yet done, must think more of relieving and elevating and saving them than we do of our shibboleths. This is what Christ did; He associated with all classes, did not think much of Himself, poured out His life in deeds of love and pity, did not think it beneath Him to stoop to the lowest; and so the neglected, suffering, despised, trusted Him, gathered about Him and came to Him for help. They will do the same still wherever they find the same spirit.

This united active love and helpfulness should be organized and have some central directing head, so that all its power and loving activities could at any moment be brought to bear upon the relief of evils of all kinds, taking in a very wide sweep indeed of moral, social, temporal and spiritual wants. This would be his idea of a Christian Church at work. Rather new and startling to very many, and yet, we suspect, it is just this or something very like it that so-called Christianity must come to, before the lapsing of the masses, so much talked of, can be arrested, or those which have already lapsed can be raised up and saved. It is, if not solely, at least in great part, for the want of some such method of coming to the help of the poor, the vicious, the needy, the struggling, animated and filled with the spirit of love and self-sacrifice, that so great a gulf has in many cases arisen between the Church and vast masses of men, among whom it is placed for the very purpose of seeking and saving them, but whom in too many cases it does not seek and therefore cannot save. Organizations of the kind Mr. Stead suggests already exist in many important cities and towns in Britain, and where they are wisely directed it is impossible but that they should accomplish a vast amount of good.

The Rev. Principal Grant, D.D., of Queen's University, Kingston, has been giving in several places an account of the Parliament of Religions, lately held in Chicago. We are pleased to see that arrangements have been made with the learned Principal to give a lecture on the subject in this city. It is one most congenial to him, and will receive able and sympathetic treatment at his hands. No doubt a large audience will greet him on December 1st in Association Hall, where the lecture is to be delivered.

No one denomination has a monopoly in its organization of all that is good. Each may find something in the others worthy of imitation. So with the Salvation Army as with the rest. It might with advantage borrow something from the others, others from it. This is especially the case with its practice of self-denial. Next week is what is called in its ranks "Self-Denial Week," when every member of the army, officers and privates alike, are expected, in addition to all their usual doing, in some special way to practise self-denial, to advance in connection with the Army the cause of Christ. However widely one may differ from their views in many things and be repelled even by their methods, one cannot but admire the devotions of the thousands of this Christian Army throughout the world, out of their poverty in most cases, making during one week a special effort, through acts of self-denial to advance the cause and kingdom of our common Lord and Saviour. This is a line of effort in which there can be no danger to any denomination in copying the example of the Salvationists, but in which, on the contrary, there lies in every way the possibilities of great good.

The series of articles which has been appearing in our columns, entitled, "Respecting the Eldership," gives a view of the eldership, judging from what we have seen, of the usual practice, not very common. We rather think it will surprise not a few to read what one at least has set before his mind as an ideal of the eldership. It runs very largely in the same direction of Christian activity as that pointed out by Mr. Stead. It is very clear that in accepting the eldership, everyone who does so should fully lay his account to give some of that time to it which otherwise he might use in attending to his ordinary business. It is well that one should be able to take counsel with the pastor for the spiritual advancement of the congregation; but the pastor really needs, in order that he