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C. BLACKETT ROBINSON, MANAGER.

TORONTO, WEDNESDAY, JUNE 27TH, 1894.

PRINCIPAL GRANT is just as good a man as he was when some of those now libelling him used to trot after him on the streets of Toronto, ask his opinion and advice and beg of him to write for their papers.

ENTIRE separation between church and state" sounds very well as a phrase, but it loses its force in the mouth of a man who cannot find language strong enough to condemn Rosebery for proposing to separate church and state in Wales. There is hardly any church there to separate, but the shouter thinks what little there is should have state connection and any amount of state money.

BEFORE working themselves into a passion over the \$7,000 granted to the School of Mines in Kingston, Mr. Meredith and other Episcopians might well ask themselves how much of the property their own church holds has been obtained from the state. Who built Trinity College? Where did all the property held by the church in Toronto, forty or fifty years ago, come from? When did the Episcopal Church ever pay for anything if it could get it from a government. As an illustration of their willingness to pay, see the last address of the Bishop of Toronto.

WITHOUT, so far as we know, consulting anybody, *The Interior* has taken the liberty to start a new denomination to be called the church of the Ugly Disposition. It supplies, our contemporary says, a long felt want and is immensely popular. Sessions are getting ready blank certificates of dismissal so that members who wish to join the new church need not be kept waiting. We respectfully suggest that at the head of the certificate these words should be printed in large letters, "It is more blessed to give than to receive." We have not heard whether the new denomination will start any congregations in Canada or not.

SOME of the people who profess to be very indignant over the grant of \$7,000 to the School of Mining in Kingston were born in a church that is supported and controlled by the state. They were baptized by a clergyman paid and educated by the state. They vigorously defend church and state connections in England and vehemently denounce the British Government for daring to put an end to the Established church in Wales. The only reason why they do not take state aid in Canada is because they cannot get any. The only reason why they do not compel the other denominations in Canada to support theirs is because they are not able to do so. And yet they lash themselves into hysterics over a small grant to a school of mining that may yet be affiliated with Queen's University.

It is highly probable that the Hon. S. H. Blake does more work for Protestantism than all the members of the P. P. A.; that he pays more money to advance the interests of Protestantism than is paid by all the members of the P. P. A.; that he gives more assistance to the Young Men's Christian Association, to Sabbath Schools and Bible classes than is given by all the members of the P. P. A.; that he pays at least twice as much money in a year for the aid of the poor and needy than is paid by all the members of the P. P. A. And yet this same Mr. Blake is the Protestant that the secretly organized bands of the P. P. A. tried to throttle in the Massey Hall last week!

THERE lies on our desk a copy of an address on Congregational prayer delivered by Mr. Sandford Fleming to the Theological Society of Queen's University. It is just such an address as one would expect Mr. Fleming to deliver—calm, fair, courteous, dignified and studiously moderate. Most people with open minds will finish a fair reading of Mr. Fleming's argument by saying, well, this question has two sides. Of course no one dreams of using a liturgy in any Presbyterian church to the exclusion of free prayer. What Mr. Fleming contends for is a modified liturgy in which the people may occasionally join in audible prayer with the minister. The address will be published in the *Queen's Quarterly* for July and we bespeak for it the intelligent examination of our readers.

IF Principal Grant belonged to a secret oath bound society that plots in the dark and thrusts candidates upon constituencies without consulting anybody but its own members; if he took part in a conspiracy to stifle freedom of speech, and put down some of Toronto's most honored citizens when exercising their undoubted rights as British free men, he would, in the opinion of some of his critics, be a fine gentleman, a great divine, a ripe scholar, a patriotic citizen and several other good things. In temperate and courteous language he told when asked, how he intended to vote at the pending election, and gave two or three reasons why he thought his neighbours should vote in a certain way. Now he is accused of having taken a bribe and of several other bad things.

EXTENDED comment on the reports submitted to the Assembly and the light they throw on the state of Presbyterianism in the Dominion will come later on. Enough is now known, however, to show with sufficient clearness that one of the first and most pressing duties of the church is to adjust with as little delay and as little friction as possible our church machinery to the changing conditions of the country. There never was much strain on our machinery until now. The population has been growing and the chances for getting on in the world has been fairly good in most places. Now we have to contend against financial depression against a stationery or decreasing population in many places and also against forces outside of the church that were utterly unknown to the last generation. Besides all this the old Scotch and Irish population that stuck to their church as a matter of principle, is fast dying out and we have to deal with many people, also who have no strong preference for any church. Our Augmentation scheme must be better supported or ended. Our mode of settling ministers must be modified or we must change our name. In fact there is any amount of work to be done that requires much wisdom and patience.

THE *Montreal Gazette* thinks the hard-headed followers of John Knox will laugh at the idea of resenting the libellous attacks that have been made upon Principal Grant. Having been a semi-Episcopalian organ for more than a quarter of a century the *Gazette* displays a good deal of something very much like brass in presuming to say what the Presbyterians of Canada will, or will not do. The *Gazette* should know that Presbyterians never laugh when they see one man set upon by a crowd. All intelligent Presbyterians know what their fathers suffered in the Old Land at the hands of the church, The *Gazette* represents, and a good many of them have not yet forgotten, the insolence and tyranny of the Episcopalianism of the Family Compact. Small thanks to the *Gazette* and its sympathizers if Principal Grant and other Presbyterians have the rights of freemen. It ill becomes churchmen who were papfed all the early part of their lives with public money, who keep their dish held out every day in the hope that something may fall, and who pass resolutions

of sympathy with the church that is trying to keep on robbing the people of Wales; it ill becomes them to make a noise about a paltry \$7,000 granted to a school of mining that may be affiliated with a university connected with the Presbyterian Church.

TWO DESERVING AND NEEDY CAUSES.

THE two schemes of our church, and about the only two whose chronic condition has been unsatisfactory, and whose standing this year is again disappointing and discouraging, are Augmentation and Theological Education. Both are of the utmost importance to the growth and advancement of our church, so much so, that it is difficult to understand why they should not both receive not only adequate, but even hearty support. Every Christian denomination in the country, on the continent, it is our impression, has some system similar to our own of assisting weak churches. What our church must have been, how very much weaker, and the same may be said of all other churches, and so in what condition the cause of religion and morals in the land would have been, without such assistance to weak churches as our Augmentation Fund has afforded, is obvious to all acquainted with the subject, and may easily be to all whether acquainted with it or not, who will but give a little intelligent consideration to it. With regard to Augmentation it has reached a state which, if it would be an exaggeration to call it one of crisis, is still so serious as to lead its chief promoter, Rev. D. J. Macdonnell to say that, unless something better is done for it by the church he will give it up, and to have a committee appointed to take the whole situation with regard to it into full investigation and consideration.

It appears from the report upon this subject that many strong and able churches do nothing whatever on its behalf. Mr. Macdonnell stated that the Assembly's resolutions on the subject are simply ignored on the part of many congregations. It appears quite evident that if those congregations which do nothing for it were to do their part, the fund would be equal to all demands usually made upon it. Many congregations which have been by the Augmentation Fund nursed and carried on from year to year until they reached the stage of self-support, with a thoughtlessness and ingratitude that are simply shameful, do nothing for this fund. What has become of the authority of the Assembly? If an almost contemptuous inattention to it may pass unheeded in the case of this fund, the same thing may be tried by some congregations with other funds, and where is the evil going to stop? It appears as clear as day that the very first step towards improving the condition of this fund is for the Assembly by means of the Synods and Presbyteries to see that every congregation does its duty towards it. If every Presbytery and Synod will see to it that every congregation attends to the resolutions or injunctions of the Assembly in this matter, we believe that the difficulty would almost entirely disappear. The same policy of inaction, or of almost defiance of the mandate of the church through the Assembly, is complained of by those responsible for the Aged and Infirm Ministers' Fund, when ministers, as some have done, virtually forbid its agent carrying out by asking for a collection or subscription for it what he is not only authorized, but employed by the Assembly expressly to do. The statement of the agent for this fund to the above effect shows plainly where the evil chiefly lies, that is in the open or concealed indifference or opposition of some ministers. It is time, high time, that every minister who arrogates to himself taking this liberty with the action of the General Assembly were given to understand that he has no right whatever to do so, that no scheme of the church is his private property, to deal with as he pleases, and not only that, but that by such conduct he is violating his ordination vow to be subject to the courts of the church, and an example made of some cases by calling them to account.

But it may be said there must be some reason for such conduct on the part of ministers, sessions or congregations. The committee appointed to take the whole subject into consideration will no doubt be able during the course of the year to elicit the fullest information as to the reasons for the want of hearty support of a fund which is next to indispensable for our church's continued growth and which should be adequate to all just demands that may be made upon it. Meantime, if until that investigation is made every Presbytery in the church will see that no minister or congregation is allowed to, shall we say, boycott this fund, and every Synod insist upon every Presbytery doing its duty by it, we have