

THE CANADA PRESBYTERIAN,
— PUBLISHED BY THE —
Presbyterian Printing and Publishing Company
(C. BLACKETT ROBINSON),
AT 5 JORDAN STREET, - TORONTO.

TERMS: \$2 per annum, in advance

ADVERTISING TERMS.—Under 3 months, 10 cents per line or insertion; 3 months, \$1 per line; 6 months, 1 to per line; 1 year, 2 50. No advertisements charged at less than five lines. None other than objectionable advertisements taken

EASTERN GENERAL AGENT.

MR. WALTER KERR—for many years an esteemed elder of our Church—is the duly authorized agent for THE CANADA PRESBYTERIAN. He will collect outstanding accounts, and take names of new subscribers. Friends are invited to give any assistance in their power to Mr. Kerr in all the congregations he may visit.



TORONTO, WEDNESDAY, AUGUST 17, 1887.

A CONCISE summary of the annual report of the Board of French Evangelization has been prepared for distribution among the congregations of the Church. Ministers and others desiring packages of fifty or a hundred can obtain them on application to Rev. R. H. Warden, 198 St. James Street, Montreal.

IN connection with the appalling railway accident near Chatsworth, Illinois, some terrible surmises have been set afloat. Allowance has to be made for those whose excitement is such that they do not stop to think of the effect of the words they thoughtlessly utter. Others there are who, aware of the intense desire for particulars, have no scruples in inventing the most atrocious falsehoods, the more horrible they are the better for their purpose. Statements are made that possibly the bridge through which the ill-fated train was precipitated was fired by miscreants who sought an opportunity to plunder the passengers. For the sake of humanity, it is to be hoped that there is no foundation for such a horrible suspicion. What is asserted concerning the robbery of the dying and dead may be true, and that is awful to contemplate. What a wonderful piece of mechanism is man! When the Devil has him in his grasp, what a pitiable object he becomes!

CHAT-AWAY Assemblies, Whimsy Camps, Paradise Parks and such like are very nice and enjoyable places to visit. It is quite possible to have a very good time at any of these delightful retreats, but it is possible also that these summer religio-educational fairs may be considerably overdone, just as was the old-time soiree which has now almost gone out of commission. It is a grand thing to meet with old friends and make new ones, amid the fluctuating associations of the camp grounds; it is delightful to hear the lions, ecclesiastical, scientific and educational, do some mild roaring. These modern institutions have their use no doubt. Those who like to have their reading and thinking done for them by proxy will find that those mid-summer dissipation fill the proverbial long-felt want, while those who, through the year endeavour to give their intellectual nature anything like justice, will find their moral and spiritual being braced and strengthened by calm and silent converse with nature. But then it has to be remembered that these gregarious summer pasturages are paying concerns.

IN contributing to the Schemes of the Church congregations and individuals generally form their own estimate of their relative importance. The Scheme that best commends itself to their judgment receives the larger contribution, what they deem subordinate is put off with a small offering or none at all. There is not a single object authorized by the General Assembly for which the contributions of the people are asked, but must commend itself to the approval of every well-informed member of the Presbyterian Church, and yet some of the Schemes suffer seriously from the inadequate support they receive. This is notably the case with the Aged and Infirm Ministers' Fund. A trifle over \$200 a year is a poor pittance for those who have spent their strength in

the service of the Gospel. The English Presbyterian Church, with neither the numbers nor resources of the Canadian Church, gives about the same amount to their disabled ministers that we do. This year they are making a special effort to raise the allowance to \$400, not an extravagant figure to maintain ministers no longer able for pastoral labour, and for those dependent on them. Is it not time that the Canadian Church bethought herself of dealing a little more generously with those who have done faithful work in past years?

PUBLIC opinion in and around St. Catharines has of late shown a healthy vitality. The order permitting Sunday labour on the Welland Canal has aroused a vigorous opposition. When people are careless of encroachments on their rights, they are sure to suffer their loss. The prompt manner in which the people of St. Catharines have protested against the attempts to deprive a number of canal workmen of their inalienable right to their Sabbath rest is most commendable, and it is hoped will be effective in securing the withdrawal of the order. The Sabbath, even apart from its blessed spiritual advantages, is an inestimable boon to the weary toiler, and there is need of constant watchfulness to preserve its integrity. Insatiable greed of gain is ever ready to encroach on the hours of the sacred day, and every such encroachment is appealed to as a reason why others should be permitted, and thus the evil spreads. If the day is to be safely guarded beginnings must be resisted. If traffic is permitted on the canals under Government sanction, then railway companies will clamour for the same privilege. Street cars, first under plea of enabling people to go to church, will be run in all our cities, then the Sunday newspaper would make its appearance, and Sunday excursions would be numerous. It would then be difficult to keep shops shut. Under various pleas of urgent necessity many artisans would be employed. Prevention is the best kind of reform, and is much easier. If public opinion on the Sabbath question is as sound the Dominion throughout as it is in St. Catharines, the outlook is far from discouraging. Some plead that the laws forbidding Sunday traffic are antiquated. God's law is older than human enactments, and is never behind the age. The most advanced of all legislation is the divine law.

THE TEACHERS' PARLIAMENT.

AT the meeting of the Teachers' Association in Toronto last week, several important questions bearing directly on educational matters were discussed. These discussions, as might be expected, were conducted with great ability and in an excellent spirit. It would be an imputation on the teaching profession to assume that their deliberations would be wanting in manly independence. There was full freedom of expression, but no tendency to forget the amenities of debate. The dignity of the teaching profession was well sustained. Many subjects of practical as well as speculative interest came up for consideration, and it is every year becoming more apparent that the educational system of Ontario could have no more watchful and intelligent guardians than the body of enlightened men and women who are actively engaged in doing the real work for which it is designed.

Papers were read and addresses delivered by ministers and others, all bearing on important aspects of the educational system and the teacher's work. Thus, the association meetings, though to some they may appear a little irksome, inasmuch as they tend to curtail the teacher's well-earned and much needed vacation, are decidedly advantageous. With the rest and change of the vacation, and the stimulus supplied by the interchange of ideas and the large and comprehensive views of the importance of the teaching profession, most of them return to the round of duty with renewed energy and quickened enthusiasm. Able papers were read by several inspectors and teachers who have been eminently successful in their respective spheres, and ministers of different denominations addressed the members on themes of interest. The various sections of the Christian Church were not so fully represented as they might have been, but it has to be borne in mind that this is vacation time, and all the ministers have not yet returned from their midsummer wanderings; besides the time of the association, like that of every deliberative body, is necessarily limited, and the line must be drawn some-

where. Dr. Sutherland said some excellent things on the subject of religious education, Mr. Stafford gave a good address on the influence of the teaching profession, and Dr. Ormiston, though separated locally for years from those with whom he was intimately associated, has lost none of his warm hearted enthusiasm for men and things Canadian. Long residence in New York has cooled none of his fervour, and the old time energy was not very perceptibly impaired. An old member of the Canadian pedagogic profession, the Doctor can speak with knowledge on matters educational. His testimony to the superior excellence of the Ontario system of education is all the more valuable, because he is in a position to know whereof he speaks.

The subject of religious instruction in the public schools received considerable attention, and was fairly well discussed. The members of the association were able comparatively to approach the question without the bias given to it by designing politicians. Most people who take an intelligent interest in our public schools will be satisfied with the conclusion reached by the association. They are no friends either to education or religion who make this serious and important matter a stalking horse for political intrigue. Fierce contention over religion is not calculated to impress either young or old favourably, and where there are differences of opinion it is best for the youth of the country and for the true interests of the State that there should be harmonious action on a matter of such vital importance, and not a reckless determination to drive matters to extremes.

ST. PAUL'S INSTITUTE, TARSUS.

THE rising tide of missionary enthusiasm now so powerfully felt in all sections of the Christian Church is eminently catholic in its spirit. One obvious effect of its strength, and an evidence of its genuineness, is that it tends to unite in sympathy and effort all who love their Saviour. There may very properly be a firm attachment to the respective denominations; but it is rapidly becoming more enlightened and more tolerant. Distinctive peculiarities of doctrinal belief and church polity may be as real as ever, but they no longer usurp undue proportions. Christian brotherhood is more fully recognized; the duty of obeying the Saviour's parting command, "Preach the Gospel to every creature," is felt to be more binding, and the urgent need of the perishing is more generally and more sympathetically recognized than in former years.

It seems strange that lands at one time blessed with pure Gospel light, but having lost it, should have for centuries been left in utter neglect by the Christian Church. The Seven Churches of Asia, where the golden candlesticks were placed, have for long been in obscure darkness. In that region, famous in ancient times for its seats of learning and emporiums of active commerce, the oppression of demoralizing Turkish rule, and the corresponding ignorance and fanatical superstition inseparable from Mohammedanism have long prevailed. Within the last few years bright rays of hope, prophetic of better things, have risen in the East. Representatives of the American and British Churches have laboured faithfully, and now hopeful results are becoming manifest. Roberts College, in Constantinople, has already accomplished an excellent work, socially, intellectually and spiritually. It has awakened in the minds of ardent and intelligent youth a glowing spirit of patriotism. Much of the desire for political independence in Bulgaria has been fostered by those who have received their training in Roberts College.

About four years ago a young student in Marash Theological College began to preach in Adana, an ancient Cilician city, now the capital of the Province. It has a population of about 40,000. For several years it has experienced remarkable growth, but of late, owing to various causes, it has suffered and is still suffering greatly from famine. Here the young student preached regularly, and his labours were abundantly blessed. In the Week of Prayer in 1883 daily meetings were held, and the deepest interest soon became manifest. There was a great revival, and the places of meeting were crowded. It was not a mere passing wave of excited feeling, but a deep and abiding spiritual movement. Many were converted, most were spiritually quickened, and the fervour of religious belief was exemplified in fuller consecration and con-