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## The Canada Presbyterian.

TORONTO, WEDNESDAY, APRIL 9th, 1890.

## Presbyterian Lesson Scheme for 1890.

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THE question asked in the English Presbyterian Church in regard to the election of a successor to Dr. Elmslie seems to be, What do the leaders say? The leaders of course are Dr. Dykes and Dr. Donald Fraser. This way of electing a professor may be very complimentary to Dr. Dykes and Dr. Fraser, but it is rather hard on the theory known as the parity of presbyters.

THE annual meeting of the Woman's Foreign Missionary Society is now in progress in the city of Hamilton. The interest taken in the work carried on by this devoted and energetic agency is steadily increasing. The history of this Society has shown a steady advance from the beginning until now, and appearances indicate that greater and more glorious things will yet be accomplished by it.

THE retirement of Dr. Shedd from his chair in Union Theological Seminary is regretted by everybody, and by none more than those who did not quite agree with him in all his theological opinions. So long as he was in the Seminary he did much to counterbalance Dr. Briggs and by his high orthodoxy to keep up a good average in the institution. Dr. Shedd is a man of profound learning, great ability and fine spirit. In transparency of style he has had no equal since the death of Dr. Charles Hodge. No doubt we shall hear of him frequently through the book-seller.

A MEMBER of the Local Legislature scored fairly well the other day when he stated that Toronto University fell fifty per cent. in his estimation because two distinguished fellow-members, graduates of the institution, could not translate easy French. He might have scored better had he noticed that one of them, supposed to be an authority on educational matters, spoke about teachers "learning" the English language to their pupils. Homer sometimes nods and University men do make some sad mistakes at times even when speaking on matters pertaining to education.

THE *Christian Guardian* has been taking a religious census of the students attending the University of Toronto with the following results:

Omitting students in medicine and law, there were registered 196 Presbyterians, 116 Methodists, eighty-one Church of England, twenty-five Baptists, eight Roman Catholics and eleven of other churches; churches not given, fifteen. It is suggestive that out of 452 students, only fifteen were registered as belonging to no church.

Adding the large number of Presbyterian students at Queen's to the 196, we would probably have twice as many students in arts as any other denomination in the Province.

THE *British Weekly* says:

At the Manchester Assizes, on Thursday, a domestic servant, twenty-four years of age, was sentenced to death for the murder of her child by drowning it in the Mersey, when destitute. Is not this sickening?

Yes, it is sickening, and perhaps the most sickening thing about it is that the principal author of this misery goes unwhipped of justice while his victim is sentenced to be hanged. Not only does he escape punishment, but his crime probably does not lower him the least in the estimation of his male and female friends. Just so long as women refuse to punish such lecherous scamps, so long must they suffer most themselves.

THE Scottish *Congregationalist* sums up the indictment against Drs. Dods and Bruce in this way:

These extracts may be divided into three classes: (1) Those which are unfair because cut off from their context; (2) those which can be explained and balanced by perfectly orthodox statements made by the same writers in other parts of their books; (3) those which are merely the clumsy and rash expression of men who write continually and rapidly for publication.

The extracts alluded to are of course extracts from the published writings of the alleged heretics. The *Congregationalist* finds the accused not guilty, as might be expected. There is, however, this difficulty in regard to the verdict. The *Congregationalist* is not the tribunal before which the Doctors are to be tried. This fact may make some difference in the final outcome.

UNIMPORTANT changes are sometimes marked by an immense amount of noise whilst real revolutions are not unrequently silent. A revolution, silent, but real and far-reaching, is taking place in the relation of supply and demand in the ministry of the Presbyterian Church in Canada. The extent of this revolution may be learned from the fact that one hundred and thirteen students applied for work to the Home Mission Committee at its last meeting, but did not get appointments. Even comparatively young men can remember when the demand was much in advance of the supply. Officials from the Presbyteries used to begin a still hunt for good students long before the close of the session, and not unrequently made personal visits to the college for that purpose. It rarely happens that Presbyteries in those days got all the men they needed. Now over a hundred men cannot get work. What does this mean? Does it mean that the ministry is fast becoming overstocked? Not that exactly. It means most distinctly that the supply of men has got a long way ahead of the supply of money for Home Mission purposes. Merely that and nothing more. We have plenty of men and plenty of work for them, but we haven't plenty of money to keep them at the work and they cannot live and work without a little money.

THE *Edinburgh Evening Dispatch* is doing some good work in the way of showing up temperance and religious humbug. It published the names of the shareholders of a famous brewery, and thereby let a flood of light on a number of men who held stock in a brewery and got credit for being zealous temperance men. The *British Weekly* hints that if it had published the names of all who applied for stock, more good would have been done. The *Dispatch* has also been after a company of negroes who call themselves jubilee singers, and is astonished to find that people employ them even after they have failed to meet its charges. The *British Weekly* thinks there is nothing remarkable about this, and adds:

There are huge impostures in the centre of the religious world of London which are going on, if we may not say with the connivance, we may say at least with the knowledge, of many evangelical leaders. Were any attempt made to show them up, almost the whole forces of evangelicalism would be turned upon the daring offender. When asked how they can allow such shams to go on, and even patronize them, these men reply that to expose them would disturb the confidence of the public in religion, and therefore they must be let alone. And as very few have the resources to grapple with these gigantic frauds, to all appearance they will be let alone, to the infinite detriment and disgrace of true Christianity.

If "Lord Somerset" could get out of Woodstock gaol and would start out as an evangelist or preacher of some kind, pretending to be converted, he could find any number of people to take him up in Canada, and he would be a perfect lion in the United States. People who refused to have anything to do with him would be denounced as "old fogies," and a special prayer would be made for their conversion. More's the pity that huge impostures are so easy among certain classes of people who profess to be religious.

ON a recent Sabbath Mr. McNeill delivered himself on the temperance question in this vigorous way:

I want to see more teetotalism in Regent Square than I have seen. In the first place, because it is needed. I know there are those here who are fit to be my fathers for age and experience, and I deal gently with them, and with all due deference and consideration. Believe me, I have not come all the road from Edinburgh to fight with a number of awfully decent old men about their dram. I really have not. I have other work to do. I frankly admit that most excellent men have lived and moved and had their being in Regent Square, and down there in the town, and they have come to honour and credit and reputation, and unfortunately (as I think) they are not on my side on this question; but I leave them alone.

To their own Master they stand or fall. Leaving them I come to their sons and their daughters. I have simply no mercy for you. I let your father off and your mother off, but I am not going to let you off. Oh, the tone of our English Presbyterian Church is shamefully, scandalously Laodicean on this burning question. We have a trumpery kind of society got up on the dual basis—that swindle of a thing where total abstinens and moderate drinkers can meet together, and the end of it is that the moderate drinker trips up the total abstainer. May the Lord kick the bottom out of it as soon as possible! This dual basis is a standing insult to all earnest-minded men in the crisis of the case, besides being absolutely ludicrous. Here is the Church of England Temperance Society lately with a wonderfully gushing letter from a brewer applying for admission. There is the *reductio ad absurdum* of your dual basis. Come along, if you know Jesus Christ.

So far as the "awfully decent old men" are personally concerned they might as well be allowed to take their dram in peace if their example were not so injurious. The attempt to imitate these "awfully decent" old gentlemen is just the rock on which thousands have made shipwreck. Nobody tries to imitate an awfully indecent drinker. Besides it may be very difficult for Mr. McNeill or any other minister to induce his young people to become total abstainers so long as liquor flows freely in their homes. The boys will be far more likely to imitate their father than listen to their pastor.

## KNOX COLLEGE CLOSING EXERCISES.

AFTER another year's successful work in an institution that for nearly half a century has exercised an important influence on the history of the Presbyterian Church in Canada, the customary closing exercises were held last week, and seemed to elicit more than ordinary interest, and were of an attractive character. In addition to the routine proceedings that form the essential part of the closing day ceremonial, Principal Grant, whose energetic and many-sided personality has done so much to advance the best interests of the sister institution at Kingston, delivered a stirring address on a theme which was singularly appropriate. To urge upon the students of Knox College the lessons from the life and labours of the intrepid Reformer, after whom their institution had been named, is an illustration of the versatility and adaptiveness of which the learned Principal of Queen's is so skilful a master. Nor is he lacking in the indefinable quality that goes by the name of magnetism, which certain rarely gifted men possess. Men of great abilities may address truths to their hearers which commend themselves at once to the understanding, but they fail to establish that sympathetic accord that identifies speaker and hearers and animates all with a common enthusiasm. Principal Grant was most cordially received by the students of Knox College, and he was immediately *en rapport* with the generous and ardent-minded youths he had come to address. The lessons of the life and death struggle, to lay broad and deep the foundations of spiritual liberty, in which the great Scottish Reformer was engaged, were drawn with great skill and effectiveness, and no less forcibly applied to the far different yet urgent requirements of this complex age.

The practice followed for several years of holding in one of the city churches a public meeting on the evening of closing day is an excellent one. That it is much appreciated is evident from the fact that these meetings are always well attended, that held last week in St. James Square Church proving no exception. It was matter of regret that Principal Caven, who presided, was suffering from cold to such an extent that he was unable to speak above a whisper. If his utterance was somewhat restricted, it was plain that there was no diminution of the rare tact and gentleness that make his public appearances so uniformly acceptable. The addresses were all of them of a very high order and every way worthy of the occasion.

Dr. Fletcher's address to the graduating class, though making no pretensions to originality, was a presentation in affectionate yet forcible and striking terms of those qualities that are essential to the fulfilment of an earnest and successful ministry. He spoke from the depths of an extended experience, and, therefore, with effect. His counsels were well-timed, and as they were gratefully received and valued they will doubtless be long remembered and acted upon.

The venerable President of Toronto University, Sir Daniel Wilson, also delivered a most effective though brief address, which was very well received. In it were emphasized several important hints of much practical value. Coming from a gentleman of his acquirements and extensive experience, the recognition of the fact that the Presbyterian Church placed a high value on an educated ministry was peculiarly graceful. His statement, that in this age a thoroughly educated ministry is especially needed,