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C. BLACKETT ROBINSON, MANAGER.

TORONTO, WEDNESDAY, OCTOBER 10TH, 1894.

BOYS and girls are very interesting creatures, especially girls, but, as Dr. Sutherland told the Conference, it is not good policy to allow them rule the church.

THE boy who said he was converted by his uncle's *practising* paid a high compliment to his uncle and unconsciously gave himself a good certificate. Converts made in that way are much more likely to be genuine than those made hurriedly in a great noise.

THERE was more of the "connexional idea" in any five minutes of the late Methodist Conference than in the whole Knox Jubilee. Calvinistic theology is well enough as a system, but when it comes to "connexional" matters the Methodists are first and the Presbyterians nowhere.

CORRECTION.—In our report of the historical sketch read by Rev. Dr. Reid at the Jubilee meeting in Knox College, two errors appear which we now correct. Rev. Dr. Burns and Prof. Young resigned in 1864, not in 1866 as stated. The date of Rev. Prof. Gregg's appointment to the chair of Apologetics and Church History was not in 1873, but in 1872.

PRINCETON has abolished the brutal practice of hazing and Harvard is following her good example. Canadians are not behind in imitating some of the faults of our neighbours. It is to be hoped our colleges may imitate Princeton and Harvard in this particular. Why should young men who claim to be gentlemen—some of them even to be Christians—act like blackguards.

THE appointment of Mr. Meredith to the chief justiceship of the Court of Common Pleas satisfies almost everybody. Though twenty-one years in political life the learned gentleman kept his personal record clean, kept up his reading and his legal practice and now at the age of fifty-five he goes on the Bench followed by the good wishes of the entire community. His judicial career may be brilliant, it will certainly be useful. Mr. Meredith had the rare faculty of fighting political battles without being personally offensive to many of his political opponents and the result is that friends and opponents are alike glad to hear of his promotion.

MR. BLAKE gave a hint at the Jubilee meeting which we do hope Presbyteries will lay to heart. The hon. gentleman said that it is better in these days to get the best men with the best training than a large number poorly equipped. There

is no longer any excuse for short cuts and special cases. There was a time when the demand for preaching was so far ahead of the supply that many things had to be done which are quite unnecessary now. The supply is quite up to the demand. There is no such pressing need for ministers anywhere on this side of heathendom that college rules need be relaxed or inefficient men licensed. Quality is the thing now needed.

WE do not quite understand the position taken by young Mr. Massey at a meeting held last week to arrange for a series of Moody meetings. In one part of his speech he says that his father had been arranging with Mr. Moody to come to Toronto and dedicate Massey Hall for religious uses, and in another that "the building was being run as a business enterprise and not upon philanthropic principles. It was a business enterprise, not a piece of philanthropy." The business consists in letting the hall at \$75 per day, and it is business also, we presume, the getting to open the hall, the only man whom for religious purposes \$75 per day could be got. Why should it be deemed necessary to tell the world the religious experience of men who are about to be hanged, or think they are. Clergymen who are gentlemen do not publish conversations held on spiritual topics with their parishioners. Is the alleged spiritual experience of a murderer so much better and richer than that of people who behave themselves that it should be paraded before the public. Are the sayings of men going to the gallows supposed by the clergy who attend them to be of special value to the community. Why advertise criminals and at the same time pander to the most depraved tastes in the country.

AN American (the *Golden Rule*) exchange offered a prize for the best answer to the question, "What kind of a minister do I like?" The answer that got the first prize is a beautiful pen picture of the writer's own pastor, and it speaks for the clergy that many of the writers described their own pastors. Here is the sketch that stood first:—

I see him even now with my mental vision. He has grown gray in the Master's service, and through long years of labor he has neither hesitated nor faltered when duty called him. He is the friend and sympathizer when the home is darkened by sorrow or brightened with joy. The straying lambs of the flock he brings back into the fold by his loving care, the lost sheep he seeks and finds. The voice which speaks loving words is also heard in sharp reprimand, to recall unstable Christians to their duty, and to warn wilful sinners. He is consecrated in his work, faithful, liberal and good—so good that he can excuse another's failings. On the social side he is a gentleman in the broadest and fullest sense. He has the tact which comes only with good breeding. In his contact with his people he never forgets the courtesies of life, nor that shade of reserve which belongs to his profession. He is never unduly familiar, and he troubles his neighbor's affairs only when they become his own, or lie in the line of his duty. This is the minister I know, and I like him.

How sharply this picture contrasts with the taste of the vulgar showman who wants nothing better than a preacher that can "draw the crowd."

THERE was altogether too much time given at the jubilee meeting on Wednesday afternoon to the relation existing between the Toronto University and Knox College. Everybody knows that Knox College is affiliated with the university. Everybody knows that the university has derived much advantage from its connection with Knox and that Knox derives some advantages from its connection with the university. If Presbyterian people are not quite aware by this time that a large and increasing number of Knox students are graduates of University College, their memories must be very short, for they have the fact laid before them often enough. There was no good purpose served by lecturing the alumni on university affiliation for a great part of the afternoon and some very bad effects are produced by continually thrusting the university and university degrees in the faces of the people. One of these bad effects is that people soon come to look upon Knox College as a mere appendage to University College. Another is that people look upon the study of theology as a matter of small importance compared with the Arts course and consider a professor of theology a man of much less importance than the man at the university who teaches the boys all about insects. The church has heard quite enough about affiliation. Knox was a thoroughly good seminary before affiliation was thought of, and the Presbyterians of Ontario could take good care of themselves if affiliation went by the board to-morrow.

ONE of the weakest points in the Jubilee celebration was the utter lack of any arrangement for social intercourse. After Dr. Patton's sermon it was speech, speech, nearly all the way through. Anything better or more appropriate than the sermon could not be desired. Dr. Reid's paper was admirable and the addresses that followed at the Wednesday forenoon meeting were of the highest order. Had the speech-making stopped with Dr. Patton's speech and the remaining part of the programme, except the conferring of degrees, been of a less formal character, the celebration would have been enjoyed much more by many who were present. Another most regrettable feature of the affair was that the alumni of the college and the Presbyterian Church seem to have been kept in the back ground and no fewer than five Episcopalians put into the most prominent places. Surely the college has graduated somebody in fifty years that was fit to have a place on the programme even though Principal MacVicar could not attend. Where was Sir Oliver Mowat, the most influential Presbyterian in public life; scores of others and representative Presbyterians whose names we might mention, to whom it is no compliment to say they could make very much better speeches than some of those delivered at the afternoon and evening meetings. Will the day ever dawn when Presbyterians will learn that ignoring and belittling their own friends is a fatal policy for either a church or a college.

THE JUBILEE OF KNOX COLLEGE.

IN older countries than ours and where public institutions have flourished for hundreds of years, a Jubilee would in most cases receive but scanty attention or awaken more than a passing interest. There are exceptions. The Jubilee of the Free Church of Scotland, held last year, was hailed and commemorated with great and widespread enthusiasm. In a new country like our own, where our oldest public institutions are yet in their infancy, the arrival to them of a Jubilee is a very significant event, and in no important public body, so far as we are aware, has it been allowed to pass by without more or less attention being drawn to it. It was natural, therefore, and proper that the authorities of Knox College should desire to mark its having reached its fiftieth year in some special way, and that all Presbyterians should be prepared to joyfully share in so auspicious an event. It has been before the mind of the church for months; which has, upon the whole, been loyal to the college, and judging by what has been said at the late celebrations, and often said before, the appreciation in the church of the character of the institution and of its services to the cause of Presbyterianism, and of all which it represents in the country, has been very general and hearty. There has been in Presbyterian hearts a readiness to respond to any warm hearty call to rejoice on this occasion and suitably mark it. It is too soon yet to sum up all the results, but some features of it may be better noticed now than at a later period.

If it is asked, has it been a success? the question can only be answered by those who know what was aimed at by those responsible for getting up the Jubilee celebration and for the carrying out of the arrangements connected with it. As we have no special information on this subject we are not in a position to say whether or not, taking a "conjunct view" of the proceedings, they have been a success. So far as it afforded an opportunity of holding a number of meetings and making a large number of speeches in which the college could be brought prominently before the Toronto public, is concerned, the best was made in that line that could well be in one day and evening. The meetings too were well attended considering the limits of Convocation Hall, and the meeting in Cooke's Church could hardly have been better. Had Knox Church been equally well filled to hear Dr. Patton's magnificent intellectual effort, and we see no reason why, by using suitable means, it might not have been, there would have been more cause for congratulation as regards that meeting in point of numbers. Our Methodist brethren, from whom, as regards celebrating, we might with profit take a few lessons, would in like circumstances, probably have had Toronto placarded from end to end, announcing their great man. We failed to see any in this case, if any were to be seen. It was due to President Patton, to the occasion, and it would have been a gain to Presbyterianism to have had Knox Church filled to the utmost at the first Jubilee meeting. President Patton's part was, by common consent, an unqualified success.