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The Canada Presbyterian.

TORONTO, WEDNESDAY, OCTOBER 5th, 1892.

A CONTEMPORARY says the present Presidential campaign is the duller since Monroe's time. May it remain dull until November.

THE Alliance meeting had one feature in common with a good many sermons. It would have been better if it had stopped when about two-thirds through.

THE men who read papers at the Alliance meeting were for the most part distinguished in some line, but there was one simple thing few of them could do. Scarcely a man of them could tell how many pages of MS. he could read in twenty minutes.

THE experiment of putting a number ten foot into a number eight boot has never been accomplished with any degree of elegance or comfort. Trying to read a paper with matter enough for thirty or forty minutes in twenty is about the same kind of experiment and meets with the same amount of success.

IT does not follow that because a minister comes from a large city or from the other side of the globe he must necessarily be superior to all the clergy of this country. That fact was frequently made quite clear at the Alliance meeting. Wonderful the number of Canadians who think that if a minister comes from a great distance or from a large place he must necessarily be a great man. If his name is in all the newspapers his greatness they think is increased.

DURING the first three or four days of the Alliance meeting it was pretty generally felt by those present that there was too much reading of papers and too little discussion. When the discussions did begin later on, perhaps some of those who complained modified their views a little. It is, however, true that reading papers almost without interruption for a whole day becomes wearisome, unless the papers are of a high order and are exceptionally well read. The programme was on the whole a good one, but, like many another, there was too much on it. It is beyond the power even of a Pan-Presbyterian Council to settle everything in a week. A more thorough threshing out of a few questions would be a great improvement. As Professor Young used to say, the half is often greater than the whole.

WHATEVER other lessons may have been learned at the Alliance meeting, it was a good place to take lessons in elocution. The members did not prove and illustrate everything they stated, but they did most clearly prove and illustrate that loudness and distinctness are two entirely different things. Cookes Church is a good place to speak in. The audience room is large but the acoustic properties are excellent. Members who spoke in moderate tones but distinctly were well heard throughout the whole room, while others who vociferated were not heard a few feet from the platform. Some excellent men speak so loud you can't hear them. We say nothing about the "parliamentary" numblers, who were represented as a matter of course. Where are they not represented? There is no hope for them. There is something peculiarly absurd in the spectacle of two thousand people sitting on a hot evening looking at a man reading a paper while they do not hear one word he says.

IT is amusing to read the attacks made by some of the French journals of Quebec upon the "Orangistes" of Ontario. The Orangemen, or "Orangistes," as they call them, are said to be imbued with feelings of intense dislike to Quebec and Quebec institutions. If Sir John Thompson is not made Premier the bigotted "Orangistes" will be to blame. If the Roman Catholics of Manitoba are not favoured with remedial legislation on the School Question the fault must be laid at the door of the "Orangistes." Now as a matter of fact the Orangemen of Ontario are perfect models of toleration so far as Roman Catholicism is concerned. Years ago the Hon. Mackenzie Bowell was given a place in the Cabinet, namely, because he was a leading Orangeman. Though he had been a Grand Master of the Order he voted for the Jesuit Estates Bill, for the continuance of the dual language arrangement and Separate Schools in the North-West. Yet the Orangemen of Hastings sent him to Parliament at last election and would no doubt do so again even though he voted in favour of remedial legislation to the Catholics of Manitoba. The fact is, the Orangemen of Ontario are an exceedingly tolerant body. If Sir John Thompson, who sends his sons to a Jesuit College in England, is kept out of the Premiership, the Orangemen will not be to blame. Every Orangeman in Parliament and a large majority of those outside are among his strongest supporters.

THE *Interior* has this to say about the cowardly and brutal practice of hazing freshmen which prevails at too many of the American colleges and prevails perhaps a little nearer home:—

Just how far the practice of hazing freshmen at colleges prevails is not to be determined by the rules of the faculty or of the directory of any given institution on the subject. There is nothing more dastardly or cowardly than to subject a young stranger coming to an institution to indignities, insult and personal abuse, for no other reason than that he is a stranger—and that is precisely what hazing consists in. That this hazing has extended to murder in some instances, and in one or two instances in permanent insanity, is a matter of the history of colleges in the last few years. It is not enough that dead-letter rules exist in colleges against it. An institution, the faculty and directory of which have not the moral and material stamina to suppress it thoroughly, is not fit to be entrusted with the education of young men.

An institution that has not moral stamina enough to protect young lads who have just left home from insult and abuse should be allowed to depend for its support on the blackguard portion of the community. If blackguardism and ruffianism are to reign supreme within its walls then it should depend for patronage on its own kind. There certainly ought not to be any difficulty in stamping out such rowdyism in all institutions supported by public money. The Government are as much bound to keep the peace among ruffians who wear college gowns as among ruffians of any other class. Students who handle young lads in such a way as to drive them insane, are ruffians of the worst class and should be treated as such, no matter how prominent or rich their fathers may happen to be.

THE bare-faced and expensive bribery carried on in what are called pivotal states during Presidential campaigns is beginning to alarm the more thoughtful of our neighbours. Patriotic men are asking how long the Republic can stand a system of avowed corruption. Some hopeful citizens are of the opinion that the expensiveness of the system may help to bring it to an end. In a letter

to the *Christian at Work* Dr. Washington Gladden says:—

Another very pertinent enquiry thrusts itself upon us—one that may well be considered by the practical politician himself. This method of buying votes is becoming increasingly expensive. Every dispensation of boodle calls for a more bountiful dispensation next time. This is an appetite which grows by what it feeds on. He that sows to the flesh reaps corruption. The man who sells his vote for money wants a little more for it year by year; and he is sure to divulge the secret to one or more of kindred spirit who will wish to share in the bounty the next time. Moral rot of this sort is as surely communicated as is decay in a barrel of apples. Then, under the management of our practical politicians, the number of voters who will not vote, even for their own party, unless they are paid for voting, is increasing year by year at an alarming rate. The sums of money which it is necessary to raise to carry elections on, as those who are quite on the inside confess to me, are growing heavier year by year. The moral aspects of this case do not of course appeal to the practical politician, but may it not be evident even to him that this is not good policy? His machine is liable to be smashed under the burden of boodle with which he is loading it. Is this "practical" politics?

There is not much hope that the expensiveness of bribery will ever bring bribery to an end. The men who supply the large sums generally do so as a matter of business, and they see that the business pays. The party in power protects their combine, or gives a grant to their railway, or makes some arrangement by which the people are compelled to pay back to the contributor all he gave and perhaps a good deal more. Of course the number of venal voters will always increase, but the funds to bribe the miserable creatures increase with the demand.

THE FIFTH PRESBYTERIAN COUNCIL

THE Fifth Council of the Alliance of Reformed Churches holding the Presbyterian System is now a thing of the past. Toronto takes its place with other important cities that have been the scene of former gatherings of this influential religious association. Its work has been accomplished and its records will pass into history. The Alliance is now an established institution, and its influence is growing and extending. True it has no authoritative, only a declarative voice, but that voice is heard in all lands. The power of the Council was seen in the vast numbers that attended the meetings in this city. At the morning sessions considerable numbers were present in the portions of the large church set apart for the general public. In the afternoons the numbers in the audience were greatly augmented, while in the evenings throughout, the pews were all filled. On several evenings many turned away reluctantly because they could not gain admission, so great was the crowd. Twice overflow meetings were held, and Knox Church was filled as well as Cookes. Interest in the proceedings of the Council was by no means confined to the city in which the meetings were held. Many ministers and others were in attendance. People were present from Windsor on the west and the Ottawa Valley on the east, while some came from Montreal, and others all the way from Nova Scotia. That Toronto should on this occasion be a centre of interest to ministers and members of the Canadian Church is no marvel. Those who were present will remember it as a great event in a lifetime. Nor would those who in the French sense assisted at the meetings of the Council return disappointed. It is evident that they enjoyed being present, for many of the brethren who had to return to occupy their pulpits on the intervening Sabbath revisited the Council during the second week. There was no diminution of interest till the valedictory meeting was over. Though many of the delegates had begun their homeward journey before the hour of that meeting arrived, the church was filled to its full capacity.

The great interest manifested in the Council's proceedings was fully justified. The subjects selected for treatment related to matters on which ministers and people alike are thinking more or less anxiously. The papers read were with one or two exceptions of superior merit and their appearance in the forthcoming volume will give to it a permanent value. The selection of subjects for discussion reflects credit on the authorities of the Alliance who settled the programme. The topics considered are all of them of vital concern to the present-day Church. It was fitting that the inner religious life of the individual Christian and the advancement of spiritual life should receive the prominence they did. It is noticeable that on matters pertaining to vital godliness there were no divergences of opinion. Not on these subjects, only on minor matters, was there anything like sharp debate. Here it may be parenthetically stated