

THE CANADA PRESBYTERIAN

PUBLISHED BY THE

Presbyterian Printing & Publishing Co., Ltd.

AT 5 JORDAN ST., TORONTO.

Terms, \$2.00 per annum in advance.

ADVERTISING RATES.—Under 3 months, 15 cents per line per insertion; 3 months, \$1.00 per line; 6 months, \$1.75 per line; 1 year, \$3. No advertisement charged at less than five lines. None other than unobjectionable advertisements taken.

The Canada Presbyterian

WEDNESDAY, MAY 24TH, 1893.

When about a dozen students are breaking down physically, under the strain of the examinations in the Provincial University, our Provincial Legislators, a few yards distant, were considering a bill for the protection of muskrats and other fur-bearing animals.

The Convener of the Aged and Infirm Ministers' Committee suggests, for our consideration, whether it is wise and right for a church paper to publish such letters as that sent us by "Senex." Had we declined to publish the letter, "Senex" would, in all probability, have suggested whether a church paper that did not publish such letter, deserves to exist. At the same time we think "Senex's" reference to the agent of the Aged and Infirm Ministers' Fund, who is an efficient and faithful official, should have been omitted from his letter.

The Halifax Witness gives the following account of a fraud that was recently perpetrated upon some of the good people of that ancient city:—

A "converted actor" and his "wife" came here a week or two ago, and wormed himself into the confidence of some of our best citizens, who gave him the privilege of holding meetings for evangelizing purposes in the "Jost Mission," in South Brunswick Street. It turned out that he had run away from New York with another man's wife, and that this woman also took part with him, praying, exhorting, singing solos, and trying to make herself generally useful! He had credentials to show, and thus deceived the gentlemen connected with the Jost Mission, as well as others. Such frauds are not of frequent occurrence.

They may not be of frequent occurrence but even once, is once too often.

The Presbyterian Council of London, Ont., passed the following resolution at a recent meeting:—

That it is the sense of this Presbyterian Council, composed of the ministers and elders of the various Presbyterian congregations of the city, that much care should be exercised in regard to giving countenance or announcements to itinerant speakers on religious or quasi-religious subjects, unless they come with a clear record and unimpeachable credentials.

"Much care" should be exercised even when they have a "clear record" and "unimpeachable credentials." It does not by any means follow that the Presbyterian pulpit should be used for advertising "itinerant speakers" because they may happen to be fairly clean. The pulpit is not a bulletin board for the use of dead-head advertisers. There is plenty of Printer's Ink in London and every other place to advertise every itinerant willing to pay his way.

The Presbyterian Church of the United States has more representative men within its pale than any other Church in the Union. The Committee that arranged for the accommodation of the meeting of Assembly had, among other well-known members, eight men who were in the administration of Mr Harrison or are in the present administration; four members of the Supreme Court; six members of the Senate and several others very prominent at the capital. We do not mean to say that the arrangements were any better made than they would have been with less distinguished men on the Committee; nor that the presence of so many notable person-

ages adds anything to the spirituality of the American Church. The one thing clear is that Presbyterian training and the experience gained in managing the affairs of a self-governed church fit men for high places in a progressive and self-governed nation.

Dr. Gregg has issued a second edition of his Short History of the Presbyterian Church in Canada. The chief features of the new edition are a chart of the unions, divisions and reunions of the Church, and plates of five of our colleges. The chart is a study, and painfully illustrates the propensity of Presbyterians to split relieved in this case, however, by the pleasant fact that having wasted much time, labour, temper and money in dividing, they had the good sense to reunite. The colleges look well and represent as much consecrated labour and self-denial as any plates would represent that Dr. Gregg could put in his book. Two or three dozen copies of this book in every congregation would do more good than any human instrumentality we know of. The information given about the work of the Church is just what many of our people need, and it is given in such a form that it can be mastered by any man who can read. Sessions might do splendid service to the Church by seeing that a live agent for the book is set at work in every congregation.

The first duty of temperance men in every municipality in Ontario, is the somewhat prosaic one of seeing that the name of every man and woman entitled to vote for prohibition, is put on the voters' list. The assessment rolls are complete, we believe in many municipalities, but there is an easy method by which additional names can be put on. It is a matter of great importance that the full strength of the prohibition vote should be polled, and it goes without saying that it cannot be polled if the names of all who will vote "Yes" next January are not put on the voters' list. No amount of zeal for the cause can entitle a man to vote if the law does not permit him to mark his ballot. Prohibition, like any other appeal to the people, must be carried by a majority of votes, and the majority will be made up by counting single ballots. When the polls are closed, it will not mend matters to say that fifty or a hundred more votes might have been given for prohibition, if the names of all friendly to prohibition had been put upon the list. The time to put them on is now.

Whether anything is gained for prohibition by bringing over speakers from the United States, to teach Canadians their duty, is a question on both sides of which something may be said. No doubt the typical American lecturer talks well, and some of our neighbours have had much experience in conducting prohibition campaigns. On the other hand, it might be urged that a spirited people are always jealous of outside interference in their political affairs; and prohibition is, at least in part, a political question. Not long ago, a British representative at Washington was promptly given his walking papers for interfering with American politics, and the British Government made no objection. Of course the cases are not quite parallel; but they are parallel enough to make some people remember that our neighbours do not tolerate any interference with their affairs. Besides there is quite enough of speaking talent in the ranks of Canadian Temperance men to lay the question fairly before the electors. As a matter of fact, the size of the majority will depend much more on the effectiveness of local organization in bringing out the vote, than speech-making. The people understand the matter fairly well. Good speeches may do something in the way of creating enthusiasm; but enthusiasm is of little use if the votes are not brought out. In any kind of an election there is a considerable vote that has to be "brought out;" and victory often depends on the effectiveness of the machinery for bringing it out. Anyway, if the importation of speakers is unpalatable to

some Canadian temperance men, it may be well to consider whether they should be imported.

Before the plebiscite campaign waxes hot, it would be well for temperance men to consider whether there is anything gained by holding prohibition meetings on the Lord's day. Prohibition has its political side, and it is not always easy to draw the line between the political and the moral. Besides a large number of the best Presbyterian people hold what many consider very strict views on the question of Sabbath observance. They are Sabbatarians of the true blue variety; and are sensitive about holding any kind of a meeting on Sabbath, except one for worship. Whether their views are ancient or modern, right or the reverse, is not the question now before us. The question is whether it is good policy to wound the feelings of men who hold these views. Assuming that the campaign will not become general until the first of September, there will be four solid months to discuss the question with the people. Surely there will be week days enough in these four months to say anything that requires to be said. In every municipality there are men quite equal to the task of discussing prohibition in all its aspects; and it will be their own fault if the work is not done in four months without holding meetings on the Lord's day. No doubt pastors without number will discuss the question from a Gospel standpoint, in their pulpits, and there will, therefore, be all the less need for holding any meetings on Sabbath. It is a matter of the highest importance, that the majority should be overwhelming, and in order to make it so, everything should be avoided that tends to cool the ardour of friends. Men who hold strict views on keeping the Sabbath, will generally be found the best friends of temperance in the long run.

The vicious strictures made in a certain quarter last week on The Canada Presbyterian for daring to say that various characters, who for various reasons, fasten themselves on the temperance cause, might lessen the majority in favour of prohibition, if allowed to take a prominent part in the campaign, show very clearly how much our paragraph was needed. For the great body of Christian temperance men and women who are labouring for the good cause—and, we may add, especially for the Presbyterians among them—we have no feelings but that of profound respect. But just because our feeling is one of profound respect, we dislike to see the work of genuine temperance people hindered by the characters alluded to in the paragraph to which exception has been taken. It is too late in the day to say that the Canada Presbyterian is not in favour of prohibition. Our ledger will show that the cause has cost us much more than it ever cost any of our Critics. Things have come to a nice pass very early in the campaign, if an independent journal is to be vilified and misrepresented for telling respectable temperance men that it will be a good thing not to allow improper characters to come to the front. It may be said that there are not many such characters. That may be true; but one or two of them in a municipality may in the aggregate cost prohibition a large number of votes, and all the votes are needed. This journal will stand by the cause until the last vote is polled on the first day of January, doing every reasonable thing we can to swell the majority. Meantime we shall not make the mistake of supposing that any two or three men are the prohibitionists of Canada, simply because they assert themselves and vilify those who do not work in the way they would dictate. We are reminded that the Courts of the Presbyterian Church have taken a pronounced stand on the temperance question. That is happily true; and every man now connected with the Canada Presbyterian staff, or that ever was connected with it, did his full share of that good work. But the Presbyterian Church Courts never endorsed the characters we alluded to in our paragraph—never defended them, never apologised for them, and never will

PRESBYTERIANISM IN CANADA.*

CONTRIBUTED.

There is no Presbyterian clergyman in Canada more widely known, or more highly esteemed than the author of this volume. During his long and honorable career Dr. Gregg has filled several prominent positions in the Church, and has filled them all with eminent ability and acceptance. As pastor of a congregation, first at Belleville and afterwards at Toronto, he laboured with great diligence and success; and, as a professor in one of our colleges, he has uniformly discharged the varied duties of the office with zeal and efficiency. But it is as an author that he is best, at least, most widely known. In this capacity, he has rendered services of unspeakable value to the Church whose history he records, and at the same time shed lustre on the literature of our country. Looking at all the positions he has occupied, it is not too much to say that to none of her devoted sons is the Presbyterian Church in Canada more indebted for her marvellous progress and present flourishing condition than to plain, modest, unassuming, but able and accomplished William Gregg, Doctor in Divinity and Professor of Church History in Knox College. May the good Doctor and learned Professor be spared to labour many years yet to come in the service of the Church to whose upbuilding he has already largely contributed.

A few years ago, Dr. Gregg published a large volume, giving a detailed history of the Presbyterian Church in Canada from the earliest times, down till the year 1834; proposing, if spared, to continue the history on the same large scale till a much later date. No one who looks into this great work and reflects for a moment on the immense labour that must have been expended on its production, however much he may regret, need be surprised to learn that the author, at his advanced years, will in all probability be unable, as he himself tells us, to accomplish his purpose. The regret, deeply as it may be felt, will, however, be much diminished by an examination of the Short History, which he has recently given to the public, and to which we are now seeking to invite attention. Starting in this unpretending, but most valuable work, with the first introduction of Presbyterianism into what is now known as the Dominion of Canada, he traces its progress in the different provinces with a fulness and an accuracy that leave little to be desired. The record is comprehensive and complete. Nothing is wanting that anyone who desires to make himself acquainted with the past history and present condition of the Church may desire to ascertain. Everything of permanent value and interest is distinctly and clearly stated. A full-length portrait of the Church is given in her ministers, members, congregations, courts, colleges, and mission work, home and foreign. Dr. Gregg was originally a minister of the Free Church in this country, but, though he was, and presumably still is, strongly attached to Free Church principles, it would be impossible to tell from the volume before us, to what branch of the present happily United Church he originally belonged. No partisan prejudice is ever allowed to tinge his pages. The historian is never sunk in the advocate. With strict impartiality he traces the progress of the controversy that resulted in the disruption of 1844. Stating fully and fairly the position taken by each of the contending parties, he does ample justice to the integrity and regard for what they held to be Christian principle, that distinguished both alike throughout all the excitement of that memorable period.

We should like to dwell at greater length on this most interesting and readable volume, but we shrink from trespassing too far on the space of The Presbyterian. Suffice it to say that we cannot commend the volume too strongly to the notice of the Christian public. For Presbyterians, especially, it ought to possess peculiar interest and value; and into every Presbyterian home from the Atlantic to the Pacific it should find a ready entrance. The matter is uniformly of absorbing interest, the language is always chaste and elegant, clear and forcible, the paper is good, the type and printing excellent, the binding substantial and attractive, and the price such as to place it within the reach of everybody.

* Short History of the Presbyterian Church in Canada, from the earliest to the present time, by William Gregg, D.D., second edition revised. Printed for the Author, by C. Blackett Robinson, Toronto, 1893.

SYNOD OF MONTREAL AND OTTAWA.

The annual session of the Presbyterian Synod of Montreal and Ottawa was opened Monday evening, in Knox Church, Ottawa. There was a large attendance of delegates and visitors.

Rev. James Stewart, Moderator, delivered a most interesting and impressive sermon pertaining to the duties of ministers of the Church. His theme was from the