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TORONTO, FRIDAY, MAY 3, 1878.

DOCTORS OF DIVINITY.

QUEEN'S University has just illustrated the importance of her right to grant honorary degrees to distinguished persons. She has with careful discrimination singled out four gentlemen for the degree of Doctor of Divinity. These clergymen thus brought together as sharers in a great honor, are as to their fields of labor widely separated from one another, and represent different sections of the country. The first of these gentlemen is the Rev. Dr. Selgwick of Musquodoboit, N.S., who during the long period of upwards of thirty years has done valiant service for the Master, the greater part of which has been spent in the Maritime Provinces. His lectures and publications well entitle him to the degree; while the position he has long enjoyed in the Church, his great talents as a preacher and leader in the Courts, and his eminent character, constitute him a *primus inter pares* amongst his brethren. The second of the Queen's batch of Doctors is the Rev. John C. Baxter, minister of Stanley Street Presbyterian Church, Montreal, a minister who had distinguished himself by twenty years of pastoral life in the Scottish bonnie Dundee, before he accepted the call to his present charge. He is also favorably known as the author of "Athens in Apostolic Times," "The Greatness of Missions," and "Notes of Travel in the Holy Land," and is regarded as an able and eloquent preacher, and a loyal servant of the Church. The Rev. Thomas Wardrope, pastor of Chalmers' Church, Guelph, is the third of the gentlemen named. In Ottawa he fulfilled a lengthy and fruitful ministry, where he was much beloved and highly esteemed. For a number of years he has been gathering around him in Guelph a large and influential congregation. His winning manner and silvery eloquence have given him a conspicuous place amongst preachers, while at the present moment his standing in Church Courts is seen from the fact of his being Moderator of the Synod of Toronto and Kingston. The degree in the case of Dr. Wardrope is all the more valuable, that he was one of the earliest and most distinguish-

ed of Queen's students. The address which he gave in response to the honor conferred upon him was very happy, as he could speak of Queen's University and her history from experience. The last named of the four Doctors, is the Rev. William Fraser of Bondhead. Dr. Fraser occupies a very high place in the estimation of the Church, as evinced by his election to the moderator's chair, and his position as one of the clerks of the General Assembly. As a legal adviser he is second to none, while his long residence in Canada, and his upwards of forty years' ministry in the Gospel of Christ have given him a truly patriarchal name and reputation. These are the four recently made Doctors of Divinity. A better choice could not have been made. It is one which will give satisfaction to the Church at large. It is one by which Queen's University has done honor to herself, and which will raise her if possible still higher in the estimation of the community.

While commenting upon this subject, we take the opportunity of congratulating Principal Grant and the Professors of Queen's University upon the successful results of this thirty-seventh session of the College. The number of graduates is this year larger than in any preceding one in her history. Convocation day exhibited the utmost enthusiasm on the part of students, professors, and the friends of the University, and proved itself one which shall long be remembered in Kingston. Principal Grant delivered an admirable address to the students in which he gave advice of a useful kind to the graduates who were going forth to their various fields of labor, and in such a way as to command the deepest interest. His after speech to the citizens of Kingston and the friends of learning was one of paramount importance. Principal Grant goes straight to the point and calls for additional buildings and for an endowment fund of one hundred and fifty thousand dollars. This is hitting two right nails on the head. And we are certain from the well known energy and perseverance of the Principal, and from his success in similar work in the past, that it will not be long before he can report satisfactory progress in the attainment of these ends. The question of endowments for all our colleges is practically asserting itself at the present time, and must come sooner or later to occupy the attention of the Church at large. Without proper equipment, a college or university must be crippled and enfeebled, and so long as there is insufficient support for such, there must be considerable friction. We sincerely wish that Principal Grant and his co-workers may experience the greatest success in their undertakings for the future usefulness and influence of Queen's University.

We regret to learn that the continued illness of Professor Mackerras made it impossible for him to be present on Convocation day. His absence was felt, as there is no one more beloved by his students and all who know him, or more highly respected by the professors. No one would feel his absence more keenly than Professor Mackerras himself, as he has been so cheered and encouraged by the co-operation of the new Principal. But we trust soon to have good tidings of the Professor's health, and we express the hope, which is fully shared by the large circle of

his friends and admirers, that he will be able to resume in another session the work which he so dearly loves.

ECCLESIASTICAL ESTIMATES.

IN view of the crippled state of the funds of our Church generally, it is not unreasonable to suspect that our financial system is defective, and that the whole blame does not rest with our people. In point of fact they give from year to year in a vague indefinite way, without any clear conception of what is to be aimed at, or what precise portion of the general burden they should individually bear.

The Church as a whole is committed to a certain amount of work involving a certain annual expenditure, and every true and loyal member of the Church is a debtor in a certain proportion in respect of the expenditure to be provided for. True, it may be said that every one should give "as God has prospered him," and if so, then every one has definite guidance in his giving. But we do not think our people would give less, or more extensively lose sight of the principle now quoted, if a minimum were placed before them from year to year as the very least to be aimed at. And in order to place such a minimum before them it is not enough to say that the whole Church requires to raise so much in the course of the twelve months. Each congregation is as much in the mist in that case as the people of the Dominion would be, if the Government abolished all revenue tariff and asked the people to send by post to Ottawa twenty-five millions of dollars for the annual public expense! But what can be done to remedy this defect in our system? We answer, let the Assembly appoint a good large committee to prepare the estimates for the year, and then let the Assembly apportion to each Synod what is believed to be a fair share of the total amount to be raised; let the Synod apportion the amount among the Presbyteries, having regard of course to the ability of each; then let each Presbytery in a similar manner distribute its amount among the congregations according to the ability of each. Then the individual member knowing that the congregation in order to bear its fair share of the public burden of the denomination must raise a certain amount, will be at no great loss to ascertain what the very least is that he should think of giving. But while all should be counselled to make it a matter of conscience to contribute to the paying of the debt of the Church for the year, let them be exhorted not to stop at that, but go on and give over and above it as God has prospered them, that the operations of the Church may be extended more and more.

Such a method as this might at least be worth trying, and no serious objection could be raised against making the experiment. Some might object that it would be inconsistent with free voluntary giving. We cannot see that in a strict sense it would. The people of this Dominion are a self-governed people, and yet the estimates for the year are regularly fixed and distributed by Parliament. Besides there is a great difference between a person's being notified how much he must pay, under compulsion, and his being informed how much the congregation to which he belongs ought to contribute in order that the Church