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Communications should be addressed

The Presbyterian Printing & Publishing Co.,
5 JORDAN STREET, TORONTO.

TORONTO, WEDNESDAY, OCTOBER 14TH, 1896.

HAD the reverend gentleman and wholesale merchant who made such a nice sum by selling stamps in the Toronto post-office been a Presbyterian, there would not have been so much said about giving the position to one who really needed a living. But the former occupant of the place belonged to the Church, the only Church, in fact, and of course he should have had anything and everything in sight. Had he been a Presbyterian, some of those who are now shouting the loudest would be as dumb as Julius Cæsar.

Lord Rosebery's resignation illustrates once more the difficulty of leading the Liberal party of England. The head of a Liberal party anywhere has much to endure, but owing to the different elements which compose English Liberalism the position of an English Liberal leader is extremely difficult. The difficulty is increased and intensified at the present time by the fact that Gladstone has immense power in the party without any responsibility. It is not at all probable that any other man will have a much easier task than Rosebery had, or that a new man will succeed much better. The difficulties are mainly within the party as they nearly always are.

NOW that the new professors in Knox College have been inducted and given a good start, the next thing is to give them a fair chance to do their work. They should not be deluged with pressing invitations to preach anniversary sermons, open churches and do other work of that kind. Their special work is to teach and to that work their time, labour and strength should be given for years to come. Both are young men, and we think we speak what is in the mind of all who know them best when we say that, both are capable of doing splendid work for the Church if they are given fair play. We have any number of pastors who can do all the special work that is needed in the pulpit. The new professors can be heard during summer. Let them have a fair chance in the lecture room during winter.

AMONG the many interested spectators of the induction services in the Bloor Street Church there was probably none more interested than the Hon. Thomas Ballantyne. Perhaps we might say there was none more anxious. Knowing something of the difficulties and uncertainties of public life himself, he could scarcely fail to feel more or less anxious when he saw one of his younger sons, at an early age, placed in the high position of a professor of theology. We do not think there is any special reason for anxiety. The Ballantynes, of the Stratford neighbourhood, are not people much given to failure. The Hon. Thomas himself has made a pretty good thing out of this life,

and he richly deserves his success. Other members of the connection have been equally successful in their own lines. We venture to predict that the Ballantyne at Knox will hold his own, and a good deal more.

PROFESSOR BALLANTYNE'S brief address at the opening exercises made a fine impression. The youthful professor has the rare faculty of saying the right thing at the right time and of saying it in a spirit that commends him to every one. He is modest, candid, almost diffident, and still you always feel that there is a cultivated man there who can take care of himself in any company. In these days when cheek, pure cheek, is the sole stock-in-trade of so many men, and of too many ministers, it is positively refreshing to see a modest young man like James Ballantyne called to one of the highest positions in the Presbyterian Church. May many students imbibe his spirit!

PROFESSOR ROBINSON'S manner as he delivered the inaugural lecture at Knox, reminded one a little of President Patton. He has more action than Dr. Patton, and is perhaps not quite so incisive nor so cool; but he resembles the President of Princeton enough in style to make old Knox men think of their classmate of thirty years ago. Like Dr. Patton he speaks without a manuscript which is a decidedly new feature in the opening exercises of Theological colleges. Apart altogether from the merits of the inaugural address, there was a something about Dr. Robinson's style and manner which would lead almost any unprejudiced observer to say, "That new professor knows his business." A Presbyterian lady described the situation pretty well when she said, coming out of the church, "He'll do."

THE *Interior* has this to say about the sacred duty of telling the truth in regard to converts:

The most fatal error of evangelists is exaggeration. "He is an honest man," our friends said to us the other day, "and I would believe him upon any subject of which he may speak, except upon the number of his converts." In one of our suburban communities a tent revival has lately been brought to a close. In the last services the leader announced 900 positive conversions. The principal churches engaged in the conduct of these services show to date about seventy five additions. For our own part we made up our minds years ago to have as little as possible to do with any man who "talks big." There are so many virtues that have truthfulness for a basis that a defect in veracity is likely to prove in the end a defect in all foundations of character.

Avoiding men who "talk big" may have been one of the factors that happened to make the *Interior* so successful. We should like very much to see our contemporary's recipe. The men who "talk big" usually want to talk through a newspaper.

THE Halifax *Witness* ends a strong and sensible article on the Chinese problem with this definition of its position:—

We are not able to contemplate with patience the fact that in the House of Commons there is a man, once a pastor of the Presbyterian Church, whose "mission" is the exclusion of the Chinese. We feel doubly bound to stand in defence of the sound British, Canadian, Christian principle of kindness and fairplay.

If we are not mistaken, the rev. M.P., whose "mission" is the exclusion of the Chinese, is a Nova Scotian. Being a Bluenose, the *Witness* can no doubt take greater liberties with him than it would be proper for any other journal to take. Before losing its "patience" we respectfully suggest that the *Witness* take a long-distance telephone and ask the ex-Presbyterian pastor the following leading questions:—

Are there any men on the Pacific Coast opposing Chinese immigration on moral grounds whose morals are not quite up to the morals of an average Chinaman?

Are there any railway or other contractors there who made money by cheap Chinese labor, and then with the money jingling in their pockets denounced the Chinamen because they work for low wages?

Are there any so-called "working men" over there who violently oppose Chinese immigration, but who have never done an honest day's work themselves within the memory of any middle-aged British Columbian?

When these questions are answered we can supply the *Witness* with a few more should our contemporary care to have them. One more question might be asked now. Have any of the ministers on the Pacific Coast been very glad to employ Chinamen as domestic servants because their limited incomes made it impossible for them to pay a servant-girl fifteen or twenty dollars a month?

COLLEGE OPENINGS.

LAST week was the one usually marked by the formal opening for the winter of the many arts and other colleges which have their seat in Toronto, the heart of the intellectual life of Ontario, and in other cities of the Dominion as well as Toronto. It is an occasion suggestive of very much to any thoughtful mind. Within a few days hundreds of young men and women arrive in the college centres from all parts of the respective provinces of the Dominion, and this leads naturally to the thought of the homes they come from and the parents and relatives left behind. How very different are these homes in almost every particular, from the plain, simple farm-house, to the abodes of wealth and luxury. Their religious, moral and intellectual atmosphere differs as widely, but all of them have in common, hopes and fears, and grave anxieties for the youth who have gone out from them. With such different antecedent environment these hundreds of young people are thrown together to pursue a common object, with the freshness and dew of youth upon them all, with hopes and aspirations and an outlook and destiny for each, wholly in the future. Who can think of this and of all its possible results without being sobered? In view of the anxieties of the friends of which these young people are the centre, it is obvious to remark that a grave responsibility rests upon the clergy especially, and professing Christians of our cities, and, indeed, more or less upon the citizens as a whole, for the welfare in every sense of this annual large addition, for the meantime, to our city population. Wherever they may have come from and from whatever homes and surroundings, college life is a great leveller. It brings into exercise at once a new standard of classification, and perhaps the most democratic of any. It is not wealth or social position that gives rank here, but brains and application and character.

Seeing these hundreds of young men and women thronging the halls of our colleges, one who has been there himself cannot but give a passing thought, at least, to the different aims and motives which have brought them together, and of their widely divergent ideas as to the objects to be gained by a college course. Some come because they are sent. Their parents and friends have fond, if often delusive hopes respecting them, or that to go through a college is a respectable thing, is a passport to certain respectable callings; they wish them to have that, and that is all they wish. Some, the most we believe, go to college because they are in earnest, and in some cases even enthusiastic in their desire to obtain knowledge, if they are not as yet so anxious to get the mental discipline, the mastery of their own intellectual powers, which is a much more valuable possession than merely so much knowledge. Some get little of this last, less mental discipline, and no taste whatever or love of knowledge for its own sake, no culture of almost any kind, and their time, the money spent on them, and the toil and effort of professors have been in a great measure thrown away, or it may be worse than thrown away. Some work with noble ends in view, ends that become nobler as their view widens; some work for no higher object than honors and scholarships, and, if their motive is no higher, the empty, passing fame which these bring; and some work only to get through, and are thankful when they do, and their distasteful task is at an end. Some fall out by the way for lack of perseverance; some, but very few we believe, for lack of means; more because they break down in health, and some because of a breakdown, at times complete, fatal and final of reputation and character, who leave behind them only the memory and name of wrecks of the saddest kind—a heartbreak, if not the death of fond parents and a warning to all.

When they come to the end of this preliminary course, this which is merely the preparation for life's work, what will they do? where will they go? what will be their history? All cannot make for themselves a name and wide reputation. It is gratifying to know, what is we believe the simple truth, that the great majority of young Canadians who take a college course go forth to fill, and in many cases, if it be but in a humble way, to adorn walks of useful and honourable life. This we believe to be the record of the great majority of our colleges and college graduates. So that in this respect, and as a means whereby earnest and honourably aspiring youth may render our country and fellow-men the best service, a college course is a desirable thing. It is not merely gratifying, but a