

The Canada Presbyterian

Published every Wednesday by

The Presbyterian Printing & Publishing Co..

C. BLACKETT ROBINSON, Manager.

5 Jordan St., - - - Toronto, Ont.

Terms: Two Dollars Per Annum, Payable in Advance.

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

TORONTO, WEDNESDAY, MAY 20TH, 1896.

WE regret that, on account of press of matter this week, the business proceedings and the account of the Conference of the Synod of Toronto and Kingston, the names of Commissioners from the Presbytery of Halifax to the General Assembly, and some other matters have been unavoidably held over. They will appear next week.

THE Foreign Mission Committee might easily have made their account balance. All they needed to do was call home the missionaries.

THE Catholics of Great Britain have deserted the Liberal party in a body on the Education Bill, and joined forces with Salisbury. That is the thanks they give the Liberals for trying to give them Home Rule.

A MISTAKE all the uncertainties of the pending election there is one thing absolutely certain and that is that the new Parliament of Canada will be neither much better nor much worse than the majority of the people who elect it.

DURING the absence of Dr. Cochrane, who expects to leave for Britain on June 6th, Home Mission correspondence will be attended to by Dr. Warden, clerk of the committee. Address "Confederation Life Building, Toronto."

THE Rev. William N. Cleveland, brother of President Cleveland, who had to give up his pulpit the other day for talking politics was in the receipt of \$600 a year. A congregation that pays \$600 a year is far more likely to try to muzzle its minister than one that pays \$6,000.

THEY fought to the death against separate schools for themselves and then tried to fasten them upon Manitoba." That was the true and manly statement made by the Moderator of the General Assembly the other day in the Synod at Collingwood about the course pursued by some of the Maritime Province members in regard to the Remedial Bill.

THE *British Weekly* remarks that Sir Henry Parkes, the Australian statesman, "had the misfortune to live too long. The stress of life and the failure of his powers led him at the last into regrettable courses." It seems rather hard to say that any man lives too long; but it is a sad fact that a useful career may end in such a way as to mar sadly the effect of the whole life.

SIR CHARLES TUPPER says in many of his speeches that the returns from Ontario on the 23rd June will cause more surprises than those from any other Province. This cannot mean that the Government vote will be larger than usual be-

cause the vote is split in many constituencies. Nor can it mean that any considerable number of Liberals are going over to the Government side. There is no evidence of any such defection. What it does mean probably is that the Roman Catholics are going to give Sir Charles the "corporate vote." We should not wonder if they did.

CONFERENCES and conventions are just what you make them. They may be a wordy bore, a windy waste of time, or they may be edifying, stimulating and generally helpful. The Synod of Toronto and Kingston holds an annual conference on live questions, which has become a prominent feature of its meetings. In fact the conference creates as much interest as the ordinary business. The conference at Collingwood was one of the best the Synod ever held.

ABOUT the time that the Synods, Conferences and the General Assembly have finished their work next June the people of Canada will be asked to elect their representatives to the Dominion Parliament. Would it not be a good thing for these ecclesiastical bodies to spend a little time in the confession of national sin and in asking divine guidance for the electors. Prayer for the men who vote and for the men who are voted for might do more good than resolutions and indiscriminate scolding of politicians.

SO much is being said about the rights of the Catholic minority that we feel inclined to ask who gives the Roman clergy the right to go into Ontario Court Rooms and take a seat on the Bench alongside of the presiding judge. A Presbyterian minister, even the Moderator of the General Assembly, might squeeze in at the door if the constable allowed him, and find a seat somewhere if there happened to be room, but a Catholic priest would be shown to a seat on the Bench. The Roman Catholic Bishop of Toronto gave evidence some years ago, and instead of going into the witness box, as any Protestant minister would have been compelled to do, he went on the Bench and gave his evidence there. Who gives these special privileges to the Catholic clergy in this Province of Ontario?

AS examples of condensation two of the opening addresses of the Synodical conference at Collingwood were perfect models. Principal Caven in about twenty minutes discussed and defended present methods of theological training so thoroughly that when he concluded there did not seem to be anything left for any other person to say. Dr. Somerville, in about the same length of time, gave his experience in the matter of working with professional evangelists during his long and successful pastorate in Owen Sound. When he sat down not another word was needed to show that his experience was, to say the least, singularly unfortunate. Perhaps there were others present who could have given a similar experience, but we doubt if there was anybody who could have put it into such condensed form.

A SHORT time ago we asked the Halifax *Witness* if it could explain why a majority of the Maritime members voted for the Remedial Bill while they are strongly opposed to the establishment of separate schools in their own Provinces. Our friend answers in this way:—

The request is reasonable; but we are not sure we can give the correct solution of the conundrum. The answer of those who voted for the Remedial bill is to this effect: "It is not at all a question of Separate Schools; we are opposed to such schools; but it is the removal of a grievance which oppresses a small minority in Manitoba. Hon. Mr. Laurier says there is a grievance, but he will remove gently. Hon. George W. Ross, of Ontario, says there is a grievance that must be redressed, but that the government have not gone the right way about redressing it. It is not that we want Separate Schools, but we want to remove a grievance." It is in this way they answer us, and they claim the Privy Council is on their side.

Perhaps our readers can understand this solution of the conundrum. The key seems to be that "it is not at all a question of Separate schools." Some of us thought that it was.

THE Chicago Presbytery has on hand what promises to be a first-class heresy trial. A minister from another church got a call from one of the vacancies within the bounds. The Presbytery examined him and found that his theology did not quite measure up to the orthodox standard.

An appeal has been taken to the Synod and there the matter must rest until autumn. Meantime the minister has suddenly become a martyr and the daily papers are giving him any amount of dead-head advertising. Finding himself suddenly becoming notorious, if not famous, the little man takes advantage of his notoriety, and like all his tribe, tells the world a few things. Why in the name of common sense should a church that has an overstocked ministry of its own take in ministers from other churches more especially when some of them raise a great row in the porch? What need have we in Canada of ministers who never had a Presbyterian training and who have little or no sympathy with our life and modes of work? Our colleges can supply the demand for many years to come unless the population of the Dominion grows much more rapidly than it is growing at present.

THE Rev. Principal MacVicar, after twenty-eight years of continuous work with no lengthened period of rest or recreation, is about to leave Canada to spend a year in Britain and on the Continent. Few if any of the ministers of our Church have done in these years a larger amount of steady, solid, hard work, or carried a heavier responsibility, than has Dr. MacVicar, and, it may be added, few, if any, have more to show as the result of the work they have done. We join most sincerely in congratulating Dr. MacVicar upon the great work he has accomplished for the Church and for the country both as a minister, convener of the French Evangelization Committee, and educator, and we trust that, by means of his year of rest, he may return to resume his work with renewed zeal and interest, and with success even surpassing the record of his past life, fruitful as that has been.

THE best way—in fact, the only sure way—to avoid the friction that has arisen in the American Presbyterian Church between the General Assembly and some of the lower courts is for the Supreme Court to keep well within the constitution and avoid even the appearance of exercising arbitrary power. Presbyterian people are sensitive on the question of their rights, and they may well be excused for their sensitiveness. Their rights cost much blood and treasure. The Assembly is not by any means infallible. It makes as many mistakes as any court in the Church. Some of the grants that damaged the Augmentation Fund more than any other were those in which it had to contend against "special cases" put on the Augmentation list by direct vote of the Assembly. So long as men are Presbyterians they will be jealous of any supreme power except that of the Almighty. Some of our people, and not a few of our ministers, are just a little restive about the manner in which the Supreme Court sometimes exercises its functions. They would not be worthy of their name and history if they were not watchful in such matters. When our people cease to be watchful on the question of authority they will cease to be Presbyterian.

THE New York *Evangelist* is a fine old paper with a decidedly sunny atmosphere, but it does get very angry with the General Assembly at times. Just now it is in an unpleasant state of mind, because it has caught, or thinks it has caught, two ex-moderators scheming to promote the election of a friend to the moderatorship of the next Assembly. The *Evangelist* innocently remarks that "some facts are coming to light which show the existence in our Church affairs of methods peculiar to politicians in the affairs of state." Unfortunately the American Presbyterian is not by any means the only Church in which "methods peculiar to politicians" are practiced. We have sometimes heard of ecclesiastics who could give "points" to the most astute political leader Canada ever saw. The *Evangelist* says the determination to keep power in the Assembly "is working out something so like political corruption as to deceive the very elect." We have nothing to do with the alleged facts that are worrying our New York friend but we do know that Church courts cannot be too much on their guard against the "machine." There is nothing that will destroy the influence of a Church more quickly or bring it more hopelessly into contempt than unctuously denouncing the evils of party politics while the worst party methods are rampant within her own pale.