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## The Canada Presbyterian

C. BLACKETT ROBINSON, MANAGER.

WEDNESDAY, NOVEMBER 15TH, 1893.

The salaries of judges in this country are said to be small. They do seem small compared with the incomes of the leaders of the bar. But no leader of the bar, however distinguished, enjoys the privilege of putting a neighbour in gaol without a trial or legal process of any kind. A judge should not expect to have extraordinary power and a large salary at the same time. The world was not made for any one class of men.

The saying of the Bishop of Peterborough that he would rather see England free than England sober is being frequently used by men who ought to be ashamed to palm such a wretched sophism upon the people of Ontario. Is there any necessary antagonism between freedom and sobriety? Can't England, or any other country, be both free and sober? Is a nation or man free that is not sober? Is there now, or was there ever, a more degrading, brutalizing form of slavery than the slavery of drunkenness?

Those people who assert in a patronizing kind of way that clergymen never understand public questions, must feel that they are mistaken as they read Principal Grant's letters in the Globe. The Principal has a masterly hold of every political and fiscal problem now before Canadians, and he discusses them with the intelligence and grasp of a statesman. And he is not, by any means, the only Presbyterian minister who understands the affairs of this country. May their number increase. May the day soon come when the country shall be forever rid of the unclean people who think that politics means nothing more than buying votes and distributing boodle.

The accident on Lake Nipissing by which at least thirteen lives were lost is one of the saddest that has occurred in Ontario for many a day. It seems all the sadder because the means by which the unfortunate men might have been saved were so near. There were two boats on the steamer, either of which would have held all on board; there were 150 life-preservers within reach, and a barge in tow; and yet the poor fellows sank to a watery grave. It is easy to sit at one's desk in safety and write about what might have been done. The awful facts are that the flames burst out with terrible suddenness. Most of those on board were shanty men on their way to the lumber camps, and were unaccustomed to the perils of the water. Quite likely they were seized with a panic. To escape death by fire they leaped into the water and some of them were beaten under by the wheels of the steamer. Steamers have been sailing on these inland waters for many years without any loss of life; but when the loss came it was terribly severe.

If the reports are correct, Sir John Thompson gets some hard hits at the McCarthy meetings. Col. O'Brien is reported to have alluded to the Premier as "a man whose mind is such that it could forsake the doctrines of John Wesley for those of Ignatius Loyola." The chairman of another meeting is reported as saying that he "didn't take much stock in Sir John Thompson, for a man who would

sell his creed would sell his country if the occasion arose." No doubt that kind of warfare is effective with certain kinds of people, and the temptation to adopt it is sometimes strong, but we question very much if it is legitimate political discussion. Forsaking the doctrines of John Wesley for those of Ignatius Loyola maybe turning a rather sharp curve, but in this free country a man has a right to turn if he desires to do so. Presbyterian doctrine is, that a man has a right to worship God in any way his conscience may dictate. Sir John Thompson is a long way from being a Presbyterian, but our system is so conspicuously fair that it does the square thing, even to a man who turns such curves as passing at a bound from John Wesley to Ignatius Loyola. But, by the way, we recollect now that our good friend, the Halifax Witness, certified not long ago that the Dominion Premier is not a follower of Ignatius. If these McCarthy meetings continue, and they seem very much like continuing, Brother Murray will have to publish another certificate for his fellow-citizen, the Premier.

The Thanksgiving Day proclamation of President Cleveland is a thoroughly orthodox production, and shows the head of the Republic has not forgotten his manse training. The President exhorts the people in this way: On that day let us forego our ordinary work and employments, and assemble in our usual places of worship, where we may recall all that God has done for us, and where from grateful hearts our united tribute of praise and song may reach the Throne of Grace. Let the reunion of kindred and the social meeting of friends lend cheer and enjoyment to the day, and let generous gifts of charity for the relief of the poor and needy prove the sincerity of our thanksgiving. That is an excellent programme if the people would only live up to it. But we fear the ideal is too high for a good many of our neighbours, and we know it would be too high for some of ourselves. Instead of going to their usual places of worship to recall what God has done for them, too many go to the nearest football match or to see a military review, or to have amusement of some kind. Instead of uniting their voices in a tribute of praise, they unite in cheering the best football kicker. We have no special objection to a good game of football, and confess to a decided liking for military reviews, but as a substitute for thanksgiving, they are a presumptuous fraud. Thanksgiving Day is again near, and once more we urge every reader of The Presbyterian to use his influence, to make it what the name indicates—a day of giving thanks to Almighty God for His many blessings.

## CASTING OFF PASTORS IN THEIR PRIME. WHAT SHALL THE REMEDY BE.

In this issue appear two or three communications on this subject, called forth by what has already been said upon it. The fact of unrest among our ministers and churches is not denied. It is too widespread, and too patent to admit of denial, and so also is the fact that it is fraught with very serious evil results. It is the outcome of a new state of things which has arisen, one not likely soon to disappear, and so neither is the evil complained of in the Church. It would not be wise in such a case to lie still and wait without doing anything to meet new circumstances. The evil to which attention has been called is not confined to Canada. It is also found in Victoria, Australia, and steps are being taken there to meet and, if possible, remove it. A scheme has been laid before the Presbytery of Bendigo, Victoria, which by it was carried to the General Assembly, and by the General Assembly has been sent down to presbyteries, which are to report to the one being held this month. The Church in Victoria does not propose

to sit still and do nothing, nor does it believe that the Presbyterian system of polity is so inflexible as to be incapable of adaptation to new circumstances. It is called a scheme for the "Transference of Ministers," and is in substance as follows:

A minister obtains the consent of the presbytery and congregation with which he is connected and applies for transference. His Presbytery send his name to a general committee. After all such names have been received, the committee sends to all congregations whose ministers' names have been given in a list of such names. The congregations return the lists with the names placed in the order of their choice. The committee sees which minister has his name placed first on the greatest number of lists, and offers him his choice of the congregations who have so placed him. After he has selected a congregation his name is crossed out, and the name then standing first has next choice. So each minister chooses until only one or two names are left as the case may be, to each of whom the remaining congregations are assigned. The Transference Committee reports to presbyteries that such transferences are to be effected, and they proceed under a special formula of induction.

We do not propose just now to discuss this plan. It contemplates, it will be seen, what Mr. McLeod calls a "time limit," though probably not of the same kind. That some change should be made, or system be adopted by our Church of the nature of the above, or that of the itinerant system of the Methodist Church, is, we are satisfied, a very prevalent and growing opinion, both among ministers and people. There is nothing in the pastoral tie, which in the nature of things, forbids the loosing of it when desirable, in a regular and systematic way. There is nothing unscriptural in the tie being formed for a limited time only. There is nothing in it which prevents the spread and building up of the Church or the internal peace, comfort and happy working out by it of the great ends of its existence, as the rapid growth and mighty influence for good of the Methodist body abundantly demonstrate. No system of church polity can obviate every difficulty, but it is desirable to escape difficulties to the utmost possible extent, and that one possessing greater elasticity in the matter of the pastoral tie than ours is not found to have, would be of advantage, no one acquainted with the present state of things in the Church will doubt or deny. The advocates of the Victorian scheme, referred to, claim that it affords an easy and effectual way of enabling a minister to move from one charge to another without resignation or vacancy preaching. The ordinary way of filling vacancies, viz., by call, is not interfered with. The scheme is purely voluntary; no minister can be transferred, unless his congregation is agreeable, nor can a congregation force their minister's transference unless he consents. It necessarily follows from the ingenious arrangement of transferences that once a minister's name is given for transference he must be transferred; that is to say, he cannot be left out in the cold, or remain in the parish he has consented to leave. The Elders' Association of the Victorian Church has recommended the principle of the scheme for adoption. He who can throw such light upon this subject as will lead to its happy solution, will confer an inestimable boon upon churches and ministers, and do much to promote their efficiency in extending and building up under happier conditions than now exist, the cause of Christ, and of true religion in the land in connection with Presbyterianism.

Mr. W. M. Thompson, M.A., F.R.C.S., Eng., has been appointed to the Dunvill chair of Philosophy, and Mr. Johnston Symington, M.D., F.R.C.S., Edin., graduate of Edinburgh University, has been appointed to the chair of Anatomy in Queen's College, Belfast.

## FRENCH EVANGELIZATION.

In addition to the circular, which we publish, calling attention to the present pecuniary conditions of this great and most important department of our missionary work, another lies before us making an urgent appeal, which we hope will be heartily and generally responded to throughout the Church for a Thanksgiving collection on the approaching day of thanksgiving. The varied activities of this committee's work, its success in past years, the awakening of our Roman Catholic fellow-subjects referred to, the present signs of encouragement, and their direct and immediate bearing upon the highest well-being of the whole Dominion, all give a special emphasis and importance to the appeal of this committee. Its members have taken a bold step in borrowing so large a sum as \$11,000 to pay salaries now due, and one creditable to the feelings of kindness and humanity of the committee towards its many agents, who would be cast into immediate pecuniary straits for the want of payment of salaries due. The committee has taken this step only after long and anxious consideration of the situation, and now in faith have cast themselves upon the interest and liberality of the whole Church to stand between them and curtailing the work God is laying before our Church to do. Let the whole Church justify and honour the faith and confidence of the committee by a united and generous response to the appeal made at this special season.

What do our ministers and those of other bodies, and there are many of them, who disenfranchise themselves for fear of their congregations, or for some other fear, or equally unjustifiable reason, say to Principal Grant taking such a hand in the politics of the country as he is doing by writing letters to the Globe on the political doings of both parties and pointing out the shameless extravagance and scandalous waste of money that has been and is being made in the country. They must think it very naughty and most dangerous for the worthy Principal to talk so freely as he does. We are glad of it. The late Rev. Dr. Edmond, of London, it is said, was not unfrequently seen, and his voice heard, on political platforms. If there is any body of citizens in the land of the same numbers, equally conversant with public affairs, or equally capable by their education and general intelligence to form a sound judgment on political questions, we should like to know who they are and where they are to be found. For such a large mass of intelligent citizens to fold their hands or draw their virtuous robes around them and take no effective part in public affairs, not even so much as to vote, does not raise them eventually in the esteem of the people, who upon the whole, like men who both have convictions and the courage of their convictions. It is unpatriotic in the last degree, and time that citizens worthy of the name and responsibility of citizenship should be ashamed of it, and like men take their full share of the duties of citizenship in a free country.

## A REMEDY FOR CASTING OFF PASTORS.

To the Editor:

Sir,—It is indeed an easier thing to point out defects and deformities than to suggest remedies, and I do not profess to be able to state what the measures are, which would deliver the Church from the evils to which allusion was made in my former letter. But with your permission, I would offer some remarks in regard to means which might be used to mitigate the state of things referred to. There are two aspects in which the Church should be regarded in reference to this as well as to other matters. And regarding the Church as a spiritual body existing for spiritual ends, the great and only adequate remedy is a revival of spiritual life, which properly means, merely a return to the religion of Jesus Christ in its spirit and precepts from a dead formal ecclesiasticism, a thing which is no more beautiful in the blue robes of Presbyterianism than in any other differently robed lam. In this case, there would be no need for rules or forms, other than we have. Instead of the unkindness, the injustice, the disregard of Christian feeling, which are sometimes exhibited in the treatment of pastors, there would be justice and humanity, and that is all that is required or expected, and these feelings exhibited from year to year, would keep fresh and hopeful the spirit of the minister, and his ripening wisdom would make his services increasingly appreciated; and in saying this, one would not leave out of sight the fact, that in all possibly, certainly in very many of our