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The Canada Presbyterian.

TORONTO, WEDNESDAY, NOVEMBER 25th, 1891.

THE past six months have been simply unique. A most abundant harvest has been followed by an autumn almost every day of which an Ontario farmer could work comfortably in his field. The oldest inhabitant can scarcely remember a season more productive all round or an autumn with so few days of disagreeable weather. Surely the Schemes of the Church should fare well this year. Last year Canada had little wheat to sell. Production and consumption came dangerously near balancing one another. This year Canada will export millions of bushels of wheat at fairly remunerative prices. Will the surplus swell our mission funds?

IT is well for Dr. Briggs that he is not a pastor. If the ten-thousandth part of the dissatisfaction existed in a congregation in regard to its pastor that existed in the American Church in regard to Dr. Briggs the pastor would have to leave on very short notice. Even his friends would advise him to resign "for the sake of peace" for "the good of the cause" and for various other reasons. A General Assembly cannot make Briggs resign, but a few lively cranks in a congregation, co-operating with one or two officious members of Presbytery, can force the resignation of almost any pastor in the Church. We are not throwing stones at the American Church. It would probably be just the same on this side of the line.

THE principal questions remitted to Presbyteries for consideration should gladden the heart of every loyal Presbyterian. They are questions of work the very existence of which proves that our work is progressing. If we need a paid secretary for the Foreign Mission work, it is because that work has grown rapidly within the last few years. If there is an imperative demand for the services of students in winter, it is because the area of our Home Mission field has greatly increased. The Presbyteries should wrestle gladly and gratefully with these problems. Ours is no failing cause. The Church is growing and the energy, enterprise, liberality and faith of the people should grow with it. Complaints are often made, and justly made, that there is no opportunity to discuss these questions in the General Assembly as they should be discussed. There is ample opportunity now. Presbyteries may deliberate as long upon them as they please.

THERE can be no reasonable doubt that the beautifully-illuminated address on exhibition and for sale in a second-hand bookstore in Ottawa is the address presented by the General Assembly to the Marquis of Lorne in 1882. The internal evidence is more conclusive than the evidence that Sir Philip Francis wrote the letters signed "Junius." Even our Higher Criticism friends could scarcely hope to prove that the original autograph is not genuine. The only question to be discussed is how the address found its way to the counter of a second-hand bookstore. Perhaps the Marquis, being a Presbyterian, gave it to his butler or some other servant for Sabbath afternoon reading. The servant, no doubt a Scotch Presbyterian, with the well known national aptitude for making a penny, may have turned the document into the vulgar channels of trade and commerce. The bookseller, we are told by the Ottawa correspondents, expects to get \$25 for the document. We hope he may. If he does he will be the only human being that ever got any benefit from documents of that kind except, perhaps, the artist who illuminated them. It is high time that the General Assembly had put a stop to the address business except on very special occasions.

The loyalty of Presbyterians may be taken for granted. If the whole truth were known probably the Marquis of Lorne and other distinguished people consider addresses an unmitigated nuisance. Why should the General Assembly bore people? That pleasant duty may be left with perfect safety in the hands of municipal corporations and of societies of various kinds.

IT is easy to talk in a severe or patronizing way about Quebec and the French. Anybody can say that the province is deeply in debt, that there is a deficit in revenue every year, that the credit of the province is low and that the French people are too easily excited and too easily led. Loud talk about Quebec politicians being "rotten to the core" neither mends matters nor shows that the talker has any political virtue himself. Violent harangues against the Catholic religion and jingo threats to "drive the French into the sea" make matters worse. The plain, hard facts of the case are that Quebec is in the same national ship with the other provinces and if the French province scuttles the ship all must go down together. A crisis in Quebec will force a crisis on the rest of the Dominion. Should the contending parties in Quebec unite against the other provinces—and there is some evidence that a union of the Bleus and Nationalists is being considered—the inevitable result would be a rupture of the Confederation. A chain is no stronger than its weakest link. The Dominion is no stronger than Quebec. Were the matter not so serious it would be amusing to hear Ontario people speaking of Quebec as if that province were a foreign power that we may probably take up arms against some day. For better or worse we are in the same boat, and if Quebec makes shipwreck Ontario may have an anxious time pulling for the shore. And the question arises—what shore?

THERE has been much discussion of late in England of the causes which lead so many people to leave rural districts and rush into the large centres of population. The cities grow rapidly while many villages are becoming depopulated. Various causes are assigned for the movement cityward. Among others the dullness and monotony of village life, the lack of congenial employment and the difficulty of securing promotion, are given as some of the chief reasons why many leave their village homes and face the battle in big cities. So much interest has of late been taken in this matter that the Grand Old Man, with a keen eye on the coming general election, is making improvement of village life a plank in the Liberal platform. The census returns show that a stampede towards the large cities is going on in Canada. In fact the returns were not needed to show that the rush to the large centres is quite as marked in Canada, in proportion to the population, as in England. Every intelligent man could see long before the returns were published that the movement was going on. There need be no doubt in the mind of anybody that this rush to the large cities is a bad symptom in more ways than one. It is bad for the Churches because liberal givers and good workers are taken from congregations in which they are greatly needed to swell the numbers in congregations large enough already. It is bad for the villages and smaller towns because it draws away capital, lowers the price of property—in fact makes something like ruin all round. The present condition of Toronto shows pretty conclusively that the boom created by the rush cityward is a very doubtful blessing even to the cities rushed into. It would be interesting to know how much of the capital invested in Toronto "goose pastures" was brought in from towns and villages and rural districts where it might have been usefully and properly employed.

AS an illustration of the good work the Christian Endeavour Society is capable of doing we subjoin one or two extracts from a circular, recently issued by the Correspondence Committee of the Chicago Christian Endeavour Union:—

The committee consists of 160 members—the president, vice-president and secretary of the union, and one member from each of the 157 societies composing the union. The president, vice-president and secretary compose the Executive Committee of the Correspondence Committee.

The Committee hopes to provide a Christian welcome and a Church home for every new comer to Chicago, to extend the greeting of Christ's love to men and women, before they are met by the almost overpowering temptations of our city life. Thousands of young men, and many young women, come to Chicago to make their way in business, not knowing when they come a single person in the city, no one from whom to

get advice, help, sympathy, or a single bit of the home love that helps so many of us to keep right, or which comforts and restores us after a fall. To them, eager for companionship and for a little happiness, the saloons, theatres, concert halls, billiard rooms, race tracks, open wide arms of welcome. Shall Christ's Church not go out into the by-ways and hedges and bring them in?

By a system of extensive advertising the Committee expect the principal features of their excellent scheme to become widely known. They add:—

If the corresponding secretary of any Christian Endeavour Society, or any member of any such Society, or any Christian in the world, knows anyone who is coming, or has come, to Chicago, whom they wish to have surrounded by Christian influence, welcomed by Christians into Christ's Church, or helped in any way, let them write a letter to the Secretary of the Christian Endeavour Correspondence Committee, 148 Madison Street, Chicago, Ill., U.S.A. In this letter let them give the full name, the Chicago address, a description of the person to be welcomed, their denominational preferences, and any particulars which would guide us. The Secretary will send the letter to the member of the Society nearest the address given, and that member will immediately call on the new-comer, and extend to him all Christian courtesy and every privilege his particular branch of Christ's Church can offer.

When it is remembered with regret and sadness how many young people of promise, on going to live in large cities where temptations abound, have drifted away from the wholesome influences with which they were surrounded at home, such a method as that undertaken by the Chicago Union will be hailed as a move in the right direction. It will prove a great blessing to many.

WOMEN'S TEMPERANCE CONVENTION.

ACCORDING to the fitness of things the World's Women's Christian Temperance Union met in Boston, the Hub of this nether universe. As that institution has ramifications over the wide world, and as the intellectual centre of western culture was as convenient a place to assemble in as any other, no reasonable fault can be found with the selection of Boston as the scene of the gathering. The Convention that met under the auspices of this cosmopolitan movement was in many respects a remarkable one. A religious influence pervaded the meetings, devotional exercises being a prominent feature in the proceedings. It was a widely representative gathering. Delegates were present from almost all English-speaking countries, as well as from Syria, India, China, Japan, the South Sea Islands, and other remote lands. Continental Europe and South American countries do not appear to have been particularly well represented, probably for the reason that among the Latin race the temperance cause has not made the progress it has done in Anglo Saxon communities or in those countries where Anglo Saxon influences are more directly felt. British North America, from the Atlantic to the Pacific, had delegates in attendance, and fault cannot be justly found with the character or strength of the Canadian delegation. A significant feature of the international convention was the presence of Catholic delegates. Various indications have of late been observable that temperance reform is advancing within the fold of the Roman Catholic Church. Several dignitaries of eminence in this and in other lands are strenuous in their advocacy of abstinence principles, and co-operation in moral reform with Roman Catholics will doubtless have good results.

The decorations of the various meeting places were profuse, and in certain instances formed impressive object lessons to those that beheld them. One of the reports tells us that upon the stage in Tremont Temple there was an immense globe girdled with white ribbon, and beneath it the motto, in gold letters, upon a white silk ground, "Christ for the World." Passing over the profusion of flags and banners and such customary decorations, there was festooned twice around the hall the world petition, in forty languages, with over two million signatures, which is to be presented to every existing government, calling attention to the need for prompt and effective legislation to restrain the evils of the drink traffic.

Several ladies of great ability and influence took a prominent part in the proceedings of the Convention. Lady Henry Somerset came over from England to attend the Convention and evidently, as much on account of her earnestness and personal worth as in deference to her social influence, was greeted with the utmost cordiality, the British National Anthem having been sung in her honour. She was proposed for president and would doubtless have been elected had she not declined the honour, which, however, it will be generally recognized as