

## THE CANADA PRESBYTERIAN,

—PUBLISHED BY THE—

Presbyterian Printing &amp; Publishing Co., Ltd.

AT 5 JORDAN STREET, - TORONTO.

Terms: Two Dollars Per Annum, Payable in Advance.

NEW SUBSCRIPTIONS may commence at any time during the year. SUBSCRIPTIONS are understood as continuing from year to year, unless orders are given to the contrary. This is in accordance with the general wish of subscribers.

TO MAKE PAYMENT. The printed address label on your paper contains a date, which indicates the time up to which payment has been made. The money for renewal of subscriptions should be forwarded as early as possible after that date.

REMITTANCES should be made direct to us by Postoffice, or Express, Money Order, or in a Registered letter. If none of these precautions be observed, the money is at the risk of the sender. Local Cheques should not be sent unless at par in Toronto. Write names very plainly. Give the Post office address with every order.

RECEIPTS. We do not send receipts for subscriptions unless the request is accompanied with stamp. The change of date on your label will indicate within two weeks that the remittance was received.

CHANGES OF ADDRESS. When a change of address is ordered, both the new and the old address must be given, and notice sent one week before the change is desired.

ORDERS TO DISCONTINUE should always be sent direct to us by letter or postal card. Do not return a paper with something written on the margin. To do so is contrary to law, and unintelligible to the publishers. Accompany the order with payment of arrearages.

ADVERTISING RATES. Under 3 months, 15 cents per line per insertion; 3 months, \$1 per line; 6 months, \$1.75 per line; 1 year \$3. No advertisement charged at less than five lines. None other than unobjectionable advertisements taken.

—COMMUNICATIONS SHOULD BE ADDRESSED:—

The Presbyterian Printing and Publishing Co., Ltd.,  
5 Jordan St., Toronto.

## The Canada Presbyterian.

C. BLACKETT ROBINSON, MANAGER.

TORONTO, WEDNESDAY, SEPTEMBER 5TH, 1894.

THE term "joiner" does not now mean a carpenter. It means a man or woman who joins all the societies and associations in the community.

SOME of the P. P. A. people have a novel way of getting at a man who opposes them. If they can say nothing bad about the man, they declare that his wife is a Roman Catholic.

IF the late Christopher Finlay Fraser were taken as a specimen of the kind of man produced by the teaching of Rome, and some of the P.P.A. leaders taken as model Protestants, the comparison would go hard with Protestantism.

ALEXANDER T. GALT, Christopher Finlay, Fraser and Alexander Mackenzie, were good illustrations of the fact that in order to secure the respect and confidence of the best portion of the community a politician does not need to gush, and treat at the bar and kiss the babies, and practise fraud on people by pretending to take a great interest in them.

THE *Christian Work* says: "It is the fair, average, well-put sermon, such as ninety-nine out of every hundred sermon hearers listen to every Sunday, that is doing the work of the church to-day." True as the gospel itself, and yet, how often do we hear professedly Christian people speak disparagingly of a sermon, because it has nothing special about it. To have gospel enough in it to save a man makes any sermon good.

SIR JOHN THOMPSON has a perfect right to bow at whatever altar he pleases. If he preferred the Catholic to the Methodist Church, he had an undoubted right to leave the one and unite with the other. He has no right, however, to violate the law of the land by taking a pleasure excursion from Toronto to Niagara Falls on Sabbath. His offence is aggravated by the fact that he is Minister of Justice himself, and should therefore have all the more respect for the law. If the hon. gentleman thinks he can defy public opinion in this western country, he makes a huge mistake.

THE *British Weekly* hints pretty plainly that certain leading ministers in the Nonconformist bodies are beginning to give a rather unsound sound on the historic episcopate. One at least has admitted that organic union can come only on that line, and he did not seem to be much opposed to re-ordination. Mr. Dalton McCarthy told the *Globe* that we must never forget the part that human nature plays in the courts of law. We must not forget the part that human nature plays even in the churches. If an ambitious clergyman

thinks he would have a "good show" for a bishopric in a united church, his expectations might modify his theory of ordination.

FOR years the city of Pullman has been set before the public as a model community. Recent investigations show that it is nothing of the kind. The stories told about Pullman and other models, lead any thinking man seriously to discount much that he hears on the platform. We don't know anything that the general public need so much to learn as to be particular about the facts of any given case. The enormous swallow of some audiences is equalled only by the enormous fictions of some of the orators that address them. Be careful about your facts is a good rule that admits of no exception.

THIS summer has been full of conventions and big gatherings of one kind and another. The Endeavor Conventions in Cleveland was the greatest gathering of the kind ever held in the world. The Baptist demonstration in this city was a great success in point of numbers, though its precise value as a moral and religious factor it might be hard to estimate. Grimsby had a successful time. Various other big meetings have been held. Now it is high time to get down to actual work with individual men, and try to bring them to Christ. These big demonstrations are very deceptive. There is little or no actual work in them.

RESPECTING the Knox College Jubilee Fund the time for action has come; it must be energetic and decisive. Let every friend of Knox who wishes it well, pray for its prosperity; but let him practice as he prays. Send the amount of your interest in a cheque, Post Office or Express Order, or the money by the first opportunity, to Rev. Wm. Burns, Room 64, Confederation Life Building, Toronto. Let the graduates, too, bestir themselves to call on all the friends in their congregation, who are just waiting to be called on, in order that this debt may be swept away. Additional subscriptions have been received this week—from Dr. King, Winnipeg, \$100; Mrs. McCalla, St. Catharines, \$100.

JUST one month until the sons of Knox and their friends gather to celebrate the semi-centennial of the institution. Two things should be done. There should be a readable account of the early days of the college, written if possible by some one who knows the early history of the institution, and knows how to write it. Dr. Gregg has given the bare facts in a way that no one can hope to excel. What the friends of the institution should now have is incidents, reminiscences, good anecdotes of the early days. Drs. Reid and Wardrope did some capital work in this line at the Queen's Jubilee. Let a similar work be done for Knox. The other thing that should be done this month is to raise \$26,000 to remove the mortgage on the college building. We hope the friends of the institution are already at work.

THE death of Mr. McDougall, of Berlin, touched the heart of many an old friend. Viewed as a man, or as a Presbyterian, or as a member of the press, Mr. McDougall had few peers. He was a brave and trusty, man ever ready to do or suffer for his friends. He was devotedly attached to his church and was always proud to avow and defend his Presbyterianism. With his associates on the press he was always popular and his enthusiasm for journalism was one of his many marked characteristics. If any man seemed to deserve a quiet old age that man was Mr. D. McDougall. But it was otherwise ordered. His death was caused mainly by worry on account of financial trouble for which he was not more than technically responsible. He was a kindly, generous, sensitive, honourable man, and his death is keenly felt by many old friends throughout Ontario.

DR. JAMES DENNEY has been worshipping in some of the American churches and he makes the following comparisons:

It is, in a way, pleasanter to go to church in America than here; there is more sunshine in the building, there is more music, the minister does not seem to be carrying such a burden, nor letting the people feel the weight of it so much. Not that I always like the music; it strikes a stranger, sometimes, as rather professional for the occasion; and a solo, which is not an inspiration is very apt to be an affliction. But here my prejudices may be as great as my experience was limited, and I give this passing impression for no more than it is

worth. I am very sorry that I heard so little preaching—seven sermons in all. But two out of those seven were impressive and memorable in the highest degree—one rich in every imaginative and poetic virtue, as well as in the inspiration, all through, of one sublime thought; the other simple, direct and powerful, carrying in it every atom of the preacher's strength, physical and spiritual, and reminding me irresistibly of Mr. Spurgeon. What minister would not be happy if he preached well two times out of seven? Not, of course, that the other five did not preach well, but they attained not to these two!

All of which is pleasant reading, but may not be quite trustworthy as a test of the preaching. The two brethren who preached so much better than all, may not have come up to the mark on the following Sabbath. The five who preached only well, may have surpassed themselves next Lord's Day. No man should be judged by one sermon. A good preacher always varies. The only man who preaches always the same is the one who preaches so badly that he cannot get any worse.

## ORDINARY SABBATH TALK.

HOW far has the ordinary run of professedly Sabbath sanctifiers and sanctuary requesters drifted since the answer to the question, "How is the Sabbath to be sanctified?" was first written and solemnly endorsed. It is to be feared a very considerable way. Out of the abundance of the heart, we are told, the mouth speaketh. Throw two or more people together, who are supremely interested in one particular matter, and it may be taken as a dead certainty that in a short time that matter will be discussed in eager accents and with never flagging interest. Even the dullest becomes animated when that which lies nearest his heart and touches his interest most closely, comes up for discussion. Let us apply the same law to religion and Sabbath conversation, and how does it stand? Rather curiously, we fear, in the experience of very many, if not of most. Time was, away back toward the beginning of this century, and still more toward the end of the last, that in not a few quarters, the Sabbath morning salutation, whether in the home or on the way to church was,—"I have news to tell you, brother; the Lord is risen indeed." It came as natural to them as to breathe, and till it became a mere lifeless tradition, the repetition, however often made, did not weaken the interest or dull the joy. Round the fact, Resurrection, the whole talk revolved. As Bryan has it, "All the talk was of the Lord of the house, of what He was, and what He did, and why He did what He did, and why He built this house." Even one knows the rest.

How is it now? Let our readers speak for themselves and give their experience of what is usual in their particular circles. We rather think that both in going to and returning from church, as well as in much of the home Sabbath life and conversation, secular topics put sacred greatly into the shade, if they do not eclipse them altogether. The sermon and its subject are speedily dismissed as something suspiciously like idle gossip seems to receive rather and more sustained attention, and to awaken an amount of interest which presumably weightier and more important matters, almost, if altogether, fail to evoke.

We bring no railing accusation; but, gentle reader, how do you think of this? or what may your own experience and practice?

## LORD SALISBURY'S ADDRESS.

THE remarkable address of the Marquis of Salisbury, at the opening meeting in Oxford of the British Association for the Advancement of Science, on the 8th of last month, has created immense interest in England and is destined to do wherever it is read the world over. We regret that our space will not allow us to give the address full, so we must rest satisfied with indicating general drift and giving a few extracts from some of its more noticeable passages. Its very title is suggestive and is calculated, as it was no doubt intended, to lead some of our wise men, and more of our sciolists, to the cultivation of the much neglected graces of modesty and self-diffidence.

In these days when science in almost every department has made such remarkable advances, many have been in danger of allowing their heads to be lifted up with pride and to feel convinced that they knew all mysteries and were justified in regarding the supernatural as a thing of the past. The very existence of a great intelligent First Cause quite as unnecessary and incredible as an "old wife's" dream. The noble Marquis calls upon us, but especially upon those whom this so-called