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The Canada Presbyterian.

TORONTO, WEDNESDAY, OCTOBER 26th, 1892.

THE history of that unfortunate young man now under sentence of death in Cornwall may be written in one short sentence. He drank whiskey, carried a revolver and kept bad company. And yet these things that sent him to the gallows are done every day by hundreds of young men who would not thank anybody for giving them a word of warning.

IS there not a law in this country against carrying fire arms? The late Chief Justice Harrison, a jurist of large experience in criminal law at the bar and on the bench, stated that most of the murders committed in this country in his day would never have taken place if the accused had not carried fire arms. A sudden unexpected encounter takes place and the man draws his revolver and fires without a second thought. Had there been no revolver, there would have been no murder. Why is this law against carrying revolvers not enforced in Ontario?

A POLITICAL contest too often brings out all that is bad in a candidate, but the Presidential election now going on seems to have an entirely different effect on Grover Cleveland. The other day he declined to take part in the opening ceremonies at Chicago because his presence there would look like an electioneering dodge and because his opponent is sitting by the bedside of a dying wife. All honour to the man who declined such a tempting offer for either reason. Of course the slimy politicians say his motive was selfish. When did a slimy politician see anybody doing anything from a good motive. Dirty men always think all other men as dirty as themselves. The corruptionist who buys a vote and the creeping thing that sells it always declare that every man in the constituency is venal.

A NOTED Canadian Doctor of Divinity of the bygone days and a well-known editor of that time were having an argument about the amount of liberty guaranteed to Canadians by the Imperial Government after the Canadian rebellion of '37. The Doctor belittled responsible government, and tried to show that the people had received very little power. The editor cut the argument short by saying: "Well, Doctor, I think it ill becomes a Canadian to talk in that way. As a Canadian citizen I try to magnify my privileges rather than belittle them." One feels just that way when one hears a minister of the Gospel volunteering to defend the extreme Higher Criticism. Surely it becomes a minister of the Gospel to make as much of the Bible as possible rather than as little.

THE *Globe* had a good article the other day on Toronto as "a city of homes." Among the other inducements our neighbour held out to intending residents, is the well-known fact that Toronto has a number of "really eminent jurists." Undoubtedly, there are some very able lawyers here, and a large number of bright young fellows

are working their way up. But why did not our neighbour give intending residents an inkling of the good preaching they will hear if they come to Toronto? Was it because the *Globe* thinks there is no first-class preaching in Toronto, or was it because a good lawyer is more necessary to the comfort and well-being of a family than a good preacher? Our contemporary forgot to tell its readers that if any of them should move to Toronto and desire to have the services of any of the really eminent jurists named, the luxury will cost about one hundred dollars a day. Toronto needs a lot of families just now that can stand fees of that kind.

EMIGRATION is giving our friends in the Maritime Provinces no small amount of anxiety. At the recent meeting of Synod, the Rev. E. Smith, speaking on the condition of the Augmentation Fund, said:—

Some congregations that were placed on the Fund when it was initiated are still on it. Their expected growth has been prevented by emigration to other places. Many congregations find themselves to-day numerically weaker than they were years ago.

The Rev. T. Sedgwick remarked very seriously upon the continued removal of our young people, and the disappointments and desolations caused by this emigration. Dr. McKnight spoke of the duty of continuously aiding congregations whose strength is being sapped by emigration. This "sapping" is the most serious difficulty against which a Church has to contend. Neither good management, nor zeal, nor work, nor prayer, can keep people in the Church if they leave the country.

THE bulk of the money needed for the Schemes of the Church will have to be raised before the first day of May, when Dr. Reid closes his book for the ecclesiastical year. The good work of raising it would be greatly helped by the publication and distribution of a part of Dr. Gregg's short history. Why could not the admirable account he there gives of the origin, history and present position of our schemes be published in cheap pamphlet form and sent broadcast among the people? The expense would not be much and it would do a world of good. One thing is certain. The old business of scolding people for not giving their money to support causes about which the Church has not been at any pains to give them information is worse than useless. It irritates the people and brings in no money. It is easy to say "they ought to know." How many ministers or elders in the Church can give off-hand the number of foreign missionaries in the Church, or tell the exact number of Home Mission stations in the Western section. How many?

THE *Christian at Work* has been studying the statistics of Jesuitism, and concludes that the order is dying out. Our contemporary says:—

At the close of the sixteenth century the Jesuits were all powerful in Europe, and were numbered by the hundred thousand. At the time of its dissolution near the close of the eighteenth century the order of Jesuits numbered 22,500 members. Now they number less than 13,000, while many of their colleges and seminaries are closed. On this continent Canada is credited with 240 Jesuits, and New Orleans 195. This organization has survived its usefulness, and is no longer disturbing in character, simply because its power is gone; and it is regarded more with a feeling of curiosity than anything else—a relic and a shadow flung down to us from a past, dim, distant and effete.

The order may be a "relic and a shadow" in some places, but there is reason to believe that in Quebec it is a fairly active substance. It may not be "disturbing in character" in New York, but it certainly was the occasion, if not the cause, of a rather lively disturbance over here a short time ago. If the 195 members of the order who favour New Orleans with their presence had stopped that brutal fight before it began, they would have put one good thing to their credit.

THE Committee on Systematic Giving made this recommendation, among others, to the Synod of the Maritime Provinces the other day:—

That every minister and elder faithfully instruct the people in the scriptural principles of giving, and use means to keep the people thoroughly informed concerning the work of the Church and the claims upon their liberality.

It is as much the duty of a minister or elder to instruct the people on the "principles of giving" as on the principles of prayer or of any other Christian duty. Various motives prevent too many ministers from so doing. Some are afraid of being thought

worldly and unspiritual if they preach about money. Paul was a spiritually minded man and he wrote a good deal about money. There is nothing to show he ever pandered to the meanness of human nature by advertising that there would be no collection. At the close of his great peroration on the resurrection of the dead he told the Church at Corinth to prepare for the collection, adding incidentally that he had told the Church at Galatia to do the same thing. The closing part of the recommendation quoted would have been more satisfactory if the Committee had suggested the "means" by which the people can be kept "thoroughly informed" concerning the work of the Church. Thorough information is just what many of them need.

WHETHER Thanksgiving Day in this Dominion is to be what its name indicates or a mere holiday is a question that should be settled at once. A holiday midway between the summer and Christmas holidays may be a good enough thing, and we have not a word to say against one. We do, however, protest most vigorously against calling it a national thanksgiving day unless the Government and the Churches co-operate in making it something like what a thanksgiving day should be. A railway excursion is a good enough thing in its own place, but it is not a thanksgiving service. A military parade is a nice thing to look at, but looking at military manoeuvres is not giving God thanks for national blessings. This country has sins enough to account for without mocking the Almighty by calling a day of sporting and pleasure a national thanksgiving day. Perhaps the better way would be for the Churches to appoint a day of their own. There will probably never be any satisfaction in trying to arrange such matters with a Government whose actual head is a Catholic convert—probably a Jesuit—in whose ranks there are several aggressive Catholics, and in which no Presbyterian has had a place for many years. Negotiations with Catholic converts and ultramontanes is a poor business for a Presbyterian Church, and the sooner we get out of it the better. Those who prefer the lead of Sir John Thompson and Caron to that of their own Church can follow their inclinations and keep the day appointed by the Government.

THE discussion of the abominable crime of buying and selling votes in the neighbouring Republic seems to have passed from the political journals into other hands. Professors, publicists and literary men of various grades now discuss bribery in high class periodicals in a cool, scientific sort of way just as they would discuss any other question of public interest. Elaborate calculations are made of the amount of money expended on elections, and the sums often amount to millions. Then the number of venal voters is reckoned with scientific precision. Their average cost per head is "figured" on as exactly as a cattle dealer would "figure" on the price of cattle. Taking the electorate as a whole, it is estimated by high authority that from twenty-five to thirty-five per cent. of the votes can be bought at prices varying from three to five dollars each. In different places the percentage of venal voters and the price of votes vary. In some localities all the votes can be purchased; in others the number is small, but taking the Union as a whole about a third of the votes are purchasable. Canada cannot afford to throw stones at our neighbours. Professional men and others not specially connected with any political party, but who have ample opportunities for knowing the facts, never hesitate to say that the number of voters in some localities not only willing but anxious and waiting to sell their votes is simply shocking. The Tories say these men are all "Grits," and the Grits reply "they are Tories;" that of course is poor rubbish. They belong for the time being to the party that has most money for them. Party managers must know that the number of venal voters is scandalously large, because the moment they hear that the money has gone into a constituency the party that has it becomes elated and the opposite party becomes correspondingly depressed. Why? Simply because they know the money will soon make itself felt. Whether and how long popular institutions can stand this unblushing corruption is a question of painful interest to all patriotic men. Of one thing we are reasonably certain. It can never be removed by election laws. The poison is in the body politic, and if you stop the eruption in one place it will break out at another. The only real and permanent cure must be the moral elevation of the people.