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The Canada Presbyterian

O. BLACKETT ROBINSON, MANAGER.

TORONTO, WEDNESDAY, NOVEMBER 27TH, 1895.

LORD SALISBURY is of the opinion "that the terrible Armenian problem is quite as much the want of competent men as it is the want of adequate laws." And the same might be truly said of a good many other difficult problems.

WE regret that, on account of a large amount of matter delayed, because of our Thanksgiving number, we are obliged to defer until next week the account of the proceedings of the Synod of Manitoba which opened in Winnipeg on the 12th inst.

THE twenty-third public meeting of Knox College Student's Missionary Society will be held in the Convocation Hall of the college on Friday evening first at 8 p.m. These meetings have become an important feature of the religious life of the college, are always full of interest; and we would bespeak for this one a large attendance.

THE *Presbyterian*, of London, England, referring to the discussion, not yet finished by the way, on the question, "Should Elders be Eligible for the Moderatorship of Church Courts?" says:

"A very vigorous discussion is going on in THE CANADA PRESBYTERIAN of the question as to the right of elders to be Moderators of Church Courts. There is no doubt as to which side has the best of the argument: and ultimately, no doubt, the inertia of conservative instincts will be too weak to prevent the advance to a more ideal Presbyterianism."

ALARGE and highly influential deputation, representing 5,000 commercial travellers, waited upon the Hon. Mr. Harcourt the other day and asked that the hotels of Ontario be placed under Provincial inspection. A good deal might be said in favour of this new departure. The travellers know more about the sanitary conditions of hotels than any other class of men. The chances are a million to one that the 5,000 travellers are right on this question.

REFERRING in a recent missionary speech to the outrages committed upon missionaries by the Chinese, the Hon. Mr. Foster, ex-secretary of the United States, who has just returned from China, said that "the Chinese Government had shown a greater readiness to punish the offenders and repair the losses than was evinced by the American authorities when riots against the Chinese had occurred in the United States." All honor to the man who can tell the people the plain truth in such manly fashion. Elders like Mr. Foster are the backbone of Presbyterianism.

THE *Interior* does not like the way in which Lord Salisbury treats the Turkish Empire. It prefers the treatment Oliver Cromwell gave to the Jesuits. But Oliver Cromwell died some years ago. Why don't you send your own fleet to the Dardanelles and bring the Sultan to a sense of duty with a few judiciously aimed shells? This business of blaming Lord Salisbury for everything wrong in the East and doing nothing to put things right is becoming tiresome.

THE personal letter of the Sultan of Turkey to Lord Salisbury, piteously begging that the Premier deliver another speech on the Armenian question to counteract the damaging effect of the one delivered by his Lordship a short time ago, is a most striking tribute to England's power. There are just two men in the world who can shake Europe to the centre by a speech. The one is the Premier and the other is William Ewart Gladstone. John Bull is distinctly at the head of the nations yet.

ONE of our correspondents from California having expressed in somewhat strong language an opinion very derogatory of revival work done in San Francisco by Rev. B. Fay Mills, we gladly give publicity to the statement which follows, commendatory of Mr. Mills and his work done in St. Paul, Minnesota, and sent to us from Long Island, N. Y., by a brother minister of Mr. Mills.

"Mr. Mills is no fanatic or even enthusiast, but, on the contrary, one of the most clear, sensible, level-headed gospel preachers in our connection. A true, earnest and greatly blessed revivalist among all the evangelical churches. I was pastor [of one of our churches for eight years in St. Paul, Minnesota, and during my pastorate there Bro. Mills held meetings for three weeks. He came on the invitation of all the principal evangelical churches of the city, through the properly constituted authorities of each. He was very careful on this point. Meetings for mothers, men, and children were held; thousands were moved to lead a better life, among whom were scores of Roman Catholics; and the whole town was affected from centre to circumference."

EX-PRESIDENT Harrison makes a high class missionary speech. The other evening, at a great Foreign Mission meeting in New York, he said:

"I have sometimes, in missionary meetings, heard speakers talk about the needs of the Board. That seems to me very much like the man whose grocery bills are not paid and who will talk about the needs of his butler. We are not here to talk about the needs of the Board, but our needs, the needs of the Church, and the needs of the world. We are to summon you to the duties which your church membership implies, and which implies much more when you consider the great Head of the Church."

We hear far too much in our own Church about the needs of the colleges, and of the Foreign Mission Committee, and of the Home Mission Committee, and of Augmentation, and of other schemes. The College Boards have no needs apart from the needs of the whole Church. Neither have the committees. Every member of the Church ought to have as much interest in the work as any of the committees have.

THE *Herald and Presbyterian* gives this deliverance on a question that sometimes causes friction in Presbyterian congregations:

It must be settled as the universal and working principle of our Presbyterian Church that the Session is responsible for whatever occurs in the church building, and no person, or number of persons, be they trustees or any other persons, can give permission to any one to hold any sort of exercises in the church which the Session is not willing to permit. The oversight of the Session is spiritual. The care of the trustees is secular or financial. The safest rule for any church to adopt would be, to require any one desiring the use of the church building to secure the written consent of the elders, conditioned upon proper financial arrangements being made with the trustees afterward. The Session would pass upon the character of the person, or the advisability of the service at the time proposed; the trustees, as to the question of financial consideration, or kindred matters.

That is sound doctrine. Our Book of Forms puts the matter in this way: "While the care of the property belongs to the Deacon's Court or Board of Managers, the Session is responsible for the use made of the Church edifice, and has the control thereof and the custody of the key." Pastors are continually worried by people who want to use church buildings for meetings of various kinds in order to save the rent of a hall. The right way to dispose of such people is to tell them promptly and firmly, that the pastor of a Presbyterian Church has no power to give the Church building for any purpose.

WE were glad to see in Monday's *Globe* an authoritative denial of the industriously circulated reports, that Rev. Dr. Warden had declined the General Assembly's invitation to become the general agent of the Presbyterian church in Canada. Dr. Warden has not declined; has not yet come to a decision. The reports to the effect that he had done so, set afloat in many quarters, painfully suggest the impression that they are inspired with a view to influence Dr. Warden's decision. Our readers will do well to remember that, when he makes up his mind on the important offer now before him, intimation will be first made, not to the press of Montreal or Toronto, but to the Moderator of the General Assembly, whose announcement of Dr. Warden's decision will alone be authoritative. All who know Dr. Warden are well aware that his decision, for or against acceptance, will not be influenced by such means as have been referred to; but will be based solely on considerations of duty to God and to the Church, which, in calling him to succeed the venerable Dr. Reid, has given him perhaps the highest proof possible of its confidence and the honour in which he is held. Dr. Warden is so pre-eminently qualified for the position to which he has been called that in the best interests of the Church we sincerely trust that he will yet decide to accept.

CLERGYMEN have some difficult duties to discharge; but they never can be too thankful that the law exempts them from service as jurors. To sit for days, perhaps for weeks on a hard bench, breathe courthouse air all that time, listen to the evidence of many witnesses, much of it of a technical character, as well as to the interminable arguments of counsel, and then to have to decide whether a human being shall go free or go to the gallows—to do and endure all this is to discharge a duty to the state from which any man might shrink. The duty is made more difficult by the fact that, a juror on service is under the eye of a constable night and day, and would probably not be allowed his liberty if his nearest relative were dying. If the wife or child of one of the jurors in the Hyams trial should die suddenly, the juror would have to go on with his duties while his neighbours attended the funeral. At all events it is not probable that any arrangement could be made for his release. By the way how is it we never hear a petition offered for the men who have to discharge such trying duties? Surely they need divine help as much as the Army or Navy in times of peace, or the members of the Royal family. The twelve men who are in the jury box in the old courthouse in this city are doing much more difficult and responsible work for the state than is usually done by the Prince of Wales. Jurymen ought to be prayed for.

THE inequalities in giving pointed out by one of our contributors lately cannot be accounted for by the unequal distribution of wealth. There are few countries in the world in which wealth is more evenly distributed than it is in Canada. As a matter of fact some of the most liberal giving is done in communities in which there is the least accumulated capital. Nor can the difference of giving two or three or even four dollars to one be accounted for by the liberality of the people. The people who really do give are very much alike in all Presbyteries though of course there are congregations that have always been liberal and some that have always been the reverse. The real cause of the difference is in the number of people who give. There may be, there often are, local causes at work, but the tap-root of the inequality is that in some congregations everybody contributes more or less, and in some the paying, so far as the schemes are concerned, is done by a few. Thank the Lord for the few. All the same that way of doing business is a caricature on voluntarism. The theory of voluntarism is that all the Lord's professing people help. How much some of them help may be learned from a glance at Dr. Torrance's column of averages. Perhaps the people are not much to blame. Do those Presbyteries in which the average is away down one-third or one-fourth of what it is in others use any means to reach all the people?