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The Canada Presbyterian

C. BLACKETT ROBINSON, MANAGER.

TORONTO, WEDNESDAY, JULY 10TH, 1895

THE total income of the Church last year was \$2,167,593. This is the largest amount ever raised in any one year, and the year was marked by business depression in a large portion of the Dominion.

IN our issue of last week the name of the Rev John F. Falconer, was inadvertently substituted in "Fragmentary Notes" from Halifax for that of R. A. Falconer, B.A., who is the newly appointed professor in Pine Hill College. Our readers will note the correction.

NOW is the time when the minister who has a long vacation every summer takes a service for the local brother who has not had a holiday in ten years; and that the good people go home wondering why their own pastor is not so fresh and breezy as the "distinguished stranger from a distance."

THE emancipated woman, if she is a teacher in one of the public schools of Toronto, may find that she is not as much emancipated as she thought she was. Some of the Trustees want to know if any of the female teachers use the bicycle in a certain kind of costume. There seems to be no end to burning questions about schools in this country.

DR. JOHN HALL has to go into print occasionally to show that he is not a millionaire. In a recent letter to the press he declares with a considerable amount of emphasis that his income is not \$50,000 a year, as often reported, and that other sums mentioned \$25,000 and \$20,000 are much beyond the reality. He also denies the rumour that he pocketed \$30,000 in a few months for marriages. Most ministers are mercifully delivered from the necessity of going into print to deny charges of that kind.

IT is said that the civil service of Japan used to be double-barrelled. When an official was appointed another was delegated to watch him. Lord Elgin, so the story goes, was sent there as the representative of Great Britain. When he presented his credentials his full name was given, which, as everybody in the western part of the world knows, was the Earl of Elgin and Kincardine. The Japanese authorities thought Elgin was the representative and that Kincardine was sent along to watch him. This would be a nice little anecdote with which to show the superiority of oriental religions.

THE Rev. James Buchanan, of Richmond, B.C., has been doing yeoman service for Home Missions since the meeting of the General Assembly. Last Sabbath he preached twice in St. Andrew's Church, King Street, in this city. He also on previous Sundays addressed large congregations at Hamilton, Galt, Ayr, London, and Listowel. Mr. Buchanan is a typical missionary, full of enthusiasm, and in love with the West and his work there. He has stirred all with whom he came in contact in a way that cannot fail to be highly useful to our mission enterprise in the great West.

GOOD men soon tire of controversy. Dr. Field, the veteran editor of the New York *Evangelist*, started on a European tour the other day. His last word to his editorial staff was "No controversy. Don't send me a copy of *The Evangelist* that has a word of controversy in it." Manifestly the Higher Criticism strife is becoming wearisome to some of the good souls that were engaged in it. One point of difference between a really good man and a mere ecclesiastical pugilist is that a good man fights when he thinks he cannot help it; but the mere pugilist wants to have a fight on hand all the time.

THERE is not so much vapouring at the June ecclesiastical meetings as their used to be. When Canada was young and church going people from the old country were coming in by the thousand we were too likely to conclude that our denominational efficiency built up the congregations. As a matter of fact many of them were built up in spite of inefficiency. The old settlers were gospel hungry and they would go to worship some place. The conditions are rapidly changing and the change brings out the weak points in the machinery. All the religious bodies that have any sense are beginning to see the defects in their systems. There is not much blowing now about "Divine Methodism," and "True Blue Presbyterianism," and that sort of thing, as their once was. Sensible people are trying to adjust their machinery to the changing conditions of the country.

THE *Belfast Witness* gives this pen and ink picture of the worthy man recently chosen moderator of the Supreme Court of the Irish Presbyterian Church:

He is personally popular, he is a distinguished scholar, a laborious pastor, and a warm-hearted Irishman, gifted and genial, with a proper share of native wit and humor. Dr. Buick belongs to a class of ministers who are really the very strength and backbone of the Church. He has no craving for notoriety. We suppose he has not spoken in the General Assembly half-a-dozen times in his life. He is content to watch for souls in his own pastorate, and if he has a hobby it is the harmless one of the antiquary. The Church has had to find him out for her highest honor; but when she sought she found him, like Jessie's son, diligently keeping his Father's sheep and tuning his pastoral reed around the hills of Antrim. He will rise to all the demands of the Moderator's office; for he has youth and spirit, and a high sense of duty, and abundant gifts upon his side.

That kind of man is not often in evidence, and some churches spend no time in looking for him. They choose the man who pushes himself or gets somebody else to push him.

IN a recent speech Ian Maclaren said:

Where would London be without the stream of fresh blood that pours into her veins from many a rural parish? Where would city Christianity be without the men and women of strong, stable character that are added from the country? Who made their character? This man who is unheard of, who is too often badgered about raising money, who has the lowest stipend, who goes home feeling himself a burden on the church. Let him lift up his head. His is lasting work, for he has wrought in imperishable material—not in silver or gold, but in the souls of men. His Master knoweth; his reward remaineth.

The only recognition "this man" usually gets from the Church is a circular "bagering him about raising money," and an occasional scold because he does not "develop the liberality of the people." The scold is generally given by somebody who considers the church little or nothing more than a machine for raising money, and, of course, estimates the work and worth of every minister by the amount his congregation raises. "This man," however, furnishes the city congregations with the very best material in them, and so far as this world is concerned gets his reward by being too often sneered at as "a mere country minister."

WHEN cases like the following become common we shall feel that a first practical step has been taken towards a union which many have longed and striven for. When the Rev. W. McKenzie, the eloquent pastor of St. Stephen, N.B., was making the announcements before leaving for his holidays he stated that he had made arrangements for the pulpit supply, and that the pastoral work, such as sickness, funerals and other matters would be attended to by Rev. Mr. Bryan of the Trinity Episcopal Church during his absence, and that he would do likewise for his brother, Mr. Bryan.

THE Rev. R. G. Murison, B.D., of British Columbia, now in Scotland, while in Edinburgh had the honor of addressing the General Assembly of the Established Church of Scotland as deputy from our Home Mission Committee to their Colonial Committee. He took advantage of the opportunity to thank the Church for their kindness to our Church in Canada and say a word upon our need. In recognition also of his character as deputy from the Canadian Church he had the honor of breakfasting with the Moderator and of receiving an invitation to a reception by the Marchioness and to dinner with the Lord High Commissioner.

REFERRING to the fact that a recent Sabbath was "Wheelman's day" and that several ministers preached on the bicycle the *Christian Work* makes this satirical comment:—

We trust that in arranging these special Sundays at least one Sunday a year will be reserved for preaching the Gospel. If two Sundays could be put aside for this purpose that would, to our view, be better, though we shall probably have to be content with one.

Over here some people would like to have a show of some kind quite frequently, but we have not yet got down to two Sabbaths for the gospel. Where the gospel is preached at all it is preached on more than two Sabbaths a year.

RELIGIOUS TEACHING IN THE COMMON SCHOOL.

IN a previous issue we referred to this subject in the light of certain principles by which only the amount of it possible in a system of common schools could be determined. Certain practical difficulties are found to exist in the way of such teaching, so important, it is supposed, as to justify giving up any attempt at such teaching, and therefore to leave no alternative if we are to have a system of common schools at all, but making them purely secular. Education in the three Rs at least, is believed to be so important to the well-being, if not even to the existence of a civilized state, such as it is only possible or worth while to live under, that rather than that should be sacrificed, it is better to sacrifice every thing in the shape of religion. But the question arises, is the difficulty really so great that it can only be surmounted in this way? Our experience in Ontario, experience in the schools of Great Britain, will not warrant that conclusion. Rather than adopt a purely secular system of common school education, in which the spiritual and divine would be wholly ignored, we would much prefer the system which at present obtains amongst us, even, we would add, if it were several degrees more objectionable than it is.

It is said that it is no part of the duty of the state to impart religious instruction of any kind; for the sake of the benefits so numerous and so great of a national system it is better to do away with every semblance of religious teaching, and leave that wholly to the Church, and to the parents. Whatever may be said of the duty of parents in this regard, we are not so sure that, if it is not the duty of the state to inculcate some of the broad foundation principles of religion, it is at least clearly to its interest that it should do so, because if these are ignored, the very existence of government, and many of those things which chiefly make life worth living will be imperilled, and the fate of Ancient Greece and Rome and of earlier Oriental kingdoms would befall us by the operation of those same providential laws through which they have perished and passed away. If to maintain its own existence then, is either the duty or the interest of a state, it must be both for it to see that those fundamental principles are taught to