

## THE CANADA PRESBYTERIAN,

PUBLISHED BY THE

Presbyterian Printing & Publishing Co., Ltd.,  
AT 5 JORDAN STREET, TORONTO.

Terms: \$2 Per Annum in Advance.

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.

## The Canada Presbyterian.

TORONTO, WEDNESDAY, SEPTEMBER 17th, 1890.

## A Sabbath School Service for Children's Day

ARRANGED BY THE REV. JOHN McEWEEN,

And Published with the approval of the General Assembly's  
Committee on Sabbath Schools.

This form of Service for Children's Day has been carefully prepared; will be found most interesting, and can not fail to be useful to the "lambs of the flock." The words of the hymns are accompanied with the music; and the programme is neatly printed in four-page form, making it very convenient for handling by the children. Schools should order at once so that we may be able to form some idea of the number of copies likely to be required. Price per 100, 65 cents.

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THE patriarch of the *Interior* has struck his tent, put on his city clothes and started for Chicago. His last words were: "Farewell pines, camp-fires, solitudes! Come on, civilization! I will grin and bear you as best I may." May he be spared a thousand years to muse by that camp-fire in the forests of Michigan at the rate of four months each year.

DR. CUYLER explains in a sentence how the Home and Foreign Boards of the American Presbyterian Church had a deficit of \$140,000 last year. The General Assembly of the previous year exhorted the Church to enlarge its missionary operations. The Boards enlarged their work but the people did not enlarge their contributions. There is nothing mysterious about a deficit of that kind. It simply means that the people did not give enough of money. We have seen such things about home.

THAT genial old journal the *New York Evangelist* sets a commendable example of journalistic moderation when it tells its readers that Dr. Cuyler has been preaching in Rochester "with great acceptance." Its moderation in the use of language is, however, quite equalled by the *British Weekly* when that brilliant contemporary tells the world that Dr. Whyte, of Edinburgh, has been preaching "with great acceptance" at North Ballachulish. Now who will say that newspapers always exaggerate. Great acceptance is the phrase generally used to describe the first pulpit flights of a lively divinity student.

IF one-half that was stated at a public meeting in Toronto the other evening in regard to the liquor traffic in the North-West Territories is correct the condition of affairs is a burning disgrace to the Dominion. Theoretically the North-West is under a Prohibitory law; practically it is under the worst conceivable form of a license arrangement, that is an arrangement which allows the Lieut.-Governor to issue permits according to his own sweet will. The worst known license law makes some regulations and restrictions in regard to time and place of sale and also in regard to the quantity sold, the persons sold to, and the standing of the seller, but it seems this permit system makes no regulations whatever. The Lieut.-Governor simply issues a permit to anybody he pleases and the person receiving it sells where and when and as he pleases. If this is a correct description of the situation every good citizen will say that a change cannot come too quickly.

THE General Conference has met in a good time to deal with the profound problems involved in precedence. Archbishop Taschereau sulked in his tent at Quebec and wouldn't dine with Prince George because the Governor-General would not let him sit next the Prince. This episode brings the precedence business to the surface in time for the conference to grapple with it. Presbyterians have

never been conspicuously successful in handling questions of that kind and we hope the place of the denominations in State processions will be fixed before the next Assembly meets. In the good old days if the place assigned our Church did not suit our fathers generally contrived to break up the procession. It was a way they had. The Methodist Church is not as old as ours and has not been in as many fights with Popery and prelacy and other high processionists. They come to the question with a clean slate so to speak. They never upset a government, or dethroned a king, or took tyranny by the throat. They should be able to settle this question on a friendly basis and we hope they will.

IN these days of wire-pulling, puffing and pushing it is a comparatively rare thing to find an instance in which the place seeks the man. Usually two or three dozen men seek the place and some of them are not perhaps any too scrupulous about the manner in which they try to find it. Knox College, we are happy to say, furnishes a fine illustration of the place seeking the man. Professor Thomson never sought a professorship and we feel tempted to add, nor anything else. Untiring industry and great learning are united in him with a modesty that in these days of puffing and self-assertion seems almost a fault. We hope the friends of Knox and especially the *alumni* will crowd the building at the opening exercises and give the new professor a magnificent send-off. Modesty and merit are not such frequent combinations these days that the occasion should be allowed to pass unimproved. Let the *alumni* give Mr. Thomson such a start that he will feel from the very first that he has the esteem and confidence of the Church. There should be a grand rally of Knoxonians at the opening and we are sure there will be. Gentlemen, come up and give the youthful professor a rousing reception and a hearty send-off.

THE *British Weekly*, probably because it knows more about the matter, does not seem to be so much in love with organic union as some of our Canadian friends are. Referring to the well-known proselytizing practices of the State Church, the *Weekly* says:—

The Church of England has strong influences—influences of a spiritual kind, as well as those which come from her connection with the State. If by her superior spiritual power she draws from our ranks, we have no right to complain.

We protest against the illegitimate use of social influences. If the Church is to be aggressive toward other churches, it should be by a just and serious and open commendation of her cause, not by the secret and paltry acts of proselytizing. We protest against proposals for union which mean that we should unconditionally surrender and give the lie to all our past.

If some of our Canadian ministers had to take charge of a small congregation of "dissenters" in England, and had to endure what dissenting ministers in such positions often have to endure at the hands of "The Church," they would not be so enthusiastic about proposals for union that mean unconditional surrender and the giving of the lie to their own past and the past of their fathers. Manly self-respect is a better thing than gush about union.

THE following extract from one of Newman's sermons expresses his wish for his brethren and no doubt for himself:—

I would beg for you this privilege, that the public world might never know you for praise or for blame, that you should do a good deal of hard work in your generation, and prosecute many useful labours and effect a number of religious purposes and send many souls to heaven, and take men by surprise, how much you were really doing, when they happened to come near enough to see it; but that by the world you should be overlooked, that you should not be known out of your place, that you should work for God alone with a pure heart and a single eye, without the distractions of human applause, and should make Him your sole hope and His eternal heaven your sole aim, and have your reward not partly here, but fully and entirely hereafter.

Newman's idea of work was slightly different from that of the brethren who use the Associated Press to tell the world that they have just closed a revival at which four hundred were converted. Possibly Newman never even wrote a personal paragraph about himself saying that he had gone out to London, or that he would soon preach in Birmingham, or that he was the son of his father. He seems to have been satisfied with such efforts as the "Apologia" and "Lead kindly Light."

THE *London Advertiser* gives the following timely advice to labouring men in regard to the Sabbath:—

Sabbath-keeping prolongs the life, increases the intelligence and exalts the manhood of the labouring man. Every effort

made in behalf of a continental Sabbath, every successful attempt in breaking down the sanctity of the Lord's Day is a virtual war upon all the higher interests of the labourer. If the Sabbath is opened for industry and commerce, such is the competition of to-day, the poor man must forego the only favourable period of mental and moral growth. Nor is the mere opening of the Sunday to what some esteem harmless diversion, such as picnics, excursions and other public recreations, without its real danger to the labourer. In nations where it has been tried—Germany, for example—it has been found impossible to make the Sunday a holiday without making it to a great extent a day of labour.

True and timely every word. Just start the wheels of industry, and competition will compel labouring men to work on Sabbath. If one employer carries on his work on Sabbath, his neighbours will do so in self-defence, and the result will be that the employees of all must work. Start Sabbath excursions by boat and rail, ostensibly to give labouring men and their families fresh air, and the labouring men will soon find that their part of the programme is to run the trains and sail the boats for classes who are not labouring men and who could get fresh air any day in the week. If labouring men are wise they will stand a unit for a well-kept Sabbath.

IN the last issue of the *New York Independent* Professor Goldwin Smith contributes a most interesting paper on "The Course of an Old University through the Ages." It is a succinct and luminous account of the intellectual and moral history of Oxford. The leading movements that have helped to mould the life of the English people are briefly but clearly sketched. The following is the passage relating to the Tractarian movement:—

But scarcely had Academical reform began when the University was again swept by one of those ecclesiastical tornadoes of which its clerical character made it the unhappy and incongruous scene. The advance of liberalism, by changing the character of Parliament, threatened to withdraw from the Anglican Church the exclusive patronage of the State. This led the clergy to seek another basis for their authority in Apostolical Succession and the Sacraments, and so give rise to Tractarianism. Oxford from its medieval character and associations as well as from the presence there of a number of unmarried clergymen (the Fellows of Colleges being still forbidden to marry) was the natural birthplace of a movement tending to the reproduction of the Catholic Middle Ages. Among the memories of my student days are the great Tractarian controversy; the political battles in convocation between the Romanizing and the Protestant party; the condemnation of Ward, who had joyously proclaimed that the Church of England was embracing the whole cycle of Roman doctrine; the keen, subtle glance of Newman, who was the real leader, with the magical influence which he exercised over the young, and the dismally ascetic aspect of his great coadjutor Pusey, whose countenance seemed to proclaim his favourite dogma, the irreversibility of Post-baptismal Sin. Thomas Arnold at this time was appointed by the Crown Professor of Modern History, and when he came to lecture his apparition in the great center of medieval re-action was like the apparition of Turnus in the camp of Aeneas.

## CHRISTIAN GIVING.

FOR the varied devices by which funds are raised for purposes of religion and charity in these days much is said in defence. People are familiar with arguments adduced on behalf of the many schemes devised for the paying of church debts, and other laudable purposes. It is contended that much money is thereby obtained from careless, indifferent and worldly people who never could be induced to contribute directly for proper religious objects. With such it is evident that a donation party, the voting of a gold-headed cane to the most popular politician or the prettiest young lady is more influential in loosing the purse-strings than an apostolic exhortation; or a fashionable church bazaar is more potent in evoking liberality than the direct application of the Scriptural principle of giving. Much no doubt could have been plausibly urged in defence of the traffickers and money-changers whom the Saviour expelled from the temple. Their presence there might have been regarded by many as a great convenience to the vast throng of worshippers who crowded the sacred city during the great religious celebrations. It might even be said by the religious opportunists of our Saviour's time, that those engaged in temple traffic were entitled to the gains they made, since they gave their time, talent and service for the benefit of the people. The thong of small cords and the simple yet majestic words of the Son of Man swept away the sophisms and subterfuges with the traffic itself.

In the Churches there is apparent a better, a healthier and more Scriptural view of liberality. The true principle of Christian giving is beginning to be more clearly understood. It has to be remembered that in the matter of giving it requires time for popular education. A free Christian people cannot be taxed by priestly fiat; neither can schedule prices