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## The Canada Presbyterian.

C. BLACKETT ROBINSON, MANAGER.

TORONTO, WEDNESDAY, JULY 18TH, 1894.

**L**ORD ROSEBERRY is sound on the temperance question. Not long ago his Lordship said, "I go so far as to say this, that if the state does not soon control the liquor traffic the liquor traffic will control the state."

**A**CCORDING to the American constitution all men are free and equal; but when it comes to a strike, Pullman, with his twenty-five millions, seems to be a trifle more than equal to several thousand ordinary men.

**S**IR JOHN THOMPSON and Mr. Laurier came to the conclusion, the other day, that a judge's character should be considered sacred. The proposition might be extended. Any man's character should be considered sacred and any woman's more so.

**T**HE strike in Chicago has now come to the stage in which everybody asks whose fault was it, who began this thing? Church quarrels always come to that stage. The people fight for a time, then become ashamed of themselves, and then look around for somebody to sacrifice. Generally they hit upon one or two of the leaders and sacrifice them for life.

**I**N days not so long gone by the Hon. Mr. Foster was an eloquent lecturer on prohibition. Last week he put through the House of Commons a treaty with France, one part of which is vigorously opposed by most prohibitionists. Speaking against this treaty Col. O'Brien said he did not consider prohibition practicable, but he would put nothing in its way. Now, which is the better temperance man, Foster or Col. O'Brien?

**M**R. BALFOUR, the leader of Her Majesty's loyal Opposition in the Imperial Parliament, scored splendidly the other day when he said that if the citizens of a self-governed country are not led by genuine leaders they will be led by wire-pullers. That is true of the church as well as of the state. If the people are not led in both spheres by men that nature built for leaders they will be misled by men whom nature constructed for demagogues.

**T**HE Supreme President of the A. P. A. and one or two other Yankee orators harangued the Orangemen of Essex last week on their duty as Canadians. These men should never have been asked to address Canadians on their duties as citizens. We have nothing to learn from them in regard to citizenship, its duties and responsibilities. When they have cleaned out their own Congress, purified the municipal politics of New York and

made Chicago a fit place for civilized men to live in, it will be time enough for them to lecture Canadians. While they were telling Canadians how to do their duty, their own people were shooting down one another like dogs on the streets in Chicago.

**P**RINCIPAL GRANT has been lectured a good deal lately on the impropriety of allowing himself to be interviewed. Some of the journals that have been the most diligent and most impertinent in the lecturing business have since displayed a considerable amount of enterprise in the way of seeking further interviews. Their representatives call upon the Principal at rather unseasonable hours and beg of him to say something. Anything he might say would of course be followed with further homilies on the sin of being interviewed. Of course, that sort of thing does not hurt Principal Grant, but it tends to bring the journals that do it into contempt.

**T**HE *Herald and Presbyter* thinks it proper that a vacant church should pray for a pastor and asks:—"But what shall the prayers include? Shall they make petition for a young man not over thirty years old, married and with one child, handsome, and a fine speaker, one who is magnetic, an extemporaneous speaker, one who will draw, popular with the young people, of polished manners, a good dresser, scholarly, winning, well-travelled, of literary tastes and of a fine social nature, vigorous, aggressive, one who makes no enemies, vivacious, of good family and in good circumstances?" If these are the main qualifications for a pastor why not make their matters of prayer?

**S**OME Methodist brother has been sending rather unfavourable accounts of the Methodist Union in Canada to an Australian newspaper. He thinks the Union was "a sad thing for this country." After describing some of its bad effects he pathetically adds, "and yet for all this many are trying to consummate a union with the Presbyterian Church." If this brother is not nearer the facts with regard to Methodist union than he is with regard to union with the Presbyterians, the Australian Methodists had better pay no attention to him. There is a little platform oratory here about union between the Methodists and Presbyterians, chiefly by men who wish to "bring down the house," but that is all. Nobody seriously thinks of amalgamating the Arminianism and Calvinism of the country. We are a reasonably progressive people in Canada, but we have not gone quite so far as to think that our fathers were fools.

**A**CIRCULAR, signed by about 100 members of Parliament, is being issued to the editors of the daily press of the United Kingdom, urging them to give fewer details in their reports of sensational cases in public journals. The circular states: "We have remarked with regret and concern that in connection with a portion of the press, there is a tendency to enter very fully, as it seems to us, into unnecessary detail, when reporting sensational cases involving immorality or brutality, and particularly evidence appealing to man's sensual nature." It further protests against headlines and contents-bills designed to draw particular attention to the worst features of the case, and the signatories state that, in their opinion, the publication of such details as are now so frequently given cannot fail to have a demoralizing effect upon a vast mass of young women and young men ever craving for excitement of an unhealthy kind. There is need for something of the kind on this side of the Atlantic, too.

## THE AUGMENTATION FUND.

**I**T has always been to us a matter of surprise that this fund should not from the first have been well sustained. The good it has accomplished, not merely in building up and extending Presbyterianism, with all which that means, but in preserving morality and religion with all their blessed influences in spiritually destitute places in the country, is so obvious, and the need of it to do the same beneficent work still is so obvious, that we do not wonder it should not commend itself to the whole church and meet everywhere with the heartiest support. It would not be easy to overstate what our church owes to it, what our people in all parts of the Dominion owe to it. There are very few churches in any part of the country but owe something to it, and yet this

is the fund, which after herculean labour, which after the most patient, intelligent and praiseworthy efforts, to maintain it in a vigorous and strong condition, has always had more or less to go a-begging, and has now reached such a crisis that a large committee has been appointed to take the whole situation with regard to it into consideration to find out what must be done. We hope the committee may be able to devise such measures as will result in its very greatly increased efficiency.

Two kinds of means it appears to us need to be employed to bring this fund up to meet what is required of it, the first indirect and taking time to make themselves felt, the next direct and producing, if successful, immediate results.

Under the head of indirect means there is needed first, and where it does not exist there must be promoted, a deep, sincere and abiding interest in the cause of Christ. This springs from love to the Saviour, and is the root of all successful doing of every kind for the extension of His kingdom upon the earth. Whatever promotes this will result in permanent good, not only to the Augmentation Fund, but to all our schemes. If this is not accomplished, we may discover and apply better methods of working, and they may, to a certain extent, improve the situation, but the improvement will neither be great in amount nor very permanent. This will take time to tell, but it is the great thing to do, and not only every earnest-hearted minister, but every earnest Christian worker in our church should labour and pray for this.

Another indirect and powerful means to promote the end in view is, faith and a true and just sense of pride in the Presbyterian Church, its principles, its doctrines, its past history and belief in what it can do to promote in the land whatever is best in every sense, whether political, civil or religious. If the idea prevails to any large degree in our church, that one system of doctrine or church polity is just about as good as another, and we would just as soon see another church making progress and triumphing as our own, interest in any scheme specially designed to promote national or individual religion in connection with Presbyterianism will necessarily be feeble, and the cause languish if it does not die.

Another thing to be done and which also requires time to show its effects, is to promote by all legitimate means a sincere and ardent faith in and love for our own branch of the Presbyterian church. This is quite compatible with a spirit of the largest toleration and brotherly feeling towards other churches and co-operation with them in all Christian work. We, ourselves, claim for the Presbyterian Church more of this spirit than is to be found in any other, and others even being judges can hardly honestly give us a second place. What Presbyterianism has done for every country where it prevails, what it has done for our own, what it is capable of doing, are what all Presbyterians may feel a just pride in. Its whole polity we believe to be scriptural, its government free yet strong, its regard for the interest of its humblest member, the power in it for the diffusion of the gospel, the strength of the common bond uniting all its parts are such as may well evoke a just pride and the strongest faith in it. Let us study its history and make it known to our children and they to theirs, teach them its polity and doctrines, and show them their excellence; lead them to love them and have faith in them, and such a fund as that of Augmentation especially will soon show the good effects of such teaching. This will promote and strengthen that *esprit de corps*, or what our correspondent "Knoxonian" referred to lately as the connectional spirit, in which we are lacking, and which is very necessary for the support of such a fund as that of Augmentation.

Among direct means to promote the end in view is the assertion by the courts of the church of the authority constitutionally vested in them. If all through, from the Presbytery upwards to the General Assembly, the steady pressure which it is their duty and privilege to bring to bear upon defaulting congregations, or Presbyteries or Synods or ministers and sessions were applied to see that something is done every year for Augmentation, there is not a court or minister of the church that would not respond to this steady pressure, or if one ventured to refuse, the church would still know how to deal with such a case. Disregard for authority in any shape, even justly constituted authority, is one of the evils and dangers of our time, and in the church among professing Christians would be a very good place in which to enforce a strongly counteractive force. This should be the more easy because no congregation can be aided until its application is first sanctioned by the Presbytery. Every Presbytery there-