

INTERNATIONAL LESSON SCHEMES

Special prepared for Presbyterian Sabbath Schools for 1892. Mailed, pre paid, at 50 cents per 100 copies. Address—

PRESBYTERIAN PRINTING & PUBLISHING CO.,
5 Jordan Street, Toronto.

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, AUGUST 17th, 1892.

IF some of the learned gentlemen who are discussing University affairs in the Toronto press are not more careful in the use of language, ordinary mortals may be tempted to think that university influences are not quite so refining as they are often represented to be.

THE majority in favour of prohibition in Manitoba is about fourteen thousand, the total number of voters being about thirty-four thousand. If prohibition can prohibit in any Province in the Dominion, that Province is Manitoba. Now whose duty is it to pass the law demanded by public opinion, and give the cause a chance?

ARRANGEMENTS for travel rates to the Pan-Presbyterian Council have been made with the railway companies similar to those carried out at last General Assembly. If those purposing to attend the meetings of the Alliance in Toronto number not fewer than three hundred, certificates entitling to free return will be granted.

AUGUST is the month in which the strange preacher takes out his "traveller," and delivers it to the skeleton of a city congregation. The traveller is generally a very creditable effort, but the empty benches are fatal to unction. One can hardly help pitying the man who has to stand up on a hot day and preach to a mere handful of people in a large church. Preaching to a crowded school-house in the remotest corner of Algoma is a luxury compared to preaching to what McNeill calls a wood-yard.

IT is not fair to prejudge the work of the Royal Commission on Prohibition, but positively it is hard to avoid the conclusion that the thing is a farce. Sittings are held in different places and parties are examined, some of whom say prohibition could be enforced and some affirm the contrary. Some say the Scott Act did good and some declare it did harm. Some are in favour of high license and some are opposed to licenses, high or low, few or many. Was a Royal Commission needed to find out that people hold these opinions?

THE Hon. Edward Blake's first speech in England was delivered before the Eighty Club. The critics say the matter was excellent, the reasoning close, the diction elegant, the elocution fine, but he disappointed his friends by sticking too closely to his manuscript. They came to hear a speech and they heard an essay. If the distinguished Canadian is to sustain his reputation in England he must lay aside his paper. Englishmen do not tolerate the American custom of reading speeches. Manuscripts are not allowed in the House of Commons.

FOR some years past we have heard a good deal about the French invasion of Ontario. It has been asserted that Frenchmen are gradually becoming possessed of Ontario farms, and that the population of British origin is rapidly melting away before them in many places. The story is a very unlikely one. Men who have British blood in their veins are not much given to melting away before anybody. The census returns show that the

French population of Ontario has actually decreased during the last ten years. If the present exodus continues, it will decrease in Quebec also. In fact the exodus to the New England States is a cause of alarm to the authorities of the Roman Catholic Church, and steps have lately been taken to turn the tide towards Manitoba and the North-West. The state of the school question in Manitoba will prevent many from going there at present.

IF anything more than a joke, the proposal to appoint Principal Grant President of Toronto University, provided he moves Queen's to Toronto, is cool enough to be an impertinence. The learned Principal has done splendid service for the University of which he is the honoured head, but neither Principal Grant nor any other man owns the venerable institution. It belongs to the Presbyterian Church, and the Church will have to be consulted before it is moved to Toronto or any other place. Presbyterian people always insist on managing their own affairs, even when they manage them unwisely. It is a way they have. Moreover, the proposal is not complimentary to Principal Grant. For years he has been a pronounced opponent of centralization in university affairs. It is no compliment to him to assume that he would stultify himself for the sake of coming to Toronto. No doubt if appointed he would do good work here, as he has done good work in Kingston, but he is not the man to barter the independence of Queen's for the presidency of another institution. He could not do so even if he tried, and we do not believe he would try.

THE superiority of the British to the American system of government is strikingly illustrated at the present time. Weeks ago both the great political parties in the United States nominated their candidates. For months the contest goes on, and the result cannot be known until November. The will of the people is then declared, but cannot take effect until March. Nearly a year is devoted to the election of a President. Now, mark the contrast. Three or four weeks ago the British Parliament was dissolved. The people were asked for their verdict. They gave it, and within a week or ten days the new parliament assembled, to carry out the wishes of the electors. The people decided to have a change of government, and the government is changed. Should they desire another change, they can make one through their representatives any time they wish. But the Government that goes into power in Washington next March can stay there four years, no matter what the people say. Our neighbours are greatly given to speaking about government by the people. As a matter of fact, the people of the United States have not anything like as much direct political power as the people of Great Britain. For all practical purposes, a President of the United States is an absolute monarch compared with a British Sovereign. The British elector wields an amount of direct power utterly unknown in any other country.

THERE is nothing to be gained and much mischief may be done by shouting about the decision in the Manitoba School case. Our Roman Catholic fellow-citizens are perfectly conscientious in their desire for religious instruction in their schools. Undoubtedly they thought that separate schools were guaranteed under the Manitoba Act, and the Supreme Court of Canada was of the same opinion. Such being the case, it is not generous or manly to exult over men who are beaten in what they considered a fight for the proper training of their children. Mistaken they may be, but perhaps not any more so than the secularist who would banish religious instruction of all kinds from the schools. In a new Province like Manitoba it may be better to begin with public schools only, but is secularism in education such a pronounced success that a religious man can rejoice over it? The advocates of pure secularism always point us to the United States, and ask us to note the working of their public schools. The illustration is not a particularly assuring one. New England lapsed into Unitarianism, and from Unitarianism it is fast lapsing into practical infidelity. In any number of communities there a majority of the people never darken a church door. We greatly admire Manitoba, and wish the plucky little Province well in every good cause, but we do not believe in kicking anybody when he is down, nor are we so enthusiastic about pure secularism in education that we care to shout much over it. At least two of the most

prominent and useful ministers of the Presbyterian Church in Canada have declared that they would rather have their children read the Douay version of the Scriptures in school than have them educated under a system from which religious instruction was eliminated by law.

THE appointment of a successor to Sir Daniel Wilson is one of the most delicate and important duties that has devolved upon the Ontario Government during the twenty years of its existence. Matters of patronage are often more difficult to manage than matters of politics. Even the appointment of a county official sometimes gives a Government more trouble than two or three hot election contests. The trouble is all the harder to bear because it is mostly among friends. It will be almost a miracle if parties do not form around two or three men, and then the tug of war is sure to come. Were George Paxton Young alive, in all probability he would be made President at once with the approval of almost everybody. It is said that Mr. Blake was spoken to about the position before he left Canada, but his appointment is now perhaps out of the question. Two or three names have already been mentioned, and each has a number of ardent supporters. People who think men for responsible positions cannot be found in the colonies take for granted that the Government "will send to the old country" for a President. The first thing to be done is to define the duties of the new President. If these are to be mainly administrative, surely a suitable man can be found in Canada. Even supposing the new President should have to teach in some department, is there nobody in the Dominion fit to succeed Sir Daniel?

WHATEVER bad feeling exists between Canada and the United States has been caused mainly by reckless newspapers and by politicians bidding for votes. The people of both countries never were on more friendly terms and never mingled more freely. Toronto is a favourite city with many of our neighbours. No summer passes here without meetings of American associations and societies of one kind and another. Excursionists from the other side are on the streets every day. Montreal is full of Americans every summer. American ministers are often brought over here to open churches, preach anniversary sermons, address conventions and do other special work. Canadian congregations—and very important ones too—not unfrequently call ministers from the American Church. There is not a word said about the "old flag" or British connection or anything of that kind when a minister is being called. The most conspicuous admirer of British connection will vote for a spiritual adviser from the other side in preference to a born and bred loyal Canadian if it seems to suit his purpose so to do. The most loyal congregation will bring a preacher from the other side to open a church if they can draw fifty more people or make ten more dollars by so doing. In social life, Americans and Canadians agree very much better than many Canadians agree among themselves. It is not easy to find a family that has no connections across the lines. The fact is, the people of the two countries never were more friendly than at the very time their rulers began a commercial war. The politicians are responsible for the trouble, and the people are responsible for putting the politicians in high places armed with almost infinite power to do harm.

THE DECLARATORY ACT.

CONSIDERABLE agitation over what is known as the Declaratory Act still continues in the Free Church of Scotland. Though accepted by the recent General Assembly by a decisive majority, conferences protesting against its adoption have been held in Inverness and Glasgow, and it is the evident intention of some worthy men to keep alive the opposition, in the possible hope of securing some modification of the Act. In response to requests we append the text of the Act, so that readers may be able to judge for themselves whether its acceptance would result in such dire consequences as some of its opponents predict:—

Whereas it is expedient to remove difficulties and scruples which have been felt by some in reference to the declaration of belief required from persons who receive license or are admitted to office in this Church, the General Assembly, with consent of Presbyteries, declare as follows:—

That, in holding and teaching, according to this Confession, the divine purpose of grace towards those who are