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TORONTO, WEDNESDAY, MARCH 4, 1885.

AN overture is being considered by the Presbyteries of the English Presbyterian Church on the eligibility of elders for the office of Moderator. A motion to strike the clauses out of the Book of Order which limit the choice of Moderator of Presbytery and Synod to ministers, was lost by the narrow majority of six. We believe the day is not far distant when this change will be made in all Presbyterian Churches. On the ground of present fitness there can be no objection to making it. All elders who attend church courts may not be well fitted to fill the Moderators' chair, but neither are all ministers. It is utterly absurd to say that elders like Mr. Charlton, or the Hon. G. W. Ross, or the Hon. Mr. Morris, or Mr. James McLennan, Q.C., and scores of others whose names might be mentioned, are not as well qualified to fill a Moderator's chair as a young minister who may have barely squeezed through college a few months before it became his turn to preside over a Presbytery. We don't suppose that many elders care much about the matter, but it would be all the more graceful for ministers to yield the point just because the eldership in our Church says nothing about it.

THE friends of the Sabbath of all denominations and both political parties owe a debt of gratitude to Mr Charlton for the speech he delivered in the House of Commons last week when moving the second reading of his Bill to provide for the better observance of the Sabbath by preventing Sabbath excursions. It was a singularly able effort by an exceptionally able man. He marshalled his facts with all the skill of a trained debater, and welded them together with a chain of iron logic. On reading the speech, one can scarcely say which challenges the greater admiration—the great ability of the speaker or the devout and reverent spirit in which the speech was delivered. Though the bill did not pass, as Sir John Macdonald and others consider the question should be dealt with by the Local Legislature, the discussion must do much good. The friends of the Sabbath now know where to go for the necessary legislation. The speech of Mr. Charlton should be published and circulated by the thousand all over the Dominion. Its perusal could scarcely fail to influence public opinion in the right direction. Most heartily do we congratulate Mr. Charlton on his very able effort, and the Presbyterian Church in having a gentleman of his spirit and ability on the roll of her eldership. We need never despair of the future of the Dominion so long as we have men of his stamp in Parliament. May a kind Providence send us more John Charltons. They are needed badly enough.

THE y that people won't read sermons has nothing in it. They do read sermons as readily as anything else if the sermons are of the right kind. The circulation of Saturday's *Globe* sums up about 5,000 over the issue of any other day in the week. One reason not the only one, but one, and perhaps the principal one is the publication of Spurgeon's sermons in the Saturday issue. Talmage's sermons are universally read. You

meet them in almost every kind of publication. They help to float many a weak paper. They help many a lame dog over a stile. Cynical critics may carp at the Brooklyn preacher, but thousands of people hear him gladly every Sabbath and hundreds of thousands read him every week. The idea that the people are tired of the old Gospel is a huge delusion. Even in New York, the men who preach the Gospel in its purity, Dr. John Hall, Taylor and others, are the preachers in whose churches camp-stools are used. The people are not tired of either hearing or reading the Gospel. The people are tired of technical terms. They are heartily sick of essays about the absolute and infinite, the subjective and objective, and such things, but they are not tired of the Gospel when a man preaches it in their own language. Given a live man who can deliver his message in such a way as to enlighten the mind and warm the heart, and people will listen. Most earnestly do we caution all young men beginning to preach against the delusion that the most popular preachers preach some new gospel. The very reverse is the case all the world over.

DIFFICULT problems in legislation are not by any means confined to the Church. A committee of the House of Commons is wrestling with a Bankruptcy Bill, and they find it as hard to draw up a satisfactory Bankrupt Law as the Presbyterian Church finds it difficult to frame a Probationers' Scheme. Everybody is interested in legislation on insolvency, as it strikes at the morals of trade. There is great force in an objection urged in the committee by Mr. McMullen, M.P., to the effect that a liberal insolvency bill makes it very difficult for an honest retailer to do business. An honest man who pays a hundred cents on the dollar has no chance doing business alongside of a dishonest neighbour, who expects to go through the Court in a few months, and perhaps pay only twenty-five cents. A trader who expects to get off with a few cents on the hundred can always sell below-cost. Then trade is utterly demoralized by the sale of his stock after he has gone through. There is much force in another objection urged by the same gentleman. A trader who fails can get relief from an insolvency law, but the farmer who endorses for him must pay the last cent of the sum for which he became responsible. This does seem like very odious class legislation. Of course, there are many potent considerations that may be urged on the other side. The question is a very difficult one. In fact, a satisfactory bankrupt law is an impossibility. To satisfy all parties, such a law would need to give every creditor a hundred cents on the dollar and release every insolvent. Most people are willing to release an honest insolvent, but the law that lets him out of his obligations is certain to let dishonest men out with him. We doubt very much if the Commons can solve this problem of insolvency.

**AIM HIGH.**

MOST young men have aims in life. They want to be somebody and to do something worthy of themselves. This desire to advance is a law of our being. It is implanted by the Creator in the nature of man. Every one who sets out with an ardent desire to fulfil worthily the end of his existence does not succeed. The pathways of the past are strewn with failures. Many whose lives were ennobled by virtues and whose names have become lustrous, emerged from obscure and untoward surroundings, while others who started life under most favourable external aspects have perished miserably by the way.

To fail in the highest purposes of life it is not necessary to form any definite resolve. As a general thing, drifting with the tide will be sufficient. To make of the one life allotted to each individual here what in its best and truest sense it is capable of becoming requires a clear perception of its purpose and possibilities. Without a clearly defined conception of individual responsibility, a truly Christian life is impossible. Vague and nebulous desires, however, will not lead to permanent and practical results. True aspiration must become crystallized into steady and resolute purpose. To lead a worthy life, the eye must be constantly fixed on certain guiding stars. We hear much of the value of example, and every true life is a powerful influence for good to all who come within its range, but guiding stars are in the heavens, not down here. The best and the holiest human lives are but reflections of the light that comes from above.

One abiding principle, applicable in all ages and

places, finds its expression in the formula with which all Presbyterians, whether old or young, ought to be familiar, "man's chief end is to glorify God." A moment's reflection on this fundamental truth will show that for all human conduct it supplies a test and a motive. Were this principle kept more steadily before our gaze than unhappily is the case, what a difference there would be in our lives and their surroundings! The base and sordid elements of human nature would not be so conspicuous as they are now. Our views of many things would be changed. Life would not become less but more significant than it now appears to many. Men, jaded by the monotony of existence would not wearily ask "Is life worth living?" It would attain its due proportions. There would be a more vivid consciousness of the divine nearness and presence. It would teach us the true value of time, and help us to treasure it as one of God's precious gifts. Much of it, now squandered in idleness and frivolity, not to speak of riotous waste, would be redeemed and made a means of good to ourselves and others.

A applied to conduct, what an important aid this principle of living to God's glory would become were it steadily acted upon. It is the merest truism to repeat that those who drift into evil courses forget God. He is not in their thoughts. It is no less true that much of the tacitly understood separation between business and religion, too general in these days, would, under the clear light of this principle, disappear. Only a morbid cynicism can maintain that the maxim of the mart, "business is business and religion is quite another thing," is the rule, not the exception. Christian merchants, professional men, statesmen, and soldiers, have not yet all left this world and gone to the better land. They do not all live only in biographical memoirs. They are to be met with in all the walks of life, in its busiest activities, in the humblest as well as in the most exalted spheres. Their rule of action, more or less closely followed, is: "Glorify God in your bodies and your spirits, which are His."

To make this resolve and to follow it out, implies that the Christian is the highest possible type of life. It means much more, therefore, than a far-off acquiescence in the scheme of morality taught in the Scriptures. It signifies more than a friendly feeling of respect for the religion of fathers and mothers and sisters. To the ingenuous and high-minded youth of our own day, who look to success in life bounded only by an earthly horizon, however attractive it appears, as the great aim of existence, the Living Saviour says: "One thing thou lackest." The life that is hid with Christ in God includes all that is worth having in this world and adds, in the world to come, life everlasting.

**TAX EXEMPTIONS.**

PERSONS, at rare intervals, are yet to be found who, if they see a communication advocating opinions opposed to their own in the journals they read, resent it as a personal offence, and deem it their duty to remonstrate in vigorous terms that such communications should be permitted to appear. One of the functions of journalism, whether religious or secular, is to afford reasonable opportunity for the full expression of opinion on important questions as they arise. The advantages of such a course are obvious, and the folly of a merely one-sided presentation is apparent. One department of THE CANADA PRESBYTERIAN is devoted to the full and free statement of individual opinion on all questions of public interest to the Presbyterian Church. As an evidence that this is generally appreciated it may be stated that the space at our disposal for the purpose is regularly taxed to its utmost.

In accordance with this rule, opportunity was afforded Dr. Moore for a full and frank exposition of his views on Tax Exemption, though from its length his communication made a serious inroad on our space.

The position taken by the worthy Doctor is that the imposition of taxes on Church property is unjust and inexpedient. Our position is exactly the reverse of this: viz., that Tax Exemption is in its nature unjust, and therefore inexpedient. His view of the relations of Church and State appears hazy and indistinct, and is insufficient to sustain the conclusion he desires to reach. The position he takes is mid-way between the Erastian idea of the Church, and that held by those who avow the principles of Voluntarism. There is no solidity for standing ground on such slippery places. He argues that because civil government is a