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C. BLACKETT ROBINSON, MANAGER.

TORONTO, WEDNESDAY, NOVEMBER 7TH, 1894.

WE are asked by the Rev. Dr. Reed to no ice that in making out the list of contributors for Indore Collegea Building, on the 28th of August, there was an omission of \$20.00 from Oshawa for that object.

DR. PARKER says the worst kind of a Pope is a Protestant Pope; and the worst kind of popery is the kind bolstered up by Protestant money. The doctor might have added that the meanest kind of a Jesuit is a Protestant Jesuit.

EVEN Brantford has its hoodlums. The men who cheered the acquittal of the wretched woman who was tried for murder there the other week classified themselves with unquestionable accuracy. Justice McMahon did well to put a couple of them in the cells.

THERE is no one best way of doing pastoral visitation well. The way that is best for one congregation may not be the best for another. There is one rule, however, that always holds good; the only minister who can visit well is the minister who likes to visit. Pastoral work done under compulsion is never done well by any system.

IT ought to be remembered by those who denounce the Toronto and the Provincial detectives for inefficiency that there is a limit to the power of the human mind. There are some things that baffle the best detective talent. It is a thousand fold better that the officers of justice should acknowledge their failure in any given case than that they should arrest and put on trial people against whom there may not be any evidence. What the crowd cry for after every crime is the arrest of a lot of people, innocent or guilty; evidence or no evidence.

THE good people of New York, Chicago and several other American cities are fighting a terrific battle for municipal reform. Nothing in modern civilization equals the rottenness of local government in New York, and Chicago is a good second. In both cities the police, the municipal authorities and some of the courts were in league with the worst elements of society. The apathy of good citizens and the influx of the worst kind of Europeans were the factors that honey-combed local government with bribery and bull-doing. The right way to stop municipal corruption is the Irishman's way—stop it before it begins.

THE death of the Czar causes people to think of tyranny under an Autocrat. The investigation at present going on in New York shows that the most odious tyranny can be carried on by a mob

Between the tyranny of a single tyrant and the tyranny of a mob there is little to choose. The Tammany mob had no Siberia, but they systematically blackmailed respectable citizens and compelled them to pay tribute. There may be more physical suffering under Russian tyranny, but there is not as much odious corruption as has been running riot in New York for years. The condition of that city shows with painful clearness that neither the school nor the ballot reforms human nature.

THE public has heard enough of this gentleman murderer," said Sir Oliver Mowat about the young Englishman who paid the penalty of his crime some years ago in Woodstock. The public has heard more than enough about the murderer in Stratford goal, who manifestly is no gentleman. The press should not be allowed to visit his cell and serve up mausoleum items about his appearance, his sayings and his doings. It is to be hoped that Stratford has no clergymen who will parade either the prisoners impenitence or his conversion—should he profess to be converted—before the public. If the monster wants a spiritual adviser by all means let him have one; but common decency, to say nothing about professional honor, should prevent his spiritual adviser from advertising his interviews with the prisoner. The public have heard enough, much more than enough, about this abandoned wreck of humanity. Let the law take its course in dignified silence.

THE Moody meetings, in this city, began on Sabbath, with every indication of very deep and widespread interest. Troops of people might be seen on all the principal streets at an early hour, wending their way to the Massey Hall prayer-meeting, at 9.30 a.m. Before that time arrived, every seat in the great building, holding four thousand, was occupied, and many were standing. Many more would have been glad to get in and get standing room, but on account of a cold which Mr. Moody had caught, and affecting his voice, he was obliged to ask the ushers to keep the doors shut to secure silence so that he might be heard, as he was afraid otherwise, he might not be, or even perhaps be able to speak at all. Long before the hour for the afternoon meeting, four o'clock, both the building and all the approaches to it were packed so that hundreds or even thousands who could not find admission had to be turned away. His subject in the morning, which was to be continued in the afternoon, was "The Elements of Prevailing Prayer."

THE Convener of the Home Mission Committee does well in telling the people, as nearly as possible, the amount of money that will be needed for Home Mission purposes before next May. A little judicious pressure added to the information will not do any harm. There is not much danger that many will do more than their duty in the way of giving for Home Missions or any other purpose; and if they should they can easily get absolution, even in a Presbyterian church, for all they do over and above their duty. But while pressure is being brought on the consciences and pockets of the people who find the funds, may not something be done in the way of doubling up mission stations. Are all Presbyteries quite prepared to tell the Committee and through the Committee tell the General Assembly that their stations are arranged in the most economical manner. Do the stations themselves always show a willingness to make the arrangements the Presbytery may deem best. The Augmentation Scheme got its first deadly blow from Presbyteries applying for aid for congregations that did not need aid if properly arranged.

PROFESSOR BROWN, of Union Seminary, is credited with saying that "the theological seminary is not a church and was not intended for the spiritual training of future ministers, but for their intellectual training." Commenting on this view of seminary work the *Interior* says:

The student in his academical course gets nothing but intellectual training and he may come to the seminary as dry and as finely polished as a mahogany veneer, except that his coming shows that he has a good mother and a good pastor. We can tell the professor, as one of the pew, that we are dead tired of ecclesiastical intellectuality. May the good Lord give us some rain and dew and sunshine to make us grow in grace. That is what we want, professor, and cry out for as the panting hart in the riverless desert. We like fine intellectual and social culture. They are admirable and charming; but what we need is spiritual life spiritually trained. Suppose Rush Medical College should say: "This college is not for medical and surgical training, but for intellectual

culture," how many of its graduates would be entrusted with healing the sick and relieving the wounded? What would we say of one of them who held out for medical practice? We would say he was a dangerous quack, all the more dangerous because of his culture. No, no! Let the students go out on fire with love and zeal and compassion for the lost. That is the kind of light that shines in the darkness, the other kind only shines when set upon the spire in the sunshine.

Right you are, brother! The church is "dead tired" of hearing about the machinery by which the intellectual side of a minister is trained. What the people need, and what we hope a good many of them want, is red hot gospel preaching. The man with the intellectual essay will soon kill the church if the church does not kill him. Intellectual training and intellectual power are good things but they should be used in the production of high class gospel sermons. There is ample scope in gospel preaching for the highest kind of intellect.

SABBATH OBSERVANCE.

IN our last issue we referred to a conference on this important subject, convened by the Presbytery of Toronto in accordance with the instructions of the General Assembly, which was held in Central church (Rev. Dr. McTavish's) in this city on the afternoon and evening of Monday the 22nd ult. The prospects for the observance of the Sabbath, in the sense in which Christian people generally understand it, would be very dark indeed if the interest felt in the matter was to be measured by the attendance at this conference. It was held, as has been remarked, by instruction of the General Assembly; notice of it was given in all the Presbyterian pulpits in the city; possibly in all within the bounds of the Presbytery. All the speakers declared the proper observance of the Sabbath to be vital to the maintenance of religion and the wellbeing of the country in every way; and yet at no time in the afternoon would the audience number over seventy-five persons. And in the evening, although larger, and it was announced that the Hon. John Charlton, M.P., would speak, it could not be called large; indeed, it must be said that it was small. We shall not attempt to account for this, but content ourselves with stating the fact. It certainly was not the fault of the speakers. In the afternoon they were the Rev. J. McAull and Rev. Prof. McLaren, and the addresses of both, treating the subject from quite different points of view, were admirable. The former dealing with the matter more in the concrete than the abstract, referred first to forms of Sabbath breaking within the church itself. He instanced star preaching and star singing, so-called sacred concerts, church parades, Sunday afternoon social teas, Sunday funerals, Sunday visiting and church business meetings. He next mentioned and also condemned forms of Sabbath-breaking not so much under the control of the church, such as, secular reading on Sunday; encroachments on Sabbath and as unfitting for its proper observance, late business hours on Saturday night, and late parties on that night; Saturday excursions and sports carried to excess and Sabbath desecration by even professedly Christian people at summer resorts. He in the last place mentioned forms of Sabbath-breaking chargeable mainly to the State, through defective or non-enforced legislation on the subject. Excursions to the island at Toronto, canal, railway, and post-office work, were passed under review, and the fact of Sabbath laws now on the statute book being allowed to be a dead letter. Much important and some encouraging information was given and evoked in the course of the conference as to the willingness of many leading railway officials to aid in restricting work on Sabbath to the smallest possible amount. What is wanted to keep it down to that, and from gradually increasing which it tends to do, is some steady, powerful, counter-acting influence, such as a strong public sentiment, and sufficient and properly enforced legal enactments against it.

The Rev. Prof. McLaren's address discussed the question more in the abstract and was exceedingly good. It dealt with it, first, as an existing institution, without reference to any authority which might be quoted for it. Under this he pointed to its wise adaptations to the needs of the body, the mind and the spiritual nature of man. The burden of showing why it should be done away with, therefore, lies with those who wish to do so, seeing it now exists and is evidently adapted to promote the good of man. Turning from this he next dealt with the authority which might be claimed for it, and, referring to three grounds on which this might be based, he showed that Divine authority was the only safe and lasting ground on which to base it. All this was done with great force of argument and clearness of statement. In the conference which