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The Canada Presbyterian

C. BLACKETT ROBINSON, MANAGER.

TORONTO, WEDNESDAY, JANUARY 9TH, 1895.

WITH double the number of students, and subjects that should long ago have been divided and sub-divided into specialties, Knox College has now the same number of professors as thirty years ago. The Church should look around for a successor to Prof. Thompson as soon as possible.

WE hope somebody in authority made a resolution on New Years Day to put an end to such horrible exhibitions of depravity as that which was witnessed at Sandwich the other day when an unfortunate human being suffered the death penalty. That brutal exhibition, as well as similar ones that have taken place in other towns, shows that while we are sending missionaries to the heathen we have Thugs underneath the shadow of our own church spires.

SOME of the leading Canadian journals are not doing any kindness to the memory of Sir John Thompson, nor justice to themselves, by loading their columns with unnecessary details about the deceased statesman and his family. People say Sir John McDonald served Canada all his life, Alexander McKenzie ruined his physical constitution in the service of his country, but the death of neither bulked as largely in the newspapers as that of Sir John Thompson, who served the Dominion only eight years. Of course a certain number believe that the journals are catering for the corporate Catholic vote. We have no such opinion, but we do believe that it is quite easy to write too much about any man, however good or great he may have been.

IF the press reports are correct, Mr. John McNeil, while on his Australian tour, has been speaking "unadvisedly with his lips," as our old friend Dr. R. F. Burns used to say. At Sydney he is reported to have attacked university degrees and the Higher Criticism in a manner that must hurt Mr. McNeil more than it can possibly injure anybody or anything else. The *British Weekly*, a journal always friendly to Mr. McNeil, is considerably exercised about his language and pointedly asks him if he had such "solid success" as a pastor in Regent Square that he can afford to use "language of unmeasured contempt and vituperation" in speaking of ministers who are doing their Master's work amidst many difficulties. The *Weekly* thinks the "continual pressure of crowds" has "intoxicated" Mr. McNeil. He is not by any means the only man who has become intoxicated

in that way. Few men have grace and sense enough to speak and act with propriety and good taste, even for a short time, if they happen to be able to draw a crowd.

WE have as able men in all parts in Canada as we ever had, but the "local cry" and the corporate vote of the societies help mightily to keep them at home. They do things differently in the Old Land. Scotchmen are often said to be narrow and clannish, but no small number of the representatives of Scotland in the House of Commons live in England. As the Old Country element dies out in Ontario the cry for local men who are said to know the "wants and wishes" of the people increases and intensifies. The result too often is that men are elected simply because they happen to live for the time being in a certain locality. Residence may be one thing, but it is a long way from being everything in the qualification of a member of Parliament. Canada needs the strongest men that can be sent to her Parliaments, and if we are ever to become a nation they must be elected without any question in regard to their residence, their politics, their creed, or their society connections. Nation building is no joke in these days.

SAVAGE denunciation of the municipal men who are in the toils in Toronto, or who have fled from the city, is the cheapest kind of virtue, if virtue it be. Whose fault is it that these men are exiled or arrested, their families ruined and the city disgraced. Mainly it is the fault of respectable citizens who for many years neglected or refused to take any interest in the government of their own city. Some were too careless, some too indolent, some too genteel and some too pious to take any interest in municipal affairs. It is easy to say that the better elements did not know the kind of men that were gradually getting a hold at the City Hall. They should have known. It was their duty to know. Self-government implies that the people keep their eyes open and take an intelligent interest in their own affairs. On any other theory good local government is an impossibility. Government for the people and by the people means that the people take an intelligent and conscientious interest in governing. Government by a fairly good Czar, or by any reasonable kind of a tyrant, is better than government by the people if the people take no interest in the matter. The men who want to make a nice round sum out of letting contracts can always be depended on to watch for chances.

DR. EDGAR, of Dublin, has written one of those "triumphant books," which Professor Young used to say only Irishmen can write. The title of the book is "Progressive Presbyterianism." Having shown most conclusively that self-government is of the essence of Presbyterian polity, Dr. Edgar asks:

Why should we not make Presbyterianism synonymous with brotherly kindness, and loyalty to each others' interests, and the standing shoulder to shoulder in the battle of life? We should so love our church and our household of faith as to do good to them especially, all others taking a secondary place in our regards.

The *Interior* adds its hearty amen:—

So say we, and we say it most heartily. We like a Presbyterian better than we do a Methodist, and if the two equally needed help, we would help the Presbyterian first, then we two would help the Methodist. Oh yes, you may call that narrowness and clannishness and bigotry, and unchristian and whatever you like, and we will stick to it all the same, nor be any wise afraid to avow it. If we can be as broad as Paul, that will be broad enough for us, and that was the length of his transverse section. We need to stand together, that is progressive Presbyterianism.

If the Presbyterians of Western Canada had more of this spirit of loyalty to their Church the funds would not be in their present depleted condition. It is easy to talk about hard times and a decreasing population. The population of Ireland has decreased nearly one half, but the Ulster Presbyterians bravely hold their own. Times are harder in the United States than they have been for fifty years, but the mission funds are in a much better condition than they were a year ago, and there will be about a million each for Home and Foreign Missions next May. Many a day has passed since THE CANADA PRESBYTERIAN pointed out that everlasting conferring and discussing and vamping about impossible organic unions would

bring its results. We have these results now. One of them is a deficit of \$30,000, in the Foreign Mission Fund and some of the others are not much, if any better. Teach the people that denominationalism is an evil, that one church is just as good as another, that huddling the people into one vast ecclesiastical crowd and calling them by one name will cure most, if not all, of the ills that human nature is heir to—teach them these, and other similar absurdities, and they soon learn to withhold the funds.

JUBILEE OF THE PRESBYTERIAN COLLEGE, LONDON, ENGLAND.

THE founding of this college was almost contemporaneous with that of Knox College, Toronto, but its jubilee was, for conveniences' sake, celebrated somewhat later. As the college had, in its early days, a somewhat severe struggle for existence, and has only gradually, and with effort, reached its present standing, and brighter and brightening prospects, it was felt to be both a natural and right thing that its jubilee should be celebrated with all due formality and denominational rejoicing. It was done accordingly, and in a most successful manner.

The proceedings began with a sermon by the present Principal of the College, Rev. Dr. Dykes, well known as the former pastor of Regent Square congregation, and an able and eloquent preacher. His subject was "Christ, the Wisdom of God," and in the treatment of it he made a strong plea for a theological education abreast of the times. This was followed by the solemn observance of the Lord's Supper, a feature certainly unique, but most becoming and well calculated to give a character of impressiveness to all the proceedings. A historical sketch of the college, very much of the same character as that given of Knox College by Rev. Dr. Reid, was next read by Rev. Alexander Jeffrey, detailing the struggles, development and growth of the college, from which it appears that, in its infancy, it was so feeble that more than once the question was seriously discussed, whether it was expedient to continue it. Three hundred and twenty-six students have in the course of fifty years passed through its halls.

An exhibition was held of rare and peculiar interest, of Historical and Controversial Literature in connection with English Presbyterianism, extending over two centuries, from 1530 to 1722. It embraced, amongst a great many other things of interest, a map of Presbyterianism in London, in 1645, showing the twelve Presbyteries into which the city was then divided, and the 139 parishes which constituted the twelve Presbyteries. Personal reminiscences of the college from its beginning until the present time, were given by five former students, to each of whom was assigned a decade, during a part of which he had been a student. In this part of the celebration many interesting side-lights were thrown upon the college history and personal details given of professors and students which could not easily otherwise have found a place. The last part of the proceedings was a social gathering held in King's Hall, Holborn Restaurant, under the auspices of the Presbyterian Social Union of London, which invited, as its guests, the Principal, Professors, Students and others officially connected with the college. These were received by the President of the Union. Altogether the company numbered not less than 600, and, again, addresses were made by representative men, besides the president, Rev. J. Reid Howard speaking for the older students, and Rev. R. C. Gillie for the younger generation.

The former students, to the number of 105, of Rev. Professor John Gibb, D.D., who has been twenty-five years connected with the college, through the Rev. Donald Matheson, presented the college with a portrait of the professor, who returned thanks in an appropriate speech. Rev. Drs. Kennedy, Newman Hall and Parker, representing the Congregational body, gave interesting addresses.

This part of the proceedings was closed with a speech by Rev. John Watson, of Sefton Park, Liverpool, the now well-known and gifted author of "The Bonnie Brier Bush." "Altogether," says *The Presbyterian*, "the meeting was a grand success." The account given by the paper just mentioned was very full, and the interest of it was much increased by the portraits it contained of professors and friends of the college.