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The Canada Presbyterian

O. BLACKETT ROBINSON, MANAGER.

TORONTO, WEDNESDAY, MARCH 13TH, 1895.

THE following few words from a description of the late Professor Blackie, by an American, are both most happy and suggestive. "The wisest, merriest child of nature conceivable, with the added gravity of a sage of all the nations, the brain of a scholar, the heart of a little lad, and you have Blackie."

STUDENTS are terrible critics," says the *Presbyterian*, the organ of English Presbyterianism: "The late great Dr. Candlish, in the height of his preaching power, used to say he liked to see ministers of experience present when he was preaching, as they were the most sympathetic hearers; but, if he caught sight of a divinity student, he did get nervous."

THE pecuniary value to our Church of the aid received from the Scottish and Irish churches is always most timely and highly valued, but besides that, it possesses all the value belonging to that which it implies—brotherly interest, sympathy and encouragement. To those sums already acknowledged by Rev. Dr. Cochrane, the Rev. Dr. King now reports the receipts of £100 from the Presbyterian Church of Ireland for Manitoba College. The aid of the Irish Church to this Institution never fails and is never late.

IN addition to all his other work in the Arts' course of Manitoba College, which must be quite enough and more than one man can well overtake, Rev. Dr. King has, we learn, begun to meet for one hour each Saturday with the students in the Arts' course, who are open for employment in the mission field during the coming Summer. The object is to discuss the preparation of sermons and other parts of the student missionary's work. Thirty-seven were present at the last meeting. The value of such instruction to Arts' students, going out comparatively inexperienced in such work, must be very great.

WE have received from the Rev. Dr. Reid the following comparative statement of the condition of the funds of the Church up to the 5th inst., for the years 1894 and 1895 respectively. We trust that those in which deficiency appears will, before the books are closed, be more than made up.

	Mar. 5, '94	Mar. 5, '95
Assembly Fund.....	\$ 2 392 50	\$ 2 197 17
Home Mission.....	36 891 59	42 446 92
Augmentation.....	14 192 95	15 432 42
Foreign Missions.....	35 421 56	42 149 20
Manitoba College.....	2 046 80	1 836 74
Widow's and Orphan's Fund.....	3 139 27	3 926 77
Aged and Infirm Minister's Fund....	5 396 62	5 337 31

WHAT a happy and favored country is Canada in many respects compared with older lands. The following is from the *Presbyterian*, of London, England: "In our own Church about 60 per cent. of the ministers are not afraid to avow themselves total abstainers. What about our members of Parliament? Are 10 per cent. of them avowed abstainers? If in England 60 per cent. of all classes abstained, there would be a real revolution in the state of the country." Afraid to avow themselves total abstainers! This sounds very strangely to Canadian ears. Here, if there is any fear in the matter at all, it is precisely of the opposite kind.

IT makes a vast difference with our American cousins whose ox it is that is gored. When the Alabama award of fifteen million dollars for damages was given against Great Britain, although one of the ablest English arbitrators stoutly protested against it as extravagant, the Government promptly paid it. Now when the American Government has presented to it by Britain a bill for \$425,000, for the payment of claims arising out of the Behring Sea controversy, every possible objection is hatched up and obstacle raised to the prompt discharge of the debt, and it evidently will only be paid when it is impossible longer to get out of it. It is hard for Uncle Sam to part with the almighty dollar.

PROFESSOR CLIFFORD ALLBUTT, writing in the *Contemporary* on "Nervous Diseases and Modern Life," compares in this respect the present and the past. Speaking of women he says: "They especially seem to be changed for the better. Freedom to live their own lives, and the enfranchisement of their faculties in a liberal education, which, physically put, means the development of their brains and nerves, so far from making women more whimsical or languorous, seem not only to have given them new charms and fresher and wider interests in life, but also to have promoted in them a more rapid and continuous flow of nervous spirits, and to have warmed and animated them with a new vitality both of body and mind."

WE regret to learn from the *Pembroke Observer*, as we go to press, of the death from grippe, on the morning of the 8th inst., at Mattawa, of the Rev. D. L. MacKechnie. Mr. MacKechnie has for some years, in a most unobtrusive way performed most useful and valuable service as a Christian minister to Mattawa and the surrounding country. Every winter he has made visits to the lumber shanties on the upper Ottawa, not unattended at times with danger, and always arduous and trying. Both masters and men will miss his visits, and the experience he has acquired in this work, and the patience and endurance he has shown in it, will not be easily replaced. Mr. MacKechnie leaves a wife and several children to mourn his loss, and to them and his bereaved people we would extend sincere sympathy.

THE Rev. J. W. Mitchell, late pastor of the Church in Thorold, and whose home is still there, in resigning his charge, has had in view devoting himself to evangelistic work. There is a demand for labourers in this department in our congregations which is not fully supplied by the ministers or members of our own Church, and he hopes to assist in meeting this demand. He has associated with him in the work Mr. T. A. Rodger, a member of St. James Square Church in this city who has experience and is gifted as a singer. Speaking of their first series of meetings held in Thorold and extending over nearly four weeks, Mr. Mitchell says: "The attendance has been good, Christians have been strengthened, numbers have professed to accept Christ, and the issue, I trust, will be to benefit the cause of Christ and our congregation here."

"OUR SERMON TASTER" a charming sketch, true to nature, given in the Family Circle department last week, should have been credited to the *British Weekly*. It was sent us by some kind friend in the shape of a clipping, but it appears in a handsome volume recently published entitled "Beside the Bonnie Briar Bush," by Ian Maclaren. The Fleming H. Revell Co., Toronto, are the Canadian publishers of this exceedingly

popular book; and readers of THE CANADA PRESBYTERIAN who desire to enjoy a rare treat should buy it at once. The Canadian publishers have already sold twelve hundred copies; and five hundred more are under order. The book well deserves all its popularity; such insight into and felicitous descriptions of the various phases of Scottish peasant life, such humor and pathos combined, are rarely met with, and have fairly captivated the reading world, particularly all that part of it able to understand and appreciate the broad Doric of Scotland.

WE are glad to learn that there will shortly issue from the press of F. H. Revell & Co., Toronto, a work on "Radical Criticism," from the pen of Rev. Francis R. Beattie, D.D., professor of Systematic Theology and Apologetics in the Presbyterian Theological Seminary of Louisville, Kentucky. It will extend to upwards of three hundred pages, and we understand that it will be intended for the general reader, which is surely wise, as much as for the scholar. Those who know Dr. Beattie, and he has many warm friends in Canada his native land, will look forward with hopeful expectation for such a work from him, and still more will they do so who have heard him speak upon subjects such as will naturally fall to be discussed in a work of this kind. It cannot but do good in the present distracted state of opinion on important fundamental positions.

PROTESTANT CONSISTENCY.

SOME time ago "Knoxonian" referred to one who described Presbyterians as "God's silly folk," because of their readiness to aid with their means religious tramps and schemes of all sort of people and denominations. An animated and detailed account of a Roman Catholic bazaar, in one of our local exchanges from a thriving country town, furnishes a bright and shining illustration of the truth of this description quoted by "Knoxonian." In this good town Roman Catholics and Protestants live in all good fellowship as is right and becoming in fellow-citizens. But although the majority of Roman Catholics draw the line at their religion, and would not compromise themselves by pecuniary support of any of the heretic denominations, the Protestants of this place are by no means either so squeamish, or consistent, or narrow, which ever one may choose to call it. And in this respect they are representative of Protestant action very generally in such cases. This bazaar was well supplied with all the modern appliances for drawing people to it, and drawing money from the pockets of those who went. There were the most artistic decorations, captivating ladies, married and single, equal to any to be found at a Methodist or Presbyterian bazaar, "candy table," "fish pond," "Japanese tea table," "lottery," "fine selections of music," and in fact all the etceteras, down to the "popularity contest," between two members of Parliament. The whole thing we are assured was a great success, the net profits mounting up, in this enterprising little town, to several thousand dollars. Had all this been Roman Catholic money it would have furnished, apart from the means taken to get it, a fine illustration of religious enterprise and pride in their cathedra and devotion to their bishops and clergy.

But it does not do for Protestants to be too nice or indulge in conscientious scruples at such a time, when Roman Catholics, in whose eyes they are poor, lost and doomed heretics, want their help to make their worship more attractive, and themselves more powerful and dangerous to Protestant teaching and principles. Their business of popularity, and consequently their pockets might suffer. That would not pay; and so by presentations, and patronage in many ways and largely, Protestants, in evidence of their accommodating principles, not to say inconsistency, of their ignorance of the real spirit of Romanism, of their stupidity or liberality, call it which you please, also gave their money freely in aid of this Roman Catholic bazaar. Presbyterians and Methodists, whom the mere sight of a "Ross Bible" would exasperate to the verge of profanity, and who would regard the touch of it as contamination, distinguished themselves by their benefactions, their presence and help. Members in full communion in these churches, elders, and bright and shining lights in the churchmen who, on occasion, can talk eloquently of