IMPROVED CLASS ROLL
For the Use of Sabbath School Teachers.

IMPROVED SCHOOL REGISTER
For the Use of Superintendents and Secretaries.

Both of the above have been carefully prepared, in response to frequent demands for something more complete than could heretofore be obtained, by the Rev T F Fullerton, M A , Convener of the General Assembly's Sabbath School Committee These books will be found to make easy the work of reporting all necessary statistics of our Sabbath Schools, as well as preparing the returns asked for by the General Assembly Price of Class Rolls 60 cents per dozen. Price of School Registers 30 cents each. Address—

PRESBYTERIAN PRINTING & PUBLISHING CO. (LTD)
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, NOVEMBER 23rd, 1892.

THE general trend of Canadian Thanksgiving sermons, so far as we have seen them reported is, this: all that the Almighty has done for us is very good, but much of what we are doing for ourselves is very bad.

A MONTREAL Journal and one of our Eastern ministers hit upon a fine bit of sarcasm when they said that the acquittal of the ex-premier of Quebec was another distinct triumph for Provincial rights. The verdict showed clearly that a Provincial minister has as good a right to "boodle" as a member of the Dominion Government.

WE have waded through many a column on Revision since our neighbours began the work. No small part of the discussion has been about the manner in which the Doctrine of Preterition should be stated. In all the writing and speaking on the subject we have never seen a single sentence showing that it is necessary to state it at all. Is it necessary? Nobody pretends to say that everything the Church believes should be formally stated in its creed.

OUR Methodist friends have really no reason to complain because the Presbyterian Church has sent a missionary to Victoria to labour among the Chinese. There is ample room and work there for the representatives of both churches. There are about 9,000 Chinamen on the coast and 4,000 of them are in Victoria. If the good brother who represents Methodism in Victoria can minister to the spiritual necessities of 4,000 Chinamen he can do more for Chinamen than most ministers can accomplish for white people supposed to be Christians.

THE Prisoners' Aid Association of Canada is steadily bent on the reformation of the criminal population, and, as enlightened philanthropists should, its members seek the reclamation of juvenile offenders. This is perhaps the most important as it is the most hopeful part of its work. They may be trained to useful lives and good citizenship. The Association has sent to the ministers of all denominations a neatly printed paper containing much valuable information which they may find useful for service on Prison Sunday, which no doubt many will observe on the day suggested, Sabbath 4th December.

DR. MARCUS DODS discussed, in a recent address, a point that has perplexed many a faithful minister. How long should a minister labour with a godless man, who stubbornly and persistently refuses to attend church and hear the Gospel? Dr. Dods seems to be of the opinion that the Church should not spend too much time over people who will not listen to the Gospel message, and he fortified his opinion by quoting the instructions given by Christ to His disciples. The question is one of drawing the line. Manifestly no godless man should be led to believe that he will confer a favour on the Church of Christ by hearing the Gospel. He needs the Gospel much more than the Gospel needs him.

GROVER CLEVELAND is a strong man—the strongest man that has come to the front in American politics for a long time. It has just come to light that all through the contest he hurled defiance at Tammany and told the Tammany leaders to do just as they pleased about supporting him. He refused point blank to promise them any offices or give them pledges of any kind. Some of his friends urged him to write the Tammany people a conciliatory letter, but he refused and told them that rather than do so he would resign and allow them to nominate another candidate. Cleveland is the right kind of leader in these days of bribery and boodle.

THERE is a way of preaching Christ often heard at evangelistic meetings that we think is not only unscriptural but which defeats its own purpose. Christ is represented as on His knees begging and beseeching sinners to accept of Him as their Saviour. Christ is not on His knees. He is on His throne and He holds out the sceptre of mercy and asks sinners to confess their sins and seek forgiveness. Constantly picturing Christ as a suppliant before proud sinners, begging them to have their own souls saved, can scarcely fail to lead them to think that they may accept or reject the suppliant at pleasure. In fact constant preaching of that kind soon leads a proud sinner to think that he will confer a favour on Christ by having his own soul saved. It is difficult to imagine any kind of address more hardening.

BENJAMIN HARRISON leaves the White House without a stain upon his record. The fortunes of war, as Lord Dufferin would say, have been against him, but he can retire to his western home with a good conscience. It was no fault of his that the Republican party taxed the many into exasperation for the benefit of the few. In a highly appreciative article the *Christian-at-Work* says the President is a man of superior intellect and elevated character, high-minded, just, a Chief Magistrate whom the country can always regard with pride and admiration. The profound respect and best wishes of the whole country will go with General Harrison when he enters into the privacy and restfulness of private life. Presbyterians everywhere feel proud that a Presbyterian elder has acquitted himself so well amidst all the temptations at Washington. We hope the Presbyterian minister's son who is to succeed the elder will conduct himself equally well. No doubt he will. There is nothing that braces a man up like the Shorter Catechism. Harrison and Cleveland know the Catechism from beginning to end. We venture to say both can repeat it without a mistake. May a kind heaven send us a few statesmen for this Dominion who were taught the Shorter Catechism in their youth.

WE have not for a long time seen a more powerful plea for pastoral visitation than an evening sermon lately delivered by Dr. Alexander Whyte, of Edinburgh, and reported in the *British Weekly*. Among many other good things Dr. Whyte draws the following picture of Paul doing an afternoon's work at Ephesus:—

> "I taught you from house to house," says Paul himself when he was resigning the charge of the church of Ephesus into the hands of the elders of Ephesus. What would we ministers not give for a descriptive report of an afternoon's house-to-house visitation by the Apostle Paul! Now in a workshop, now at a sickbed, now with a Greek, now with a Jew, and, in every case, not discussing politics and cursing the weather, not living his holidays over again and hearing of all the approaching marriages, but testifying to all men in his own incomparably winning and commanding way repentance toward God and faith toward the Lord Jesus Christ. We city ministers call out and complain that we have no time to visit our people in their own houses, but that is all subterfuge. If the whole truth were told about the busiest of us, it is not so much want of time as want of intention; it is want of set and indomitable purpose to do it; it is want of method and of regularity, such as all business men must have; and it is want, above all, of laying out every hour of every day under the great Task-master's eye.

When Dr. Whyte was settled in his present congregation, the elders, he tells us, kindly informed him that they were "never accustomed to much visiting" and gently hinted that he had better confine his efforts to the pulpit. Their advice, he soon concluded, was more kind than wise. He is now thoroughly convinced that a congregation cannot prosper, and that a minister's own soul cannot prosper, without pastoral visitation. If all ministers held Dr. Whyte's theory and practised it as he does, would there be so much danger of the pulpit losing its power over the masses?

SIR ADOLPHE CARON, Postmaster-General for this Dominion should have the hearty support of all good citizens in his attempt to keep the civil servants of his department out of active political warfare. From time immemorial the employes of governments of all kinds in this country have had too much to do with politics. It is worse than useless to say "the other party does the same." So much the worse for the country if both parties do wrong. The salaries of civil servants are paid by the whole people and it is grossly unfair that any citizen, Liberal or Tory, should be bullied and browbeaten in election contests by the men whose salary he has to help to pay. If a civil servant has work in his department he has no time for electioneering; if he has no work the country does not need him and should not be asked to pay him. Besides, no small amount of the work done by the employes of any government is somewhat delicate and confidential. The man who handles your letters in the Post-Office or your invoices in the Custom House must necessarily have some knowledge that he can use in electioneering if he wishes to do so. It is better for himself that he should not be tempted to utilize his knowledge for the benefit of his party. Something has been said about the fact that Sir Adolphe's order appeared immediately after one of his own young friends had delivered a ringing address on the state of the country—an address that certainly shows that the young man has a refreshing amount of courage. Whether the appearance of the order at that time was a mere coincidence or something more we do not know and care not to enquire. The order is a good thing and when a man does a thing really good in itself it is hardly fair to go behind his action and question his motives.

THE CASE OF DR. BRIGGS.

NEARLY all references to the pending trial of Dr. Briggs, of Union Seminary, New York, for teaching opinions at variance with the recognized Standards of the Presbyterian Church, found in secular journals simply approval of his course. These take for granted that he must be right, and the members of his Presbytery, and for that matter the General Assembly, are clearly in the wrong. One main reason why a tone almost uniformly favourable to the eminent Professor runs through all newspaper comments on the case is that it is a popular thing to pet the heretic and pound his accusers. Heresy hunting is held up to detestation and scorn. It is easy to account for popular sympathy with one who diverges from the beaten paths, but in itself applause of heterodoxy in no degree helps to decide the question as to whether it is right or wrong.

How many of those who generally and in a vague way pronounce that Dr. Briggs is right and the prosecuting committee manifestly in the wrong, could give any intelligible reason for their ready-made opinions. Nay, how many of those who profess to guide public opinion on a question of this kind, take the trouble to reach a clear understanding of the nature of the case? Enough that there is a popular demand for the glorification of a liberal theologian and the condemnation of those who protest against what they deem erroneous teaching. The supply of such ready-made theological judgments will always be fully up to, if not in excess of, the demand.

It seems like an absurdity to take for granted that when a prominent and responsible teacher publicly announces his opposition to what has been generally held as recognized truth his utterances must not be questioned, least of all by any authoritative body. Can it be that in every case the man who attacks the teaching of the Church is the persecuted, and that those who defend that teaching are necessarily persecutors. Those inclined to follow such a course might reflect for a moment that in the Presbyterian Church there are certain definite, recognized doctrinal Standards. There is nothing unreasonable in the requirement that theological professors and accredited teachers ought to teach in harmony with these Standards. If they cease conscientiously to believe in what these Standards declare, let them say so, and act as upright men. Those who do believe in the distinctive doctrines taught in the symbols of their Church have not only the right to defend them, but are under solemn obligation to do so. The maintenance of truth is not necessarily persecution, and if it is done in an uncharitable spirit, violence is done to the truth itself. Fair-minded and truth-loving people will not