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The Canada Presbyterian

C. BLACKETT ROBINSON, MANAGER.

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The man who connects himself with a Church because it has little religion and no discipline, pays the Church the poorest kind of compliment.

About one-third of the space in several of the most popular magazines is given to illustrations. Does the modern reader prefer looking at pictures to reading? It looks that way.

People who try to make themselves believe that there is no such thing as future punishment must read Professor Campbell's theory on smiting with alarm. That theory clothes the devil with tremendous power.

The Interior is of the opinion that the British House of Lords showed unusual courage in throwing out the Home Rule Bill so promptly. As the vote stood about ten to one against the Bill, it is rather hard to see where the courage came in.

The people who say Gladstone interfered with liberty of speech because he stopped the Home Rule debate at the end of eighty days, while quite satisfied with the action of the Lords in spending only two or three days in discussing the Bill, may be quite sincere, but to outsiders they appear more than a little partisan.

The Herald and Presbyter says the American people are not afraid of the eloquence of Satolli, the papal Alegate who has been sent over from Rome to keep American Romanists straight on the school question. There is no reason why they should be afraid. Satolli cannot speak in English, and the average American citizen does not know enough of the Italian tongue to be in any danger from the Alegate's persuasive powers.

The Globe had two highly interesting columns, not long ago, of interviews between a member of its staff and Toronto business men, on the important question of good and bad payers. The testimony of most of the men interviewed showed conclusively that lawyers, newspaper men and civil servants are the worst pay, and elegymen and students the best. Out of the thousands of students who buy clothes and books every winter in Toronto, scarcely one fails to pay his bills; and when one does fail the cause is nearly always explained. People who drive carriages and put on style generally are much worse pay than labouring men, mechanics and business men.

The nineteenth blue book, just published, is a bulky volume, about double the thickness of the blue books published in the years immediately following the union of 1875. The Minutes of Assembly vary very little in length from year to year. The Acts and Proceedings of an average Assembly seldom cover more than about sixty pages. The remainder of the volume is taken up with reports and statistical returns. If the Church keeps on growing the reports may have to be condensed before publication. No doubt the information contained in all

the reports is valuable, but there may easily be so much of it that people will not read either much or little. In our day the average man seldom reads anything that is long. That may be a sad fact, but it is a fact all the same.

Professor Drummond is reported as saying, in an interview at Quebec, that the trials for heresy at present going on are doing good in the way of awakening public attention, which would not otherwise have been aroused. No doubt that is true, but surely public attention could be awakened in a less costly way. Prof. Campbell told the Presbytery of Montreal the other day, that his main object in lecturing as he did, in Queen's last winter, was to lead his youthful and enquiring audience to think. No doubt that statement was literally correct, but Prof. Campbell must see by this time that his method of breaking up mental stagnation is very costly and troublesome. George Paxton Young never had an equal in Canada in the business of waking up the minds of freshmen, but he always managed to steer clear of heresy trials. Perhaps the student mind was more easily roused in his time.

The Montreal Gazette seems to be of the opinion that the thirteen members of Presbytery who voted to acquit Prof. Campbell on the first count of the indictment, by so voting committed the offence charged against the professor, and should be tried. Supposing the Gazette and its friends had contended that no case had been proved against Langevin and McGreevy, would they have been guilty of the offence charged against these worthies? They did stoutly contend that no case was proved against Sir Adolphe Caron. Were they guilty of the offence charged against Sir Adolphe? If ten jurors think a prisoner guilty of a crime, and the remaining two consider him not guilty, should the two be immediately indicted for the crime for which the prisoner was tried? Logic of that kind, coming from a leading journal, shows conclusively that there is animus behind the logic.

Among the evidences of activity we see it stated that one of the temperance organizations in an Ontario town has called upon the ministers of the town to preach at least twice on prohibition before the vote is taken, on January 1st. We hope that none of our temperance friends will rest satisfied with that kind of activity. Calling upon ministers and other men to work is the easiest kind of work, if it is work at all. The great majority of Ontario ministers may be quite safely trusted to do their duty without any prodding from anybody. Those who do not believe in prohibition, or who do not think that prohibition is now before the people of Ontario is a fit subject for pulpit discussion, will never be driven into preaching on it by pressure from the outside. If they did preach under pressure, against their consciences, their sermons would not aid the cause very much. A very large proportion of the ministers of the Province are prohibitionists, and it would be just as well that they should preach when and as many times as they think proper. They know their own community as well as any other class of men in it, and they know their own congregations better than anybody else can know them.

MANITOBA AND POLITICIANS.

Good, old Rowland Hill, in referring to a somewhat prominent, and rather "broad" preacher of his day, remarked that, he preached the Gospel very much as a donkey nibbled thistles—very cautiously. Something like this may be said of the two political leaders of the hour in their treatment of the Manitoba School Question. They handle it either as the donkey aforesaid or as a kitten handles a hedgehog,

and but for dire necessity they would be only too glad to leave it severely alone. But they can't. Neither of them has the courage to avow what seems the evident and most satisfactory fact that the decision of the Privy Council finally settled the whole question. That decision declared that Manitoba was fully within her rights in legislating on the schools as she did. If so, what room is there for further controversy, unless the Privy Council and its decisions are to be set aside and the findings of a subordinate court be taken as at once more satisfactory and final. Had the decision of the Privy Council been different, what a protesting outcry would have been raised had the Protestant majority of Manitoba tried by any such side-wind to have it changed! That there is not now so much ado made by Protestants about the efforts of the Archbishop and his assistants, may be traced, not to a weaker interest in the matter or a less settled determination to sustain the course adopted by the Province and endorsed by the Council, but something quite the contrary. Sir John Macdonald said in 1881, "We can not check Manitoba." And before all the play is played out, the present Sir John, or his successor, we suspect, will have to repeat the phrase with greatly increased emphasis. Of course the politicians of both sides are angling for the Catholic vote, and hoping that their Protestant supporters will keep to their party allegiance let the amount and kind of conciliation be what it may. They will in that case have, we rather think, a very decided and a somewhat unpleasant awakening. With many Protestants, party ties were never feebler than they are to-day, as will be very evident when the losses and gains of next elections are reckoned up and their causes somewhat fully and fairly estimated.

THE CONVERSION OF MR. PAPINEAU.

There can be no doubt now about Mr. Papineau having seceded from the Roman Catholic Church of the neighboring Province. And who, pray, is Mr. Papineau? may be the enquiry of some of our readers. He is, we understand, the grandson of the Papineau who made himself so well known in the rebellion of '37 as the leader of the French malcontents against the arbitrary and oppressive proceedings of the rulers of those times. He is, moreover, a very rich man and would have been a leading Seigneur, had such a class still existed in Lower Canada. In short, he is a local magnate and has been up to this new change of front, in good name and fame with the best. As he holds a large amount of land, his taxes for religious purposes of all kinds, mount up to quite a sum. It was therefore natural when the rumour went abroad that he was about to become a Presbyterian, for at least his coreligionists to say that it was a mere question of pocket, and it was done in order to make himself legally free from the ecclesiastical exactions to which, as a Catholic, he was liable. Mr. Papineau, however, protests against this idea, and promises to explain himself fully at no distant day. Even though it had been as represented, we could have seen nothing particularly objectionable in the movement. There is no limit to the exactions of the Established Church in Quebec, except what the authorities may regard as the limit of ability, and there is no way of escaping from the most unreasonable demands, except by the victim publicly advertising that he has ceased to be a Roman Catholic. Even in Ontario, where there is no pressure but what may be called moral and social, not a few Catholic farmers complain grievously of the heaviness of Church exactions, which rise just in proportion as the victims are industrious, and therefore more or less well off, and which can only be resisted at the risk of boycott and denunciation from the al-

tar, which in other words means either submission or selling out and removal to another locality. If such things are done in the green, green tree, as lately took place not so long ago, and not a hundred miles from Stratford, what may be expected in the dry down the St. Lawrence? We could not then have blamed Mr. Papineau had there been more less of truth in what was insinuated. All the better, however, when such a step has been taken on higher grounds, and as a sign and seal of spiritual emancipation. Clerical curses Mr. Papineau can afford to despise, and anything like an effective boycott, is in his case impossible. He may reckon, however, on being rather roughly handled by those who toadied to him in his days of orthodox and patient paying into the Church funds. It will no doubt be discovered that he never was of any importance, and that his religious standing was always questionable. It is the usual way with the Church of Rome and has been so for centuries. When the recent doings at Sorel and elsewhere are considered, it is very evident that the result would not be very different from what it was in other days if the power were now equally great. A somewhat pretentious litterateur, lately dead, said "that there was blood upon the skirts of Rome, but that blood was dry." No thanks to some folks if it is dry, and many will watch with considerable interest this Papineau case. It is one among not a few proofs that there is a stirring among the dry bones down the river, which any severe measures, whether of repression or misrepresentation, will only quicken into livelier activity. The habitants begin to think for themselves, and the position taken by such a prominent French Canadian as Mr. Papineau, will be a very suggestive object-lesson to thousands.

When either bores or bayonets take to thinking, and consequently to asking awkward questions, arbitrary power, whether civil or ecclesiastical, may do well to take, like Captain Cuttle, "a note of it." It is a disturbing symptom to say the least of it.

THE PRESBYTERY OF MONTREAL AND THE CASE OF PROFESSOR CAMPBELL.

This Presbytery met on the twelfth inst., and took up the case of libel against the Rev. Professor Campbell. There was a large number of members present. After some preliminaries had been disposed of, the Professor proceeded to read his defence in the matter of the libel charged against him. The following is a somewhat full, and, we trust, a perfectly fair summary of his address, which, owing to its length, we cannot give in full.

The Professor began by taking upon himself alone the entire responsibility for the address. His conscience and the fitness of things impelled him to take advantage of the occasion to do what he had often done before, say something which would stimulate theological thought in a practical direction. Hardly had this been done in a way which he thought harmless, because his statements differed so little from previously unchallenged utterances, than a certain religious paper, calling itself Presbyterian, began to inflame the public mind in a series of articles, which, he alleges, grossly misrepresented the doctrines taught in his address, so that he was charged with denying the inspiration of the Scriptures, and setting forth unworthy views of God. These charges he denounced as slanderous, and as being far from his mind. Yet, through these statements, so made, the minds of some ministers and elders were so affected that they were led to bring the matter before the General Assembly at its last meeting, and next the Presbytery of Montreal took action by framing a libel against him which it found relevant, charging him with teaching: