

# The Canada Presbyterian

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5 JORDAN STREET, TORONTO.

TORONTO, WEDNESDAY, OCTOBER 28TH, 1896.

WE see it frequently stated that on the occasion of the passing of a bill extending the franchise in England about thirty years ago, Robert Lowe said, "We must educate our masters." What Mr. Lowe did say was, "We must teach our masters to spell." Principal Willis used to laugh heartily at this stinging utterance. The Principal took much stronger ground in favour of correct spelling than he took in favour of an extended franchise.

MR. JOHN A. PATERSON is reported as having said at a meeting in Toronto the other evening that "there are not enough days in the week to attend to all the meetings and engagements in connection with the Church." The same statement has been made many times before, and the proper remedy is the one suggested by Mr. Paterson—strike from the list every meeting not essential to the welfare and progress of the Church and give more time and attention to those that are essential. No man ought to be away from his family every night in the week. If the family suffers, the Church must suffer along with it, for the Church is made up of families. Let the important meetings be attended and let the unimportant go.

SOME news correspondents are comparing—perhaps we should say contrasting—in a way unfavorable to Canadians the spirit and manner which characterize the contest for the Presidential chair with the bitterness too often seen in Canadian political contests. The comparison is scarcely fair. There is no racial nor religious issue in the contest for the Presidency. The comparative value of gold and silver is not a question that stirs the blood. Even an excitable citizen may keep cool over such an issue as "16 to 1," especially if he does not understand what it means. If the firebrands who wish to gain money, or place, or notoriety, by inflaming the worst passions of Canadians would only keep still, our people would conduct themselves in a crisis just as creditably as any people in the world and much more creditably than some of the citizens of the United States are doing at the present time.

IT was with a feeling of deep personal disappointment and sorrow that we read the news in one of our city contemporaries, that the *Dayspring*, the mission vessel of the New Hebrides mission, which cost the Rev. Dr. Paton so much thought and toil, and in which so many thousands of Christians both in this country and Great Britain and Ireland are interested, had been wrecked on a rock north of New Caledonia Island. The captain and seven men escaped in the boat, but the remaining nine persons who were on board are supposed to have perished. Further particulars will be anxiously looked for. In common with all who have contri-

buted to the building of this vessel, and who are interested in mission-work in the New Hebrides, we sympathize deeply with the brethren of that mission, with the Australian Church, and most especially with Dr. Paton in this repeated loss and discouragement caused to their work by the wreck of this last and best *Dayspring*, just as it had entered upon what it was hoped would be a long and valuable career of service to the mission.

WE would ask the attention of all our readers to the "Plan of Study" for Young People's Societies as outlined in our columns this week by the General Assembly's Committee charged with that work. It has the great merit of being simple, inexpensive, feasible, instructive if faithfully gone into by the young people, and particularly that it calls for no new and special machinery, of which we have already a superabundance. Very much can be done to help in its general adoption by the co-operation of all interested in our young people growing up intelligent Presbyterians as well as Christians, parents, Sabbath-school workers, and pastors and sessions. If these latter especially enter into this plan and lend it their aid as they should do, coming as it does virtually from the Assembly, it will be all but universally adopted throughout the Church, and the result cannot but be that the generation of Endeavors growing up will not only be Christian, but at the same time able to render to all a reason based upon Scripture why they are Presbyterians.

A WESTERN religious journal was recently taken to task for saying "that capital has a tremendous advantage in the courts of law." The journal hastened to disavow any such sentiment and seemed to feel hurt for being suspected of holding such heretical views. Our contemporary must be abnormally sensitive for a Western journal. The courts of Canada are much in advance of the courts of the United States, and yet the late Sir John Macdonald candidly avowed in a recent discussion in Parliament, that a rich litigant could always have an advantage over a poor one and that no Act of Parliament could make it otherwise. Sir John knew a good deal more about courts of law than any religious journal knows. The court may be as pure as the snowflakes that are falling as we write and a rich litigant may have tremendous advantages in the way he brings his case before it. Ask any young lawyer who is conducting a case for a poor client against a rich man or a powerful corporation if wealth has no advantages in litigation. By the way, was it not generally understood some years ago that some of the wealthy corporations of New York kept a judge for their own use.

ON the last Sabbath in October, 1876, Rev. G. M. Milligan commenced a pastorate over the congregation of Old St. Andrew's Church, in this city, which has continued ever since. Twenty years ago he who is now Dr. Milligan preached his first sermon in this charge in the building which formerly stood at the corner of Church and Adelaide streets. Last Sunday evening, in connection with the anniversary which marked the completion of a score of years of active ministration over one people, he again delivered the same sermon. Dr. Milligan, like the great world around us, has progressed very much in these twenty years. We do not wish to convey the idea that the resurrected discourse was not a very respectable effort. Such would not be in accordance with the fact. It was full of flowing periods, and adorned by many graces of rhetoric; altogether quite fine. But no one was sorry when the Doctor, discarding the old manuscript, commenced to give the spirit of his former remarks in the present-day forcible and virile manner with which we are all acquainted. Dr. Milligan took occasion to speak appreciatively of Carlyle, and in some respects he is possessed of the same characteristics as the Sage of Chelsea. Strong, rugged, and at times brilliant, he can, like that great master, give happy and vigorous and direct expression to the subject under discussion, in many cases, with a few bold and rapid touches, presenting to his auditors an idea with startling luminousness. Dr. Milligan has done a lasting work in Old St. Andrew's Church, a work which, still vigorously prosecuted, is calculated to confer increasing blessings within an ever-widening circle of influence.

WERE it not that the following appeared in such a respectable and well conducted journal as the *Christian Work*, and was copied from the report of the New York *Times*, we would hesitate about giving it a place in our columns. At a ministers' meeting held in New York a few days ago, the *Times* reports Mr. Moody as having said:

"Your preachers will have to give up preaching the gospel only. I believe that thousands and thousands could be brought into your churches. One of the greatest calamities that has ever befallen the Church is that Sunday night services are given up entirely to preaching the gospel. Sunday night should be given to the conversion of souls."

How are souls to be converted except by preaching the gospel? A good many people are laboring under the impression that it is by the preaching of the gospel that souls are usually saved. In fact, many fairly intelligent Christians believe that Christ himself intended the preaching of the gospel to be the principal means by which souls are to be saved. Does Mr. Moody believe that they are to be saved by committees, by organization, by choirs with many voices, by platform addresses on secular subjects, sometimes delivered by men whose standing where they are best known is none of the highest. These devices have been tried, and tried usually with the effect of destroying the Sunday night service. The Sunday night service suffers generally from too little gospel rather than from too much. If there is only one man in New York who preaches the gospel every Sunday evening, that man is John Hall and his church is always crowded. Of course we all know that a "show" of some kind can fill a church for a few evenings, but the show soon loses its drawing power. The crowd soon goes in search of another show, and when it has gone the round of all the sensations goes to no place at all. The gospel is the only power that draws permanently.

THE *Herald and Presbyterian* thinks it might be well if there were no deviation from the rule in the Presbyterian Church which requires a certain standard of education for its ministers. Concerning exceptions our respected contemporary says:

"There have always been, however, exceptional or extraordinary cases, and these have called for exceptional treatment. Men who, in mature life, of practical Christian usefulness or with professional experience, feel impelled to enter the ministry, and who possess a practical equivalent for the qualifications laid down in the rules, may sometimes be admitted without lowering the general standard, and rules have been devised touching such cases. It has been apparent, however, that a tendency exists to make these exceptional rules apply to cases for which they were never meant. Young and inexperienced and undeveloped men have had an anxiety to rush into the ministry without adequate preparation, and there have been those to encourage them. Life-long regrets have often followed the giving or taking of such encouragement."

There are two difficulties in connection with exceptional or extraordinary cases. The one is to determine exactly what constitutes an exceptional or extraordinary case, and the other, and perhaps more serious one, is that in a few years the man who was considered exceptional and extraordinary becomes a most ordinary kind of minister and is judged by ordinary rules. The Presbytery and the College Senate may consider him extraordinary, but his second congregation will not do so even if the first one does. The extraordinary features of the case soon pass away and the young man who rushed into the ministry by a short cut has to take his chance among men of much superior equipment. The *Herald and Presbyterian* says "life-long regrets have often followed." Regrets is a weak word for the suffering that not unfrequently follows, and the suffering sometimes comes with most severity on the wife and children. It is no kindness to any young man to allow him enter the ministry "inexperienced," "undeveloped," and "without adequate preparation."

## A NEEDY CASE.

AMONG the schemes of our Church, there are two at home, which it may be said in an especial manner should appeal to the Christian sympathy and brotherly feeling of the whole Church, and particularly to that of ministers and sessions. These are the Aged and Infirm Ministers' and Ministers' Widows' and Orphans' Funds. The very names of these objects go at once to the heart or ought to go; aged and infirm ministers, ministers' widows and orphans! A distinctive feature of the religion of Christ is the prominence which it gives