

# The Canada Presbyterian

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The Presbyterian Printing & Publishing Co.,  
5 JORDAN STREET, TORONTO.

TORONTO, WEDNESDAY, DECEMBER 2ND, 1896

THE cry "back to Christ" seems to be a popular one with some people. The Presbyterians of Canada can say "we never left Him."

THOSE of our readers who have not already heard will be glad to learn that the missing boat of the *Dayspring* has arrived at Cape Capricorn with her nine occupants all safe. The men suffered great privations owing to the loss of their provisions through the capsizing of the boat in a heavy sea.

OUR celebrated Bagster Bible Premium to getter up of club for THE CANADA PRESBYTERIAN, on this semi-jubilee occasion, is sure to give universal satisfaction. To secure a copy it is only necessary that you send us eight names with \$10, and the Bible will at once be forwarded to you. No more suitable Christmas present could be selected. See last page for full particulars.

COMMENTING on the religious life which has marked the history of Princeton for one hundred and fifty years, the *New York Observer* finely says, "Culture needs the cross more than the cross needs culture." College people, old and young, would do well to keep that fact in mind. The most learned man needs the gospel much more than the gospel needs him.

BEFORE becoming excited over Ian MacLaren's alleged heterodoxy in theology, it might be well to ask whether the Drumtochty man knows enough about theology to be very pronounced either way. It does not by any means follow that because a minister can write an inimitably good story, or deliver a good speech, or preach a good sermon, that he is necessarily a theologian.

THERE seems to be a general expectation that we are on the eve of better times financially. Most devoutly do we hope so, for the sake of the Church as well as for many other reasons. It must be very painful for our officials to be continually reporting deficits and sending out circulars asking for money. There is no danger that any of our people will hurt themselves by giving too much, but there is a danger of producing irritation by asking too often and too urgently.

CANADA never saw a Thanksgiving Day on which a good citizen had more to be thankful for in the way of recent deliverances, than he had last Thursday. A few days ago the Venezuela question was referred to arbitration, and all chances of war averted. On the third day of

November our neighbors declared for sound money, and a commercial panic which would have seriously affected Canada was stopped. Our school question was also settled two or three days before Thanksgiving Day. In fact it has been a year of settlements, for which every good citizen should be devoutly thankful.

IF the numbers who gather every Sabbath afternoon in the Horticultural Pavilion in this city to hear the temperance addresses, all for prohibition, of the speakers who are brought there under the auspices of the Canadian Temperance League can be considered as any indication of the state of feeling in Toronto on the question of prohibition, the result of a plebiscite, so far as this city is concerned, need not be feared. The League deserves the utmost credit for all its efforts to rouse and prepare popular sentiment so as to gain a great victory whenever the day of battle comes.

## THE Interior asks:

Is it not about time that the dude caricaturists, and the publishers whom they serve, should go to the country and observe that the farmers are in every way better looking men than themselves—that they are better men physically, have better forms, and, as men, are their superiors in general respectability. Then if the dude artist or writer will enter into conversation with the average farmer, he will discover that he has met his superior in general intelligence.

The trouble is that when the "dude caricaturist," or the dude clerical, or any other species of dude does go into the country or into a small town, the people of the country or small town look upon said dude as if he were a person of great importance. If people in the country rated city dudes at their proper value they would by so doing add greatly to their own social standing. It is hard to esteem a man highly who cannot see through a dude.

IN the Presbyterian Churches in Britain steps are already being taken towards deciding upon Moderators for the coming General Assembly and Synod meetings. A suggestion appears in another column of this issue of a name to Presbyteries, the Rev. Dr. Campbell, of Renfrew, well worthy by the services he has rendered the Church of the honor of being made Moderator of our General Assembly. In addition to reasons there given, we might add that, for twenty-five years, Dr. Campbell has ministered to one congregation, which he has raised up from comparative weakness to strength and marked liberality in support of all the schemes of the Church. It is well that from time to time not only professorial service in our colleges, or that of an official kind in behalf of our great schemes, should be thus honored, but also that service in the pastorate purely should be recognized by the honorable distinction of the Moderatorship, and in all three departments we might say that Dr. Campbell has well earned this honor.

DR. WILLIS used to urge upon his students the desirability not only of standing well with their own congregations but of occupying a good position in the whole community, and of being able to hold their own with representative men of every class. Dr. Storrs, of Brooklyn, has done that very thing in an eminent degree for the half century of his pastorate. The *New York Evangelist* says:—

At the meeting of ministers in Brooklyn, President Patton of Princeton University put Dr. Storrs in the class of great men, not only in his own profession, but in any profession, a judgment in which we fully agree. We have seen a good deal of the public men of this country in Washington and elsewhere, and if we were asked to point out the "tallest head" among them all—including pulpit and bar, the Senate of the United States, and the Judges on the bench of the Supreme Court—we could not name one more worthy of all that has been or can be said of him, than our own beloved Dr. Storrs.

Yes, the Rev. Richard Salter Storrs, D.D., LL.D., is a grand man. The longer we look at his splendid face on the first page of *The Evangelist*, the more heartily do we join our American contemporaries in wishing him many more years of happy and useful labor in the congregation he has ministered to for fifty years. Dr. Storrs is one of the men that sustain the pulpit, he is not sustained by it.

## THE MANITOBA SCHOOL SETTLEMENT.

WE desire at once to express our great satisfaction both that this question which has so long been a bone of contention in the politics of the Dominion is settled, and also at the kind of settlement of it which has been arrived at. For we believe that in spite of all the kicking against it, the fiery language, and the threatenings and slaughter breathed out against it in certain quarters at present, it is substantially a *settlement* of this one vexed question, and of several others cognate to it. Men of the Archbishop Langevin stamp, whether in Manitoba or Quebec, and doctrinaire politicians who have a certain theory of society and neither of whom will accept anything that does not please them, are not in this case to be reasoned with at all. Nothing but the logic of events and experience, sometimes bitter, will teach them, if indeed they can learn anything. So we put them aside.

We believe it is a settlement, because it is based upon a principle which, the more it is examined and the longer it is tested, the more will it commend itself to all honest and fair-minded people, the principle, namely, that in a country situated as ours is, the only practicable system of education which is to reach and benefit all classes and creeds of the people must be thoroughly national. This settlement has been made also under the ministry of the first French-speaking Roman Catholic politician who has been thought liberal enough and independent enough to be made Premier of the Dominion.

We rejoice at the firm stand both the people and Government of Manitoba have made against interference by the Federal Government with a matter which concerns themselves, which they were within their rights in legislating upon, and for the determination they have shown to hold fast at all hazards by the principle of national schools for which they have won this great victory. Their triumph will bear fruit to the benefit of the whole Dominion in days to come. It has killed coercion outright, a thing so repugnant to the whole genius of our people and to the spirit of our institutions. As a victory for the right, it is only second to that won by the French Roman Catholic people of Quebec at the last general election, when they gave their bishops plainly to understand that they had done forever with being in leading strings, and that from this time forth, whatever they might say or threaten, they were going to do their own thinking, to vote according to their own convictions and upon their own responsibility.

We welcome the settlement because of its recognition within certain limits of the French or any other language and of the principle of religious instruction in common schools. It will prove, we believe, in respect of language a great boon to the French-speaking people of Manitoba and those using any other language than English, because it will afford them an opportunity of learning English at the hands of properly qualified teachers, so that in the future instead of being handicapped for the want of a knowledge of English, they will really have an advantage over others from their knowing and being able to use two languages instead of one.

Then as to religious instruction, the principle of national schools being finally laid down as fundamental and settled, the provision made for giving religious instruction is fair to all, and the time allotted to it is of reasonable length. If, however, any feel that more time is needed for this important duty, they have from 3.30 p.m., until 9 a.m., of which time as much can be taken as clergy or parents may desire to use for this purpose. Surely that ought to satisfy the most zealous for the religious instruction of the young. To say, as some do, that because a set time is fixed for this part of school work, all the instruction during the rest of the day is non-religious, is simply absurd. Because, for example, grammar and the art of correct reading must be taught at set times, does it follow that a teacher will, for the rest of the day, allow his pupils to murder at their will the Queen's English?

We rejoice at the recognition of the principle of religious instruction in the common school and a definite period of the day being set apart for it, because of the influence it must have in impressing upon the mind of the young, that religion is not a thing only for Sundays, or other set sacred days, but that it has to do with all our life, and every day of the week. The arrangement also so fully provided for in the settlement, for the people of every school section being allowed such full and free exercise of the principle of local option in the matter of