

## THE CANADA PRESBYTERIAN,

PUBLISHED BY THE

Presbyterian Printing &amp; 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, APRIL 8th, 1891.

DR. DEWART scores splendidly when he says, replying to Dr. Langtry's assertion that the Church authorities favoured the Wesleys in early life and never withdrew their help until the Wesleys went astray:—

It is a humiliating confession to make, even if it were true, that while the Wesleys were ritualists the Church favoured them, but after they were converted and began to stir the stagnant life of England by calling men to repentance, the authorities withdrew their countenance.

It is humiliating—very humiliating indeed. The Wesleys stood well with the Church authorities until they became converted, and then they lost the favour of the clerics who claim to have descended from Paul in a right line. Converted Episcopalians will hardly thank Dr. Langtry for this confession.

AT this season of the year our Methodist friends begin to "invite" pastors and the pastors accept, subject of course to the action of Conference. If the invitation—of course it would not do to say call—works right in June and brings the new man after Conference, all is well. If the invitation fails, as it may fail from any one of a dozen causes, there is likely to be some friction. Our Methodist friends seem to be considerably enamoured with the invitation business. Perhaps if they knew as much about it as some Presbyterians do they would not be so anxious to take a plank out of the Presbyterian platform. Many thoughtful Presbyterians who have had much to do with giving calls and who have watched closely the way the thing is often done have little or no faith in the system. The only reason they have for not denouncing it is the difficulty of finding anything better.

PRINCIPAL GRANT'S recently published lecture on Imperial Federation illustrates in a striking manner the statement made in our last issue to the effect that many eminent Canadians assume that our present political position cannot be permanent. Referring to the comprehensiveness of the Imperial Federation League the learned Principal said:—

We include all true Conservatives, for our aim is to conserve the state. We include all true Reformers, for our aim is to reform admitted inequalities. We include all the men who founded the Canada First Party, for they see that ours is the only way to have Canada first or to have Canada at all. We have with us Protectionists, National Policy men and Free Traders. We count on our side the leading statesmen of both parties and of the third party as well.

If Imperial Federation is the only way to have "a Canada at all," without Imperial Federation what? Extinction? Annexation? What? Presumably the learned Principal is speaking for the League as well as for himself. The fact that such men as Principal Grant, Dalton McCarthy, Professor Weldon and others of equal eminence think there will be no Canada at all unless Imperial Federation takes place might well lead us to pause and ask what next if Imperial Federation does not take place?

AS the weather grows warm the discussion anent holding meetings in the Queen's Park will grow warm also. All the old arguments in favour of freedom of speech will be brought up and hurled for the thousandth time at everybody who dares to say that Toronto should have a quiet Sabbath. Stopping the Sunday shouting in the Park will be called entering the thin end of the wedge which is to stifle freedom of speech in Canada! People who talk in this way conveniently forget that men who do not want to hear have rights as well as those who wish to speak. The citizen who wishes to take his wife and children through the Park without having their ears split with park oratory has as much right to have his way as the howling secularist who denounces everything held sacred by the great ma-

jority of our people. The assertion that liberty of speech would be endangered by stopping the flow on Sabbath afternoons in the Park is too absurd for discussion. The people of this country are in far more danger from too much talk than from too little. If the quantity could be reduced one-half and the quality improved the people would gain greatly by the change.

COMMENTING on the future of our country our esteemed contemporary the *Halifax Witness* says:—

The very best way to save our own country and to secure for it a worthy destiny is to do our duty to God and man day after day.

True, no doubt, but some days come round when our people differ somewhat seriously in regard to the path of duty. On polling day, for example, one voter thinks he should support Reciprocity and another is quite certain he should help to maintain the N.P. One distinguished citizen considers it his duty to charge a large number of his fellow-citizens with treason and the citizens so charged think it their duty to say the charge is false. A religious journal considers itself in the path of duty when it more than hints that the Maritime Provinces are venal and that Sir Charles Tupper bought them up. The *Witness* thinks itself in the path of duty when it declares that the Seaside Provinces voted as they did to emphasize their loyalty. We are all willing, or at least profess to be willing, to do our duty, but our ideas of duty are so different that we come into collision. If our excellent contemporary can suggest some method by which we can come to something more like agreement in regard to duty we might perhaps get on better. The recipe of the *Witness* is just a little too general to do much good in times like these.

THE venerable president of Toronto University deserves the thanks of all intelligent Christians for his timely remarks at the closing exercises in Knox College the other day. Sir Daniel is of the opinion that when a man undertakes to defend Christianity he should have some special qualifications for the work. Most undoubtedly he should. Christianity perhaps suffers more from the crude and imbecile attempts made in its defence than from the attacks of its opponents. It does not by any means follow that because a man may be a good Christian, a good general scholar and a good preacher that he is qualified to defend the truth on any special line on which it may be attacked. Nor does it follow that because a minister may be a good all round man that he is qualified to defend successfully the special doctrines of his own Church. Not long ago we heard a most estimable Presbyterian lady declare that she never had a doubt about a certain doctrine held by all Presbyterians until she read an article, we shall not say where, defending the doctrine. Who has not read articles on baptism, Church government and other controverted doctrines, that showed most conclusively in every line and between the lines that the writers have never read even the ordinary literature of his subject. In fact men who have read scarcely anything on a subject and never thought seriously about it at all are often far more likely to get into a controversy about it than those who have. In these days special work should usually be done by specialists. No hard-working pastor need be ashamed to admit that he has not mastered every question discussed in reviews. If he tried to do that his congregation would soon go to pieces.

THE Premier of Ontario seems to be pushing the theory of equal rights to its extreme limit when he proposes legislation to enable the staff officers of the Salvation Army to solemnize marriages. Assuming, as Mr. Mowat did when introducing his Bill, that the army is practically a religious denomination, it did not require the Premier's well-known reasoning power to prove that somebody in the denomination should have authority to perform the marriage ceremony. A good many Ontario citizens neither high churchmen nor fools have grave doubts as to whether the army can be called a religious denomination, and a good many more are reasonably certain that it should not. The Premier himself seemed to have some lingering doubts about the propriety of his measure for he was careful to point out that his Bill gave authority to only forty-one staff-officers while there were 588 field officers who received no such authority. Of course the Bill will become law. Almost anything in the direction of extending the liberty of the subject is certain to become law these days. Mr. Wood was of the opinion that the operations of the

officers in the marrying line should be confined to their own people and Mr. Meredith asked whether a female staff-officer was to have the same power under the Act as that possessed by the males. So far that is all the criticism the Bill has evoked—a good deal less than is often given to a clause in the Drainage Act. Now that the Bill is certain to become law we respectfully suggest that our rulers insert a clause forbidding the army to disturb the worship of the other denominations on the Lord's Day. A body of people recognized by law and whose officers are authorized by law to solemnize marriages should not be in any locality a nuisance.

## UNEMPLOYED MINISTERS.

IN some lands a few years ago the cry was that there was danger that the ranks of the Christian ministry would be depleted by inadequacy of numbers of suitable young men offering themselves for the work. The cry went up that attendance at the theological seminaries was falling off. Young men of ability, we were assured, were directing their thoughts to other spheres of usefulness where there would be better scope for their energies and ambition. From this it was inferred that in piety, learning and general fitness for the pastoral office the Church would be impoverished. The fears then entertained have not been verified. Instead of diminution there has been a general increase in attendance at the theological seminaries in the United States. In Canada the same improvement has been noticeable. For the last few years it has been a standing item in most if not all of our college reports, that attendance on the theological classes has been larger than ever before. In addition to this the recent Foreign Missionary revival, which is yet in full force, has had the effect of bringing out an unprecedented number of volunteers for service in the foreign mission field. So far as wealth in men is concerned, there is no room for indulging in the apprehensions so common a few years ago. To make the satisfaction complete, however, it would be necessary to have a commensurate increase in the devotion of means to make the services of those suitable for the work available. The doors of heathendom have been opened for the missionaries of the cross. Men and women full of earnest consecration in large numbers have come forward and offered themselves. Now the need is for money sufficient to send forth and maintain this advanced army for the conquest of the world for Christ.

In the older lands the fear is not that the supply of ministers may fail, but that too many are crowding into the ranks. In Scotland, all the three Presbyterian Churches have far more ministerial labourers than they can find employment for. The same is true of the English Church, and of the Nonconformist bodies as well. A writer in the *British Weekly* has been calling attention to the fact that in the Congregational and Baptist Churches the ministerial ranks are overcrowded. In the last number he presents several facts gathered from the latest official returns which are painfully suggestive. From his examination are eliminated the number of those who have gone abroad, or who have abandoned the sacred calling because of their unfitness for its duties. The colleges from which the Congregational ministers have graduated are given, and it appears that about one-third of the ministers have received no special education in any of the regular institutions. The total number of unemployed ministers in the Congregational Church in England is given as 622. The entire number on the list is 2,728, thus showing that nearly twenty-three per cent. are without employment. The writer thinks that a deduction ought to be made of those who may be engaged in teaching and in various forms of denominational work. When this is done however, there still remain 572 ministers without charge. Of this number 357 have been in the ministry for over thirty years, 265 had commenced their ministry within that period, and fifty-five had been in the ministerial ranks for less than ten years. Of course a number of those who had been long in the pastorate were incapacitated through age and infirmity and no longer able for active work, but the majority of them are still fitted to render good service if only work could be had. The number of vacant churches is relatively small, 327, and of these a considerable proportion are not in a position to maintain a settled pastor. The writer remarks: "The sad truth, therefore, is, that if every church were settled with a pastor there would be still hundreds of Independent ministers without any possibility of settlement, as there are no churches for them."

It is evident that the same tendency to discard