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## The Canada Presbyterian.

C. BLACKETT ROBINSON, MANAGER.

TORONTO, WEDNESDAY, JULY 11TH, 1894.

THE man who expects to see the public life of this Province improved by the dismissal of such members as Messrs. Wood, Ballantyne and Charles McKenzie, from Parliamentary service, has more expectation than common sense.

IF the people of England had a month's experience of some of the public men on this side of the Atlantic, they would not write a thousand letters to Rosebery about that horse of his. All the same, it is a thousand pities that such a splendid man as Rosebery should be seen on the turf.

NEARLY seventy-five thousand additions on profession of faith were made to the American Presbyterian Church last year. The prevailing financial depression did not in any way hinder the spiritual work of the church. It is a mistake to suppose that "boom" times are favourable to real church prosperity.

WHAT course will the P.P.A. take in the Dominion elections, is a question we sometimes hear. We venture to guess that it will take no course at all worth speaking of. It is the Provincial Government, with four Presbyterians in it, the P.P.A. are after—not the Dominion Government, in which there are five or six Roman Catholics, some of them Jesuits.

THE prevailing opinion about the late meeting of the General Assembly is that it was a good business meeting. The court took hold of two or three most important questions, and grappled with them to the extent of appointing good committees to consider them. That was not much, but it was a good beginning. Next year we may have something useful in the way of legislation. We do not believe that all the building ability has died out of the church.

DR. PARKHURST says it is true that "the wicked flee when no man pursueth" but they make much better time when some one is after them. He has been after the New York police for some years and has now got them fairly on the run. Investigation shows that the police authorities have for years been levying blackmail on every den of infamy in the city and making immense sums of money out of the very worst classes. No such horrible sewer has been opened in any city for years as that which has recently been opened in Gotham.

NOW is the time for any man who has "ideas" in regard to settling ministers or working the Augmentation scheme, to lay them before the church so that the committees appointed by the Assembly may have all possible assistance in their work. There is no sort of sense in saying nothing

until next June and then pouncing upon the reports of the committees. Anybody can criticise. Fault-finding needs no brains. What the church needs just now is constructive ability and practical suggestion. Let every man who thinks he knows a better way for settling ministers or working the Augmentation scheme unfold his plans. It is the duty of everybody to help. It is foolish to say the committee has charge of the business. It is everybody's business.

THE church is reasonably familiar with the arguments in favour of the Augmentation scheme. They have been urged many times with rare skill and earnestness by the convener, Mr. Macdonnell. Would some of those who have opposed the fund by not supporting it, candidly give their reasons for refusing support. A good Presbyterian must surely have strong reasons before he deliberately refuses to contribute to a fund established by the Supreme Court of his church. Many congregations have so refused. Some of them might take the special committee on Augmentation into their confidence and say frankly why they gave nothing. If they were right in refusing to contribute, the church should know why, so that we may all do right.

IT is understood that since the publication of his book on the "Ascent of Man," Prof. Drummond has been ruled out of Chautauqua and Northfield. It seems not a little strange that a man should be orthodox enough to suit the Free Church of Scotland and not sufficiently orthodox to teach the promiscuous assemblage that gathers at Chautauqua or lecture to Mr. Moody's "workers" at Northfield. Either the Free Church must be retrograding in matters of doctrine or the Northfield and Chautauqua people must be much afraid of a theory of evolution that need not undermine the faith of any one. Perhaps the Northfield and Chautauqua people think they are not as high up in the "Ascent" as Free Church students, and are therefore not so likely to examine the theory with safety.

OUR esteemed contemporary *The Interior* seems to be almost paralyzed by the strike and the other outward and visible signs that the American body politic is not in a healthy condition. We do not wonder that it speaks in this way:

There are times when the American eagle sits very quietly in a remote corner of the aviary and refuses to indulge in his tendency to scream. It is when on the one side of his cage he sees city mobs and factory lock-outs and miners' riots and industrial armies; and on the other side he notes the quiet and content of his Canadian neighbors. Are our friends north of the great lakes made of other flesh and blood than we? Are they, speaking different tongues and bred in opposite faiths, more homogeneous? It will be a day long in the future before any one will hear of discontented masses seizing a train of the Canadian Pacific. Who can remember a case of lynching north of the boundary line of our states? The fact is that we are drifting rapidly toward anarchy, and there is no use in assuming to be blind to the fact. The swarms that terrorize our national and state capitals would not be tolerated for an hour in a remote settlement of Manitoba. Even the Indian buries his tomahawk or Winchester as soon as he crosses the line. England suffers neither citizen nor savage to flout her laws; we suffer immigrant, tramp and desperado to go his own gait; and just now we are paying dearly for the substitution of voluntary organizations for civil compacts. Centuries before Christ was born a philosopher of Greece described the orbit of a state through revolution, liberty, lawlessness back to despotism again. The question will rise in every thoughtful mind. Are we nearing the apogee from which we started one hundred and twenty years ago?

*The Interior* reasons well when it attributes much of our peace, content and order to our connection with England. John Bull gives the members of his numerous family a large amount of liberty, but there are some things he never allows any of them to do and one of these is to "flout" his laws. There are a few fellows over here who would "flout" law or do any other mischievous thing fast enough, but they know that behind the Dominion authorities stands the Old Man with his army and navy. The best thing our neighbors can do is to form an alliance of some kind with Old John over the water. Of course we could hardly expect them to come back to their former relations.

THE Rev. R. P. Mackay, Foreign Mission Secretary, desires to intimate that he will be glad to supply copies of the Foreign Mission Report free, to any minister who desires them for circulation in his congregation upon his sending his address and the number of copies he requires. It is hoped that very many will avail themselves of this offer. Address, Rev. R. P. Mackay, Confederation Life Buildings, Toronto.

JULY TENTH, 1844.

FIFTY years ago, on the tenth of July, eighteen hundred and forty-four, an event took place in the history of Presbyterianism in the Dominion, which is worthy to receive at least a passing notice. But for the union, so happily consummated, of all the different branches of the Presbyterian church in Canada, the date above referred to would no doubt have occupied a much more prominent place in our church's history than it now does, and probably would have received some fitting recognition. The ten years' struggle for spiritual independence, which had been carried on in the Established Church of Scotland had culminated in the formation, the year before, of the Free Church of Scotland. Interest in that ever-memorable struggle had extended across the Atlantic, and had led to the formation in Nova Scotia and New Brunswick of bodies in sympathy with the newly formed Free Church. In Ontario and Quebec also, a very deep interest was felt in the battles for spiritual independence, which had been waged in the parent church. In 1841 a resolution had been unanimously passed in the Synod of the Presbyterian Church of Canada in connection with the Church of Scotland, as the Presbyterian Church in Canada was then called, expressing sympathy with the Established Church of Scotland in the trials she was passing through, and in the eventful crisis which was then at hand. It was also unanimously resolved to petition the Queen and the Imperial Parliament that the church be secured from all interference in her spiritual concerns.

At the meeting of the Synod in July, 1843, after the disruption in Scotland had taken place, a series of resolutions was submitted by Rev. Mr. Gale, but the adoption of which was moved by Rev. Dr. Cook, seconded by Mr. Gill, expressing deep concern at the "present condition of the Church of Scotland," and affectionate sympathy with those who, at the bidding of conscience, had "sacrificed temporal interests and personal feelings to an extent that must ever command the respect and admiration of the church" (Dr. Gregg's Short History). Delegates from Scotland had meantime arrived in this country from both churches, and their appeals and the public discussions which had taken place in the press had roused the people to a fever heat of excitement. In these circumstances the Synod of 1844 met at Kingston. In view of the peculiar and what was felt to be the critical position in which the church then stood, "two hours were devoted," says Dr. Gregg, "to special prayer and friendly conference regarding the relations of the Synod to the Church of Scotland." As soon as discussion was entered upon, a wide divergence of view was found to exist in the Synod. Two sets of resolutions were submitted, one by Rev. Dr. Cook, of Quebec, another by Rev. John Bayne, of Galt. Both strongly asserted the spiritual independence of the church, but the former proposed still to receive duly accredited ministers of the Church of Scotland into the Canadian church, and to abstain for the present from any correspondence with the parent church? The latter proposed to drop from the name of the church the words, "In connection with the Church of Scotland," to seek legislative sanction for the change, but in the event of its being refused, to sacrifice all endowments, yet protesting against such injustice, and to reaffirm previous resolutions of the Synod touching the principles of vital importance on account of which disruption in Scotland had taken place in the church. The resolutions of Rev. Dr. Cook being carried by fifty-six to forty, on the day following, July 10th, 1844, Mr. Bayne, to quote Dr. Gregg, "on behalf of himself, and those adhering to him, laid on the table a document containing their reasons of dissent from the decision of the Synod, and protesting that they could no longer hold office in the Presbyterian church of Canada in connection with the Church of Scotland." Twenty ministers and nineteen elders, subsequently twenty-two ministers signed this protest, and on that day, fifty years ago now, organized themselves as a Synod, taking the name of the "Synod of the Presbyterian Church of Canada," but more commonly known as the "Synod of the Free Presbyterian Church of Canada."

This bit of church history, the details of which may be found in Rev. Dr. Gregg's Short History of the Presbyterian Church in Canada, is a memento of a by-gone day, and of struggles once keenly fought out, but now happily all ended in that comprehensive Presbyterian church in which all who once differed now feel so deep a common interest, and for whose welfare once separated brethren now pray as one and lovingly labor side by side and hand in hand.