

THE CANADA PRESBYTERIAN.

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C. BLACKETT ROBINSON, *Proprietor.*

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THE RURAL CANADIAN.

A FORTNIGHTLY JOURNAL OF

Agriculture, Horticulture and Rural Affairs.

THE generally acknowledged and deeply felt need of a first-class Farm Journal, published from the capital of the Province of Ontario, will shortly be supplied by the issue, on the First and Fifteenth of each Month, of a periodical to be called "THE RURAL CANADIAN," in which, while chief prominence will be given to Agricultural Matters, and especially to newly developed Farm Industries, such as the Dairy, Cattle-Feeding for the Foreign Market, Fruit Production and Export, due attention will be paid to Tree Planting, Forestry, the Garden, Home Embellishment and Enjoyment.

The new journal will be wholly independent of all organizations, cliques, and sectional interests. While encouraging and aiding Farmers' Clubs, the Grange, and every other association aiming to promote Agricultural Improvement, it will be frank and outspoken on these and all other subjects that come within the range of its mission. With friendship toward all, but subserviency to none, it will hold itself free to advocate whatever seems best calculated to benefit the tiller of the soil, and the country at large.

"THE RURAL CANADIAN" will, of course, be non-political and unsectarian, yet it will be patriotic, and not unmindful of the fact that religion underlies all our institutions, and is essential to the highest prosperity of every nation and people under heaven.

Its Editor will be the well-known, experienced, and now veteran agricultural writer, W. F. CLARKE, whose name, familiar as a household word to rural Canadians all over our broad Dominion, will be a sufficient guarantee that ability, point, sprightliness, and good nature, will be stamped on its contents.

It is scarcely necessary to add that the typographical appearance of "THE RURAL CANADIAN" will be first-class. Our facilities for turning out Fine Printing are unrivalled, and no effort will be spared to give the paper a neat and attractive exterior.

It is intended to issue a specimen number in time for the great Agricultural and Industrial Exhibitions this Fall, and as a large edition will be struck off, advertisers will do well to secure a share of its limited space.

"THE RURAL CANADIAN" will be published at \$1 per annum, with a reduction to Clubs.

An active Agent is wanted in every village and township, to whom liberal inducements will be offered.

C. BLACKETT ROBINSON,

5 Jordan Street, Toronto.

Publisher.



Edited by Rev. Wm. Inglis.

TORONTO, FRIDAY, JULY 29, 1881.

GAVAZZI.

GAVAZZI has again visited Canada, and by this time has left this continent as he supposes, and as is altogether likely, for the last time. Few men of the present day have had such a career; fewer still have had the happiness of seeing their early and fondly cherished aspirations so fully realized. The "Then" and the "Now" both of his Italy and of himself, are as diverse the one from the other as can well be imagined. He may well feel like one who dreamed, and no doubt with devout thankfulness and perfectly justifiable exultation he often says, "The Lord hath done great things for us, and because of this we are at once glad and grateful." His has been a noble, heroic life, and no one who heard him last Sabbath but must have felt his heart warm to the old man eloquent whose words had so often been "half" or even whole "battles," and who has so unmistakably shewn through a long and honourable career that he has been a witness for the truth, and one coming ever more fully and more manifestly under the elevating and mellowing influence of the Gospel of

the grace of God. We are sure that his fervid appeal for help and sympathy to Italy in its present most interesting condition will not have been made in vain, and that in addition very many will follow the "Old Crusader" with respectful and most sympathetic interest, and join in the hope and prayer that he may be spared to see yet better and brighter days come to that land which he has served so nobly and loves so well.

QUESTIONABLE WAYS OF SUPPORTING CHRIST'S CAUSE.

THERE is always more or less danger of the world creeping into the Church, and of questionable plans being in this way adopted for doing the work of that Church, and for thus advancing the cause with which it is identified. We shall not say that there is actually at present more of this than in days gone by, but it indicates its presence and influence in not a few cases much more noticeably, and it may, we think, be added, much more offensively. Everything which those who "profess godliness" may or may not be coming to lend themselves to, we shall not profess to settle. On certain points there may be considerable diversity of opinion. Some may feel themselves at perfect liberty to follow certain courses which, to others, would be quite intolerable, nay, absolutely scandalous. As the general tone of piety in a church or community falls, it may be expected that an increasing number of such questionable courses shall meet with more or less general approbation, or at any rate, be looked on as, at worst, simply harmless or mere matters of indifference. "What harm?" accordingly comes often to be asked in reference to many practices which those in any degree spiritually-minded feel to be not in accordance with the will and way of Christ, while there are others, which, both "saints and sinners" instinctively conclude, should have nothing to do with the Church of Christ, and should never be associated with those who are His followers. There might be some of these to be regarded as so far within the debatable ground. But there are others evidently not there at all. That there are too many professing Christians who are systematically theatre-goers, card-players, horse-racers, and "general sports" is beyond all reasonable question. To doubt this would be to deny the most obvious and most easily recognized facts of ordinary every-day life. How far the allowance of such a state of things on the part of the office-bearers of churches is compatible with loyalty to the Master, we shall not stay to determine. The question is being continually asked, "What harm?" and the denunciation of "Puritanism" and "strait-lacedness" is of course ever ready. But even with those churches which would never think of sanctioning such courses as we have just referred to, is there not a very considerable danger of things being done and plans adopted professedly in the interests of religion and for the "good of the cause," which neither good taste nor intelligent piety could be expected to sanction? What shall we say, for instance, of the case referred to in our report of the proceedings of the Hamilton Presbytery at its last meeting? From that report we gather that it had been proposed to raise funds for the support of ordinances in a mission church by organizing a dancing picnic, admission to which, we presume, was to be put upon a simply money basis. Now we can easily imagine the arguments in favour of such a proceeding and can at once perceive that some of them could be made tolerably plausible. If dancing, it might be said, is right indoors, why not out? If ordinary picnics, with all their usual fooling and flirting, are quite allowable means of grace and money-raising, why should there be anything wrong in this single additional element of a friendly and ecclesiastical dance? And yet while these and many similar questions might easily be asked, we are persuaded that not only the devoutly Christian, but even the thoughtful and intelligent who make no profession of religion at all, would at once say that the conclusion on the subject at which the Presbytery arrived, was in accordance with, at once, sound good sense and intelligent piety. But if so, would it not seem necessarily to follow that there should be a very considerable revival of many of the plans too frequently taken in almost every denomination for raising money for religious and benevolent purposes? Is the dancing picnic the only thing to be condemned? Are there not a good many other plans for raising funds for quasi-religious purposes only a little less questionable, and in only a slightly

less doubtful taste? We are not aware that the lottery, pure and simple, with all its demoralizing influences, has as yet been adopted by any Protestant denomination as a legitimate means for coaxing the dollars out of the pockets of the faithful. Though they are illegal, Roman Catholics have lotteries ever and anon in full blast with episcopal sanction, and with cameos which the Pope has blessed. Yes, and Protestants are sometimes not far behind. Lucky bags and post offices at Church bazaars are not unknown, with now and then auctions, and clerical auctioneers who have a turn for buffoonery to make the bidding brisk. The "most beautiful damsel," the "ablest statesman," or the "most popular lawyer" plan is so old and well-known as almost to have become stale. And yet it still makes its appearance occasionally when cash for a church painting or a Sabbath school library is badly needed. But there is no necessity for going very minutely into detail. The question to be settled is, Are such decent and becoming plans for helping to maintain and extend the knowledge of the "great salvation" in the world? If so, where is the line to be drawn? Are these all such as Christ would sanction with His presence and sanctify with His blessing? If they are, then by all means go ahead, for they must in that case be right. If, however, it is doubtful if they are, not to put the matter more strongly, would it not seem reasonably as doubtful if any of Christ's people ought to lend their countenances to such questionable proceedings, when their avowed ideal is "to be in the world as Christ was," and to seek ever to plant their feet only where they recognize His footprints and can reckon fully upon His acquiescence and approval?

SABBATH-BREAKING IN HIGH PLACES.

IT is not possible, in the presence or hearing of a certain class of the community which claims as its own peculiar possession a more than usual amount of "culture," "intelligence" and "breadth," to say "Sabbath" or "Sabbath-breaking" without calling forth a whole stream of denunciatory expletives against all "fanatics," "hypocrites," "pharisees," "Judaists," "maw-worms," "Sabbatarians," and we know not how many other similar elegancies of which they seem to have a more than usually liberal supply. When they mean to be specially severe and specially sarcastic they take to peculiar spelling and regale their unfortunate readers with the sight of the "Sabbath," which makes the whole thing of course excessively ludicrous and the wretched "Sabbatarians" excessively absurd. Many a poor scribbler—Cockney and otherwise—haunted with the strange delusion that he was clever, has thus in the past with indefinite frequency made himself merry in a cheap bewildered fashion at the expense of those who had the misfortune not to see religious matters through his spectacles and not to be partakers in his wonderful breadth of sentiment and clearness of vision. And the same thing goes on still. They wave their hands and corrugate their eye brows, and the thing is done. Once let them call a man a "Sabbatarian" or "strait-laced" and it is all over with him. He has been judged and sentenced. Let him no more hold up his head. And yet after all, and in spite of all this, people will persist in advocating a "Sabbath rest," and in protesting against "Sabbath profanation." And why shouldn't they? It is not a matter to be spoken of with bated breath and whispered humbleness. Experience has shewn that such a rest is "good" for man, while multitudes at the same time believe that it is commanded by Heaven. It is no wonder then that such should earnestly defend its observance and protest against its violation. Such being the case, it is the most natural thing in the world that the people in the Lower Provinces should have been greatly scandalized by the Governor-General's late pleasure trip over the Intercolonial on the 10th inst.; and should have with regret and strong disapprobation regarded such a very gratuitous and very unnecessary violation at once of the law of the land and as they believe of the law of God. We should have been surprised had it been otherwise. Even such a paper as the Halifax "Chronicle," that claims to be by no means "strait-laced" on the subject, says: "It is difficult to find any justification for the Governor-General's Sunday train. Lord Lorne is on a pleasure trip. His time is his own. Under these circumstances it does not appear that there was any good reason why he should travel away from Halifax by a special train on Sunday. His example is not a