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TORONTO, WEDNESDAY, MAY 2nd, 1888.

THE *Globe* has the following paragraph, which we presume is founded on facts:

Sabbath observance has had a bad wrench in New Brunswick. There have been special services at the Baptist Church at McAdam Junction, and the other Sunday a special train was run to McAdam Brook, where the baptismal rite was performed. Everybody concerned ought to be ashamed of lending himself to the establishment of such a bad precedent.

Yes, there was a serious fracture there of the Fourth Commandment, and there was something more. The ordinance of baptism was used for exhibition purposes as it is too often used in Baptist Churches, not so far away as New Brunswick.

THE venerable Dr. McCosh said to a friend lately:

I always work ten hours a day, and that is the work of an average man. In vacations I am never wholly idle, but generally do from two to five hours of solid work in writing or thinking. When engaged in writing a book I walk five miles each day, thinking much, of course, while walking. When I was a student the famous Dr. Chalmers, of Scotland, delivered a lecture to us on "Systematized Work, Rest and Exercise." I never forgot his advice, and I credit much of my success to following his sound maxims.

No doubt that five mile walk had much to do with the excellence of Dr. McCosh's books, and as much with his ability to work ten hours a day at his advanced age. Lack of exercise in the open air kills more men of literary habits than all other causes put together. Old Countrymen are usually much better walkers than Canadians or Americans. That is one reason why they worry less, sleep better, and work longer than people on this side of the water.

COMMENTING on the municipal government of cities, our neighbour, the *Guardian*, says:

There is an increasing tendency just now for rural population to transfer itself to cities; and the fact has been so marked that able writers have put forth treatises on its importance and significance. In our own Province the growth of Toronto has largely participated in this movement during the past few years. In some respects this change is not a normal and healthy one, but tends to the relative disadvantage and depletion of the rural districts.

It certainly is not a healthy one for many of our town congregations. There is not a large Presbyterian congregation in Toronto that has not a considerable number of men who were a short time ago the "backbone" of some town or village congregation in Ontario. Their removal to the capital was a good thing for Toronto Presbyterianism, but it weakened in many cases the congregations they left. The Toronto churches, as a rule, contribute liberally to the Schemes of the Church. So they should. They receive every year much of the best material in town and country congregations.

THE alleged failure of the Scott Act bids fair to become a political question ere long. Liberals blame the Dominion Government for not making the Act workable; and Tories blame the Ontario Government for not providing proper machinery and proper men to work it. And there it goes. Both Governments would probably say that the Act could not be worked successfully, because temperance men in the counties did not stand by their own law and try to enforce it as they should have done. Nobody seems willing to bear the blame of the alleged failure. Had the Act worked well and been sustained by the thousands who have voted it out of existence it would not be hard to find people willing to take a fair share of

credit for making it a success. The real inherent weakness of the Scott Act, of any local option law, is that it makes an action criminal on one side of the road which may be legalized on the other side. The boundary line between two counties is usually four rods wide. Mr. A is licensed to sell liquor on the side that has not adopted the Act, and Mr. B who lives just four rods away, is put in jail for doing what Mr. A is licensed to do. You cannot make the average elector believe that is right. The next temperance law must cover the whole Dominion, or at least cover Provinces.

THE Chicago Presbytery discussed the question of Union with the Southern Church one day last week. Two deliverances were proposed, but they did not commend themselves to a majority of the court. It was then unanimously resolved that "this Presbytery is heartily in favour of reunion with the Southern Church on the basis of our common standards, pure and simple." We venture to predict that when the reunion takes place "the common standards pure and simple" will be the basis. The old and new school tried various plans, but they came round at last to the standards. What better basis of union can Presbyterian Churches have. Take the Standards as they are and then apply them as emergencies arise. These venerable symbols contain all that is necessary as a basis of union, and every Presbyterian who accepts them and really wants union will find in them principles that will apply to every difficulty that may arise. A good deal is being said in Canada at present about union. The Presbyterian Church is ready for union with any body on the basis of our Standards. Surely we ought to be as orthodox as the Chicago Presbytery. We used to plume ourselves on being much more orthodox than our neighbours over the way. There is room for debate on that point. The instinctive way in which our neighbours unite on the Standards shows that they are thoroughly sound on the "fundamentals."

WHEN some of the students of Knox and Montreal Colleges declared war against bursaries and scholarships a short time ago, some of the wise heads of the Church thought the young men were rather radical in their notions. The late Dr. Burns, Dr. Willis and other friends of theological education had spent a good deal of time and labour in procuring the money to found these bursaries and scholarships. Some of the best people in the Church had given liberally of their means for this purpose. It did strike a good many people that the young men had taken a good deal on themselves when they made war on the time-honoured system. If they sinned they sinned in good company. University College has just done away with all medals, prizes and scholarships hitherto paid out of the revenue of the institution. Doubtless the main reason for making such a radical change was that competitive examinations are not, on the whole, beneficial in their effects. The young men who attacked the system may not have been far wrong after all. Perhaps they were only a little ahead of public opinion, as lively young men are likely to be. If the sums expended in Knox College for bursaries and scholarships could, without hurting any one's feelings, or breaking faith with the dead, be expended on the college library, possibly the college would lose nothing by the change.

TEMPTED LONDON.

THE *British Weekly* has just concluded one series of exceptionally able articles on "Tempted London." Hitherto these have been confined exclusively to the temptations that peculiarly beset young men in the great metropolis, and what efforts the Churches and Christian organizations generally are making to shield and rescue the tempted. This series is to be followed by another relating to the trials and temptations of young women. Sad as is the appalling array of facts marshalled throughout the entire series, the work has been done in a most satisfactory manner. The articles have been written in a proper and common-sense spirit. Nothing has been taken for granted. Hearsay and imaginary conditions have been carefully and rigorously avoided. There has been no exaggeration, no sensational parade of the evils disclosed, nothing to shock the most fastidious or in the

least degree to palliate evil or make it attractive. Whatever evil has been depicted has appeared in its true colours as evil only and that continually. The worst has not been dragged into the light of day, but sufficient illumination has been cast upon it to enable every reader to know that it exists as a terrible reality.

These articles bear evidence that their writers have an intelligent sympathy with young men in every sphere of life and a kindly interest in their welfare. To reach and benefit this important class, or in fact any class, a sympathetic comprehension of the conditions under which they live and work is indispensable. Cold and perfunctory statements of truth, presentation of principles and giving good advice, often to the astonishment of good and well-meaning people, are but lightly esteemed and only of infinitesimal value. Superior airs and condescending approaches to young men are in reality repellant. Honest human and brotherly sympathy, a frank endeavour to understand the difficulties, the aspirations and the dangers of youth will bring people of the most diverse social conditions into harmony. They can then understand each other, and will be mutually helpful. Condescending patronage on the one side and mock servility on the other can only be of doubtful benefit in any case, and in most will only be productive of mutual repulsion. The *British Weekly's* commissioners understand this thoroughly, and because they do their carefully-written papers have attracted wide attention and careful consideration which will certainly be productive of great good to the large class in whose interests they have been prepared.

The isolated state of a young man in a great city and the cheerless character of his lodgings are in themselves great disadvantages. He longs for sympathy and companionship, and his inexperience renders him only too ready to seek for them in the ranks of those with whom he comes most into contact. These companionships may be good or bad according to circumstances. Living is expensive when the slender remuneration that keen competition renders inevitable is taken into account. A laudable ambition is too often repressed, and the young man settles down into a disheartened drudge. Then he will seek such pleasures as are within his reach, and which too often are of a most dangerous kind. Pleasure resorts, such as drinking and dancing saloons, clubs, music halls, theatres, betting and gambling places, are largely frequented by young men, to the great detriment of all and the ruin of great numbers.

Many young men, who before endeavouring to make their way in great cities, have been trained in homes where religious life was manifested, and have been regular in their attendance on the means of grace, generally find their way into the Churches with which they are most in sympathy. Where anything like a sociable Christian spirit prevails, they soon find themselves at home and become identified with the congregation. This is a great safeguard and an incentive to well-doing, not to be disregarded. To the healthy Christian influences with which many a young man has been surrounded, because of his Church connection he owes his moral safety and the position he attains. Unfortunately, only too many, when they leave home and its restraints, make a wild plunge into what they call liberty, and forget the way to the House of God. They are on the down grade, and don't realize their danger until they find themselves in the powerful grip of some evil habit, from which escape seems difficult.

In our Canadian cities we have the same conditions, but not on a scale of such magnitude. Here the young man's horizon is wider and clearer than it can be in the great congested centres of the world's population. The intelligent, industrious, well-behaved young man has a future before him. He has not so strong a temptation to give up the competitive race as his brothers in the old world have. Facilities for wrong doing may not be so numerous and well-organized as they are in the very largest cities of the world, but they exist everywhere far too plentifully. The devil is busy on both sides of the Atlantic, and he is specially solicitous to capture the young men. Are the Churches doing all that they can to gain the young men for Christ, and thus fortify them against the devil and his wiles? Are Young Men's Christian Associations working on the best lines possible to reach, interest and benefit the class for whom they