

THE CANADA PRESBYTERIAN.

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GOOD WORDS.

THE number and cordiality of encouraging words from correspondents and in contemporaries have been a surprise to us, and call for grateful acknowledgment. These good words would fail of their purpose did they not incite to renewed and sustained endeavour to justify the good opinion of THE CANADA PRESBYTERIAN so generally entertained. Only a few out of many are here now subjoined.

A worthy minister writes: I shall certainly call the attention of others to THE CANADA PRESBYTERIAN, and recommend them to take it. Not to oblige you, but for the excellence of the paper; and I think, in the interest of morality and religion, that it should find its way into every house.

A clergyman at the Dominion Capital says: I am glad to have this opportunity of congratulating you on the excellent appearance of the paper's new dress. It seems to me that it compares favourably with any religious weekly on the continent.

A prominent business man and active elder in the Church in Western Ontario writes: I congratulate you on the marked improvement you have made. To me THE CANADA PRESBYTERIAN is far more interesting and profitable reading.

From an esteemed correspondent in British Columbia comes the following: Accept my hearty congratulations on the evidence THE CANADA PRESBYTERIAN gives of substantial progress. I hope our people all over the Dominion will show their appreciation of your efforts in furnishing such a bright, healthy, handsome paper.

The Larger the Better.

THE CANADA PRESBYTERIAN has got itself a new dress for the new year. This journal, staunch and yet genial and free from rancour and hysteria, is read with pleasure by others than Presbyterians. It is enlarged, and its readers will say, the larger the better.—*Toronto Globe.*

Invariably Turned to and Read.

THE CANADA PRESBYTERIAN comes to hand enlarged and generally improved. It is a good paper and has some very interesting features. The highly interesting articles of "Knoxonian" are invariably turned to and read, even though our table is full of other exchanges.—*Berlin Daily News.*

Conducted with Tact, Taste, and Ability.

THE CANADA PRESBYTERIAN, now entering on its seventeenth year of publication, has come out in a new and enlarged form, which enhances its hitherto attractive appearance. It is conducted with taste, tact and ability, and deserves the cordial support of the influential denomination in whose interest it is published.—*Empire.*

Has a look of Prosperity about it.

THE CANADA PRESBYTERIAN begins the new year with a handsome new re-arrangement of its make-up and an increase in size. THE PRESBYTERIAN has a look of prosperity about it.—*Toronto World.*

A Financial Success.

THE CANADA PRESBYTERIAN opened the new year with a new dress. The paper is as bright and newsy as ever, and we are pleased to know it is proving a financial success.—*Napanee Express.*

A Credit to Presbyterianism.

THE CANADA PRESBYTERIAN comes to hand commencing with the New Year, in an enlarged and greatly improved form. It is a credit to Presbyterians and the publisher.—*Barrie Gazette.*

"Knoxonian's" Papers a Valued Feature.

There is no better denominational paper in the Dominion than THE CANADA PRESBYTERIAN, which celebrates the holiday season by appearing in an enlarged form and a new dress. Fully fifty per cent. more matter is given than formerly, and every line of it is the very best. The papers by "Knoxonian" are alone worth the subscription price, and they are only one of many valuable features. No Presbyterian family should be without a copy.—*Cornwall Freeholder.*

A Manly and Judicious Exponent.

THE CANADA PRESBYTERIAN, the leading Church paper of the Presbyterian body in Canada, has been greatly enlarged and improved. It contains fifty per cent. more reading matter than it did before, and is now equal to the best church paper published on either side of the Atlantic. THE CANADA PRESBYTERIAN has always been an able, manly and judicious exponent of the principles and polity of Presbyterianism, and should have the hearty support of every one belonging to the denomination.—*Stratford Beacon.*

Deserves to Have a Large Circulation.

THE CANADA PRESBYTERIAN comes to us enlarged and improved with the new year. It is an excellent paper and deserves to have a large circulation.—*Brockville Recorder.*

Accurate and Comprehensive.

This old established and popular paper begins the New Year greatly enlarged and otherwise improved. It is ably edited and its news of church work, both at home and abroad, is accurate and comprehensive. It is now more deserving of support than ever from the Presbyterians of Canada.—*Dumfries Reformer.*

Ablly Edited in all its Departments.

THE CANADA PRESBYTERIAN is one of the best of church papers, and is ably edited in all the departments, making it a fine and interesting paper, not alone to Presbyterians, but to all.—*Kincardine Reporter.*

A Valued Exchange.

Our valued exchange, THE CANADA PRESBYTERIAN, comes to us considerably enlarged, and otherwise improved. We congratulate our contemporary on these evidences of prosperity, and wish it every success in its important work.—*Canadian Baptist.*

Notes of the Week.

THE annual meeting of the Hamilton branch of the Evangelical Alliance was held in the Centenary Church parlours last week. The following office-bearers for the year were elected: Rev. Dr. Laidlaw, president; Rev. John Morton, vice-president; Rev. R. G. Boville, B.D., secretary, and Mr. Joseph Lister, treasurer. By a resolution unanimously passed, the Hamilton branch will hereafter be affiliated with the Dominion Alliance.

THE North American Life Assurance Company, as appears from the report, appearing in another column, presented at the annual meeting on the 29th ult., has had a record from the beginning of a steady and substantial progression. The careful and conservative methods, according to which its business is conducted, are not the least of its substantial claims to public confidence. Its directorate and officers are trustworthy and experienced business men. The company gives every evidence that a useful and honourable career is in store for it.

A LARGE audience greeted the Rev. Principal Grant at Association Hall, Ottawa, last week, when he lectured on Canada, Australia and Great Britain. Mr. Sandford Fleming presided, and among those present were Hon Wilfrid Laurier, Dalton McCarthy, M.P., President of the Imperial Federation League, and twenty or thirty other members of Parliament. For nearly two hours, reports say, Principal Grant enthralled his hearers while he spoke on secession, suicide and citizenship. He claimed that Canada lacked the element of stability, and this she would never have as things were at present. The young men of Canada and Australia would be a nation; nothing else would satisfy them, and they would seek for political independence unless they were placed on a footing of equality with the people who were their fellow citizens in this great Empire. If the question were asked, Can Canada live by herself, Can Canada defend herself alone? the answer would be, No; but this would be different if Canada, Australia and Great Britain were united. There were two planks broad enough to unite us. First, that trade between the different parts of the Empire should take place on more favoured terms than with foreign nations; and, secondly, that war, peace and treaty-making should be referred to an imperial council in which England, Scotland, Ireland, Wales and the self-governing colonies would be equitably represented. The acceptance of these principles would mean the unification of the British Empire, and, he believed, eventually the unification of the English-speaking race. He dilated on the advantages which would accrue not only to Canada, but to the Empire generally, by the adoption of such a union as he suggested.

THE talks to young men provided by the Toronto Y.M.C.A. are eminently fitted to be serviceable to the class for whom they are intended, and ought to be largely attended. Subjects of vital importance can in this manner be more effectively handled than is possible under other circumstances. Last week Dr. Daniel Clark, of the Insane Asylum, took up a subject with which from his position and qualifications he is specially fitted to speak with a weight that is irresistible. He dealt with the things that should be avoided, one by one, taking first the least dangerous, smoking. Smoking was an unnecessary habit, it made the victim selfish, as he had always to overlook the comfort of others, sometimes by whiffing in the faces of the ladies in the street and spitting where there were no spittoons. As regards drinking, it was sometimes said that ninety per cent. of the insane resulted from this vice. There were 3,500 insane in Ontario, 160,000 in the United States and 90,000 in Great Britain, and of these only ten per cent. were the result of excessive drinking. The proportion might be less. The lecturer, however, proved by instances that the vice was hereditary, and gave an impressive description of its horrible effects. The province had greatly improved during the last twenty years, but the only cure was in the complete stoppage of the manufacture. Lastly, Dr. Clark made a few remarks on a vice common among young men, resulting in ten per cent. of the insane. The victims of the vice specified became complete physical and mental wrecks, and never got

beyond the asylum walls again. The only proof against these vices was to follow nature's laws and seek good health by physical and outdoor exercise.

IN view of the rapid growth of the city of Montreal, the greatly-increased demands on the resources placed at the disposal of the Protestant Board of School Commissioners, and especially their desire for an equitable distribution of school taxes, they have decided to ask the Government of Quebec Province to accord Protestants the same educational rights as are now enjoyed by Roman Catholics in Ontario. To secure this all school taxes levied on the property of Protestants should be available for the support of Protestant schools. The present law, while recognizing this obviously just principle, fails to give it full effect. It requires the taxes of "corporations or incorporated companies" to be placed in what is termed "panel number three," and to be "divided between the Roman Catholic and Protestant Boards in the relative ratio of the Roman Catholic and Protestant populations." By this means Roman Catholics receive about three-fourths of the taxes included in this panel, and Protestants one-fourth, while Protestants own, it is believed, more than three-fourths of the stocks of said "corporations or incorporated companies." They are thus by law compelled, irrespective of conscientious convictions, to contribute of their means for the Roman Catholic education, which, according to the universal custom of that Church, means religious training. Furthermore, they have, under this compulsion, suffered a serious loss of annual revenue for the purposes of their own board since the passing of the present School Act in 1769. It is asked, therefore, "That the taxes for which the companies are assessed liable shall be divided between and paid to the Roman Catholic School Commissioners and to the Protestant School Commissioners in the relative ratio of the stock held by persons professing the Roman Catholic religion and by those professing the Protestant religion."

AT the Burns' celebration in Brantford, the Rev Dr. Cochrane referred to certain criticisms passed upon clergymen who attend such gatherings, and said: You can't bury Burns, nor banish his anniversaries. Each year seems but to add to his glory. There was a time when men feared to have it known that they had a copy of Burns' poems in their possession. Now they boast of his influence, and he is read in every quarter of the globe. Whittier, the poet, tells us that he first heard of him from a wandering Scotchman, who, after getting bread and cheese and cider at his father's house, sang Bonnie Doon, Highland Mary, and Auld Lang Syne. This led Whittier to read Burns' poems, and his first rhymes were modelled after them. One bookseller in Edinburgh sells 20,000 of his portraits every year, and but lately a marble bust of Burns has been placed in Westminster Abbey! There is a wonderful personality in Burns, apart from his genius. He was not what he should have been, and yet his life with its many stumblings and endeavours to stand, appeal to humanity as no other poet does. No man's genius should blind us to his failings, but what in him and in his writings were praiseworthy, that ordinary mortals can copy, should be followed. Among those are: His love of country; his spirit of independence; his sympathy with nature; his sympathy with humanity. We are getting away from the simpler customs of our fathers, even in the matter of diet; while in other respects we are affecting a style of living that is fitted to make brainless men. Our civilization may be to us what Rome's was in her day—a bane and not a blessing. In such gatherings we should consider these things; not deify the poet, however dear we hold his memory. The sensual life that Burns followed in later years we are to shun. The simple life of his earlier years we should copy. Whatever gifts a man possesses are strengthened by conforming to the laws of morality. Many who now censure "poor Burns," had they lived in his day, would have scorned him rather than helped him. Let us rather show our respect for his memory by practising his pure teachings. Many of us can say with Whittier, after reading his poems:

With clearer eyes I saw the worth,
Of life among the lowly,
The Bible at his cotter's hearth,
Has made my own more holy.