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TORONTO, WEDNESDAY, DECEMBER 15, 1886.

SPECIAL NOTICES.

ATTENTION is directed to the combination offers made in another column. THE CANADA PRESBYTERIAN and *Weekly Globe* for \$2.00; THE CANADA PRESBYTERIAN and the *Rural Canadian* for \$2.00, and THE CANADA PRESBYTERIAN and Dr. Gregg's "History of the Presbyterian Church in Canada," for \$4.00. These combinations will prove most advantageous to our readers; and that such is being generally recognized is evidenced by the large number of new subscriptions and renewals daily received at this office. Might we respectfully request our readers to draw the attention of their friends to these offers?

ON another page of this issue we print a list of BOOK PREMIUMS which ought to prove gratifying reading to present and prospective subscribers. We shall be pleased to send any subscriber, remitting \$2.00, THE CANADA PRESBYTERIAN during the year 1887, and his choice of a book from the list thus printed.

OUR SABBATH SCHOOL PAPERS for 1887 will be unusually attractive to young people. Already arrangements are perfected for illustrations for the coming year. Why send your money abroad when you can do better at home? Our publications comprise the following: SABBATH SCHOOL PRESBYTERIAN, GOLDEN HOURS, EARLY DAYS. The latter is published twice a month, and is intended for the infant class. Specimen copies free to any address.

LESSON SCHEMES, especially prepared for Presbyterian schools, now ready for mailing, 60 cents per 100 copies.

"A LITTLE Girl, whose father is a Subscriber," makes a request for the reappearance of "Our Young Folks" Department. For her information, and that of many others, we state that after this, however we may be pressed for room, our young readers shall not be deprived of their portion.

IN our notice of the New Glasgow Centennial, in last issue, we unaccountably omitted to say that a note from Principal Grant, of Kingston, was read, in reply to the invitation of the managing committee, excusing his absence on account of engagements nearer home, and making kindly mention of his relations in earlier days with the second pastor—Dr. Roy. We notice also that our types give Mr. Chairman Underwood the title "Rev.," which he will scarcely yet be prepared to accept. "Marking" for "making"—end of first paragraph.

OUR neighbour, the *Christian Guardian*, gives a list of the Methodists that are seeking parliamentary honours at the present elections, and expresses its pleasure at seeing so many "Methodists coming more largely to the front in political life." If the Premier and Minister of Education were Methodists, the *Guardian* would not make common cause with some of the worst political elements in the country—elements repudiated by both political parties—to drive them from power by misrepresentation and falsehood. That is not the kind of "spiritually-minded" Christian the *Guardian* is.

A FEW weeks ago we told our readers that the *Herald and Presbyter*, of Cincinnati, and the *Interior*, of Chicago, were preparing for a pitched battle on

the functions of the elder. After some good-natured skirmishing about the terms in which the disputed points should be stated, three propositions were agreed upon. The first is thus stated:

I. Ruling elders and ministers are not of the same Scriptural order, though they have some functions in common. On this proposition, each of the elders—for remember both editors are elders—has been heard once. The Cincinnati elder led off, and the Chicago elder met him in fine style. Both articles are good. They are written in that fine, clear, crisp style that first-class American press writers always adopt. We notice that some of our contemporaries are hinting that the disputants can say nothing new on the subject. New to whom? Perhaps nothing new to a few men who may have examined the subject critically, but there is always a generation growing up who have not had time to examine any subject critically. The discussion will certainly be new to them. Any subject is new to the young man who examines it for the first time, and every young man must examine every subject for the first time, if he examines it at all.

FEW people outside of the business have the slightest idea of what it costs to establish a first-class religious newspaper. One hundred and nine thousand dollars were expended on the *Advance*, of Chicago, the Western organ of Congregationalism. One hundred thousand dollars were expended on the *Herald and Presbyter*, of Cincinnati, and a little over that sum, we understand, was needed to establish the *Interior*. These large sums, be it remembered, were over and above the amounts expended for labour. While it is true that nobody knows, as a general thing, what it costs to run his neighbor's business, it is specially true that no one outside the business knows what it costs to establish and maintain a good newspaper. A hundred thousand dollars is a nice little sum even in Chicago; in Canada we consider a man fairly rich if he has that amount laid safely away. It is more difficult to establish a good religious paper here than in the West. Our population is more limited. Our people are, perhaps, more careful of their money. The field over which a Canadian paper can circulate is not so wide. The amounts paid for advertising are not so high. Of course there are people who talk as if they could start two or three first-class papers every morning. They belong to the same class as the Methodist preacher who said he prepared seventeen sermons one morning before breakfast.

REVIEWING a volume of illustrative anecdotes, the *New York Evangelist* says:

The craze some preachers have for story-telling in the pulpit is exasperating to their hearers. Moderation is needed in this habit.

This craze may be exasperating on the other side of the lines, but, except in very rare instances, it does not exasperate any body in Canada. If allowed to express an opinion, we should say that the want of illustrations spoils the effect of sermons here more frequently than a superabundance of them. A good illustration, whether in the form of an anecdote or any other form, if it throws a flood of light upon a point, is often the best thing in a sermon. It is the one thing that every body listens to, and the one thing that the children are sure to remember. The kind of sermon that nobody listens to, with pleasure and nobody remembers, is a sermon made up of assertory sentences, written or spoken on the same rhetorical plane: no rise, no fall, no climax, no increase of force, no change of any kind, from the first word in the introduction to the final and ever welcome amen. The sentences march past like soldiers in single file, stiff as possible and exactly alike. Two or three good illustrations that give point to truth and drive it home may save a sermon from utter uselessness. Of course we say nothing in favour of a lot of anecdotes strung together like beads, with nothing connecting them but the string. That is not a sermon at all.

SPEAKING of the Canadian press the other day, Mr. Blake said:

I have more than once in Parliament, and elsewhere, expressed my regret at the violence sometimes shown by Canadian journals on both sides of politics, and I regret it now. I wish it could be moderated; that rests largely with their readers. But I do not propose to take on myself the office of censor, or to pass judgment.

Mr. Blake is far too modest. He should have spoken up like a little man, and said that Canadian journal-

ists make their bread and butter by lying. But Mr. Blake's modesty is easily accounted for. The honourable gentleman is painfully conscious of his lack of intellectual ability, and that keeps him humble. Were he a refined, polished, eloquent, highly-cultivated, intellectual giant, like some of his fellow-citizens, he would, no doubt, elect himself to the office of censor at once. And then, too, Mr. Blake may have a lingering suspicion that he himself is fallible and not entirely faultless, and, being fallible, he ought to be careful about electing himself censor. Were he as certain of his infallibility and impeccability as some of his neighbours, he might take upon himself the office of censor, and pass judgment to the effect that journalists use language that is uncharitable, if not unchristian. Mr. Blake may have some fear that he uses language of that kind himself at times, and therefore he is modest. Being a mere layman and a politician, he never rises to that sublime height from which he can condemn others for doing what he does every day himself. Mere laymen, especially lawyers, never get up on that sublime height.

DON'T quarrel with your neighbour over this election. Above all things, don't quarrel with him at the bidding of some miscreant who may be earning a dirty dollar by stirring up strife among neighbours. A man morally fit to take part in the politics of a civilized country will never wantonly throw firebrands among neighbours, and try to reproduce the bloody scenes of Belfast. Morally, there is no difference between the anarchist who makes war against capital with dynamite and the man who uses the Bible to make Protestants and Catholics take each other by the throats. In fact, the Ontario anarchist is the worst of the two, for he adds a thin veneer of hypocrisy to his crime. As Mr. Meredith would say, he is an enemy to his country and to his God. The infamous work of kindling religious strife is always easily done in a mixed community like ours. An idiot with a torch can burn down Toronto quite as easily as a sensible man. In fact, an idiot is much more likely to burn the city than a sensible man would be. The most abandoned political profligate that ever wagged his lying tongue or drew a venal pen can stir up the most deadly sectarian strife as quickly as the ablest man in the country. Therefore, we say to every reader, "Beware of the tramp who tries to kindle strife among neighbours." The tramp will go back to his lair on the 29th, but the neighbours remain and must be met every day. Many of them are good neighbours who have helped many a time in the past thirty or forty years. More's the shame to quarrel with them at the bidding of any scamp who may be earning a few dollars a day by stirring up the worst passions of human nature.

MR. BLAKE ON TEMPERANCE.

IN the course of a speech at Aylmer last week the Hon. Edward Blake took occasion to define his position on the Temperance Question. This he did in his usual lucid and comprehensive manner of dealing with all subjects he feels called upon to discuss. Intellectually and morally he is too great a man to trifle with his audiences and the mind of the country by dealing superficially with a matter so profoundly interesting to the people generally. He looks at a subject all round, and when the time comes for the utterance of his deep and earnest convictions he defines his attitude in language so unmistakably clear and appropriate that, whether men agree with him or not, they cannot mistake his meaning.

Mr. Blake does not consider that at present prohibition is within the range of immediate practical political action; that is, in the sense that it should be made a party question. The reason assigned is that the promotion of the temperance cause would be seriously hindered by such a course. This will receive the assent of all intelligent and thoughtful temperance men in the ranks of either of the two great parties. The position he takes will generally be regarded as sound and sensible. It is considered by many that it would be the reverse of wisdom to put a law on the Statute Book that the public conscience did not sustain. There are sanguine temperance reformers who maintain that the country is ready for prohibition now. They may be regarded as perfectly sincere when they declare their conviction that the people are prepared for so advanced a measure,