

OUR CONTRIBUTORS.

TEMPERANCE.

PAPER READ AT THE LAST MEETING OF THE PRESBYTERY OF CANADA AND REMFREW, BY REV. M. D. HALLANTYNE, D. D.

(Concluded.)

III.—THE CURF.

When the whole human frame has become impregnated with disease, and from the crown of the head to the sole of the foot there is no soundness in it, cure is difficult and necessarily slow. So is it also with the body politic. The healing then of this long standing, running sore of the nation will of necessity take time and require constant, wise and watchful attention. To reach the roots of the disease so as to make the cure effectual and permanent, I feel sure that the great remedy lies where alone is to be found the divine remedy for sin, the fruitful parent of evil of every kind, viz.: in the Gospel of our Lord Jesus Christ in the hands of the Church. Its principles of divine love, compassion and self-sacrifice for others, taught in the written Word and illustrated in the life of our Saviour and of all good men and women, require to be more faithfully preached, brought more pointedly to bear upon their everyday life, and lived out with more thorough consistency in the daily conduct of all who profess to be guided by its teachings. What infinite wisdom has devised and published as a remedy for sin itself, it must be admitted will supply an adequate remedy for some one manifestation of sin, although it has many ramifications. If this fails it must be owing to some defect in our application of it, and not to the Gospel itself. While I would not decline the aid, or ignore the good which has been and may be done by men who, on other than purely Christian and religious grounds, see and acknowledge the evils of intemperance and the liquor traffic, and are waging war against them, my experience leads me to look more and more to an awakened conscience in the Church on this matter for effective, successful resistance, and final and complete reformation. Let those who can only go so far preach; let all whose consciences are wounded with anything beyond temperance, in the strict sense of the word, preach and practise temperance; and let all within the Church or without it, and they are a constantly and rapidly increasing number, who, having found that a failure, are able conscientiously to preach from the Scriptures or on lower grounds total abstinence, and the duty of every man to wash his hands clean of the liquor traffic, in every shape preach and practise that principle, and work for its triumph at least as zealously and faithfully as their opponents do for theirs, and victory, though delayed, is not doubtful. The magnitude of this evil, the barrier it opposes to the progress of good and truth in every shape to the salvation of souls; the damage it is working to the Church, the havoc it is producing to the nation, to mankind everywhere, needs to take deeper hold upon the conscience of the Church so as to form more largely a part of her practical work than it has yet done. Let the Church first of all do her duty in this matter in the way of presenting clear and forcible argument, earnest appeal, consistent example, the kind but faithful exercise of discipline, working hand in hand with all who are willing to work with her in this great religious and moral struggle, and the nation will be delivered from a source of danger and disgrace, and multitudes of bodies and souls will be saved from temporal and everlasting misery and ruin. The great work to be completed now, since it has been begun, and this is the burden of all who are writing and speaking about this great evil, is to "educate, educate, educate" the public mind and conscience up to the point eradicating it from amongst us. It is evident that the Church, and especially through its ministry, as an educating agency, has it in its power to do more than any other in this matter, and that the most solemn and weighty responsibility with regard to it lies upon her. I have been anxious to emphasize this part of my subject because of my strong conviction that without the hearty co-operation of the Church no great reform will be effected.

Time will not permit me now to dwell upon details of practical ways and means whereby Christians may work for the suppression of this great evil, for nothing less than its total suppression should be aimed at. With regard to practical measures, I may notice:

First, Temperance societies, strictly so called, allow-

ing the use in moderation, whatever that may mean, for it is a very variable quantity of all kinds of liquors, or with a view to the use only of ale, beer, wine, and such drinks. The admitted failure of this plan to suppress drunkenness and the evils of the liquor traffic led,

Second, to the formation of total abstinence societies, which of course in the case of all who are faithful to that principle, and wherever it is carried out and universally adopted is an effectual cure. Moral suasion alone appears for a long time to have been all the means thought of for extending this principle and checking the evil aimed at. Before noticing legislative action, I may just say time does not permit referring to training young, use and service rendered by the Press, counter-attractions to saloons and drinking places in the shape of coffee rooms, etc. Then,

Third, as a step in advance, legislation was appealed to to restrict the traffic. The right to apply this remedy has been questioned, but except by those interested, or a comparatively few doctrinaires, or quixotic sticklers, for what they call individual rights is now universally admitted and embodied in what are called license laws. These in various ways bring under the control of the law the number of places in which intoxicating drinks may be sold, their character, the days and even the hours at which it shall be lawful to sell drink, and the persons to whom it may be sold. These laws appear to me virtually to concede the right, nay, the propriety, the wisdom, and necessity of total suppression; for if any business not necessary for the public good in any way, but on the other hand is of such a dangerous tendency, is so fraught with evil, that it is needful, it is wise and prudent, to hem it in and restrict it as largely as possible, than it is evident, that is a kind of business which it would be well to entirely abolish. The "Gin Act of 1743" in England was, to all intents and purposes, a license law, and as to the morality, expediency and effect of such laws, hear what Lord Chesterfield said in the House of Lords, "Vice, my lords, is not properly to be taxed, but to be suppressed, and heavy taxes are sometimes the only means by which that suppression can be attained. Luxury, my lords, may very properly be taxed; but the use of those things which are simply hurtful—hurtful in their own nature and in every degree—is to be prohibited. If these liquors are so delicious that the people are tempted to their own destruction, let us at length, my lords, secure them from these fatal draughts by bursting the vials that contain them. Let us check these artists in human slaughter, which have reconciled their countrymen to sickness and ruin, and spread over the pitfalls of debauchery such baits as cannot be resisted. When I consider, my lords, the tendency of this bill, I find it calculated for the propagation of disease, the suppression of industry, and the destruction of mankind. For the purpose, my lords, what could have been invented more efficacious than shops at which persons may be tended, poison so prepared as to please the palate, while it wastes the strength and kills only by intoxication." So spoke one who professed to be only a leader of fashion and society, but a patriot. The history of the working of license laws sustains every charge in this indictment. The best license law, while it may to some extent check this evil, will, I fear, never eradicate it. Indeed, to eradicate it is not its object; but the evils of intemperance and the liquor traffic being admittedly so many, so great and dangerous as they are, why should we be satisfied with anything less than their complete extinction.

The question of revenue often comes up in this connection, and the objection, hideous and disgusting in its immorality, is made that the cause of these evils should not be removed because of the loss which would thereby accrue to the revenue. Probably there is no country where a larger revenue is derived from the manufacture and consumption of spirits of all kinds than in England; the answer of Mr. Gladstone therefore on this subject should be conclusive. To a deputation of licensed victuallers who waited upon him in reference to some action of his affecting their traffic, when they mentioned revenue, he said: "Gentlemen, give me a sober and industrious population and I shall know where to find a revenue." A license law, then—however good and however well administered, is only designed, and it can scarcely be expected to reach higher than its professed object, to check an admittedly great evil which, if it can be extinguished altogether, should be—will never effect

what every Christian or patriot ought to aim at, the deliverance of his fellowmen from this deadly evil and all its accompanying vices, crimes and miseries. Consistency, therefore, regard for the good of others, that vast number who are helplessly under the spell of this vice, every argument of experience and of practical wisdom points to a still more thorough course.

Fourth, Prohibition enacted and carried out by the State. That this will dry up that ancient, broad and desolating stream of vice and misery caused by the manufacture and sale of intoxicating liquors is obvious, for it will dry up the fountain. That this in the hands of a self-governing people, alive to the dangers that threaten them from this source and determined upon their removal, can be done, has been demonstrated. Why then should professing Christians, especially ministers of the Gospel and the Church at large, be satisfied with anything less. Here lies the great burden of responsibility, and no small part of it lies upon the Church to which we belong. It is powerful in numbers, in influence, in talent, in its government, and if it will lend the whole weight of all its influence, and the whole strength is in conjunction with others to the securing of this great reform, this unspeakable boon to thousands of our enslaved countrymen and thousands more who are in danger of being drawn into this maelstrom of destruction, it will bring down upon him the blessings of thousands upon thousands who have been delivered, saved, and the Gospel in her hands will reach and will be the means of giving eternal life to myriads in future ages who, but for this practical, immediate, urgent good work calling on every hand for our help, would have been lost forever. Prohibition, and nothing less, should be our goal. The time in our country is opportune, the land is everywhere awaking, now is the day of salvation, let us gird up our loins, let us go forth in the name of Him who came to seek and to save that which is lost, and since the cause is His it must eventually succeed.

REMINISCENCES OF THE ORIGIN OF THE TWO PRESBYTERIAN COLLEGES IN CANADA.

BY REV. R. WALLACE, OF WEST CHURCH, TORONTO.

II.—KNOX COLLEGE.

In the close of my reminiscences of Queen's College I stated that, at the end of April, 1844, six of the seven theological students then at Kingston joined the Free Church, which led to the immediate formation of Knox College, Toronto. The event which occasioned this was the Disruption of the Church of Scotland on the 18th May, 1843—an event which has told upon the interests of vital Christianity to the ends of the earth. No event since the expulsion of the 2,000 Puritan ministers from the Church of England has been so important in its character and so marked in its influence as that movement, springing as it did from the deepest conviction of many of the ablest and most earnest minds of Scotland, that the purity and spiritual well-being of the Church were of more importance than the favour of men, a worldly ease, comfort and prosperity; yea, that duty to Christ in upholding His crown rights as the only King and Head of His Church, and therefore the purity of the Church and its spiritual independence of all state control or interference in its spiritual affairs was of paramount importance.

The self-sacrifice of those ministers who formed the Free Church of Scotland has been signally owned by the King of Zion, who has honoured that Church in greatly reviving the cause of vital godliness at home and abroad, granting her open doors of usefulness among the heathen and the Jews. The great English statesman, Mr. Gladstone, referred to the Free Church in Parliament as a model Church both in zeal and success. The mighty wave of spiritual influence which thus carried everything before it in Scotland could not but reach our shore, as we were a branch of the Church of Scotland, and we felt that we were therefore in duty bound to certify our adherence to the principles for which the Free Church contended.

On the 19th and 20th of April, 1844, Dr. Robert Burns, of Paisley, visited Kingston and addressed the public. These meetings six of the seven theological students at Queen's College attended, and announced their intention to join the Free Church, and requested that professors should be sent out from Scotland to organize a Free Church Theological College in Can-