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TORONTO, WEDNESDAY, DECEMBER 27, 1882.

ANOTHER of the series of interesting European letters appears in this week's issue. It is from the pen of an esteemed Canadian correspondent now abroad, whose continued contributions will be an attractive feature of the CANADA PRESBYTERIAN for 1883.

FROM letters received, it would appear that there is an impression abroad that Rev. Mr. McKay's book, "Immersion a Romish Invention" is out of print. This is not correct, 200 or 300 copies of the third edition are still unsold, and may be procured from J. Bain & Son, or J. Campbell & Son, booksellers, Toronto.

THE "Globe" of yesterday announced the appointment of Mr. John Cameron, lately one of the proprietors and editor-in-chief of the London "Advertiser," as managing director of the "Globe" Printing Co., thus filling the vacancy caused by the recent retirement of Mr. Gordon Brown. It is gratifying that a Canadian journalist has been selected for the position; and the directors are to be congratulated on their choice. The new managing director brings to the discharge of his onerous duties a thorough knowledge of public men, and a successful newspaper experience of over twenty years, in which his judicious and energetic management was conspicuous. The former attitude taken by the "Globe" in matters affecting the moral and religious interests of the community will, no doubt, be maintained under the direction of Mr. Cameron, whose high personal character is a guarantee that religion, temperance, and moral reform will receive proper attention at his hands. Presbyterianism, we are certain, will not suffer by the change.

In the "Life and Speeches of Hon. George Brown," just published, the following sentence is found in a private letter written by Mr. Brown after spending a Sabbath in Beaverton during one of his election campaigns: "I stayed at Beaverton over Sunday and heard two capital sermons—no, one capital and the other very fair for a young beginner." We have no idea who that "young beginner" was, but no doubt he felt a little uneasy as he saw the manly form of the statesman and journalist towering up among the Beaverton Presbyterians. There was no cause for uneasiness. The fairest and gentlest critic in any congregation is the ablest man in it, if that man is a devout worshipper as George Brown was. Mr. Brown knew well how hard it is to make a capital sermon or deliver a capital speech. He knew well what a trivial circumstance may mar the effect of either in delivery, however well prepared, knowing how difficult it is to speak or preach well, he felt happy to say that "young beginner" made a "capital" effort. A soulless carping man who has failed in everything himself—who has botched everything he has touched, and who never was popular enough to get elected for pound-keeper is always a hard man to edify. No sermons are good enough for him.

THE VOICE of the Lecturer is not heard in the land to any great extent. The lecture never was a very

thriving institution in Canada. Our neighbours across the lines made a business of lecturing, and for a time it was a very prosperous business, but signs of decay are easily seen. Here the business is dying, if not dead. Even Shaftesbury Hall has no course this winter. The causes which have killed lecturing are not far to seek. A goodly number of men went into the work who were about as well qualified to entertain and instruct an intelligent audience for an hour as an elephant is to climb a tree. People, especially in cities and towns, have become disgusted with the habit of running to something every evening. Sensible, solid citizens who work hard all day wish to sit at home during the evening, read the papers, talk to their wives, play with their children and have a good home time generally. When duty calls these solid men they are ready to go, but they don't consider themselves under any obligation to go because Tom and Dick may have induced some unfortunate man to come to the town and lecture. These solid men are right. No family should be on the trot every evening. When duties have been discharged, and we have entertained our friends or have been entertained by them, when our church meetings have been attended to, there is very little time left for going to lectures. So decided has been the action, that even John B. Gough cancelled his Canada engagements a short time ago, because his meetings were small. Convention will soon go with the lecture. As our people become educated, they prefer the society of free literature to that of mediocre talkers.

THERE is no practice more unfair—more cruelly unfair—than that of blaming the minister, or the elders, or the managers, or the superintendent of the Sabbath school when any kind of a creature leaves a church. In a great many cases these officials have had no more to do with it than they had with the transit of Venus. Mr. A. went to the Presbyterian church because he thought he could induce the Presbyterian people to buy goods at his store. The people bought their goods just where they pleased, as they had a perfect right to do, and Mr. A. left the church. Small loss. Mr. B. was a candidate, and wanted Presbyterian votes. Presbyterians have a queer habit of marking their ballots to suit themselves. Mr. B. growled when he saw himself at the foot of the poll that he was not supported by "our people." He joined the Methodists. Let him join. Mr. C. went to the Presbyterian church hoping to get a great deal of petting, and personal attention. He did not get it, and suddenly discovered that immo is the only form of baptism. Let him dip. That slender youth on whose imbecile chin a few bright coloured hairs are struggling for recognition likes to hear himself "speak in meetin'." The rough Presbyterians won't listen to him. He joins the Plymouth Brethren. Let him join. Mr. Diotrephe always did like the pre-eminence. The people resolutely refused to elect him to any office. He left. Let him go. All these representative people leave for causes that have no more connection with the office-bearers than Julius Cæsar had with the N.P., and yet there are people in all congregations who are apt to think differently. Gentlemen, fair play—British fair play if you can't get up to Christian justice.

BENEVOLENT GAMBLING.

THE raising of money for religious and charitable purposes is not popular. Churches and benevolent organizations find themselves in straitened pecuniary circumstances. It may be that a debt has to be paid, or some enterprise is threatened with hopeless collapse. Naturally and properly a direct appeal is made to members and supporters, but, alas, the response is found to be wholly inadequate. What next can be done? If the society, sacred or secular, yet retains its self-respect, a soiree of some kind, or a popular lecture, or a high-class concert or other kindred entertainment may be tried not without result. These means, however, after a time reach the stage of partial failures. Then, on the principle that desperate diseases require desperate remedies, more sensational methods must be resorted to, for *facile est decensu*. Couldn't a rich fruit or other cake—oh how rich—be auctioned off, or a charming young lady be elected to the honour of cutting up and selling morsels of it at ten cents a piece by popular vote by all without restriction who pay for the privilege. They can vote early and often without other qualification, than that the money

is forthcoming, and without fear of the penalties of any known election laws. This blessed device for raising funds for sacred purposes may be varied, especially when election times draw near, by anticipating the verdict of a constituency, at a church social, by voting for the electoral candidates at a fixed price. And the good people of all the denominations at the same time properly maintain that political bribery and corruption are evils whose abolition is ardently desired. The fertility of invention has created novel expedients in this direction. It is only a few weeks since at a church festivity at Lucan election excitement fairly outran common sense not to speak of religious decorum. The week before last the members of a Jewish congregation in Montreal held a fair, and some of the leading daily journals of that city regularly chronicled the doings thereat. Here are a few of the candidates for whom large numbers reentered their votes after duly paying for their franchise. "The most popular lacrosse player," "the most popular man in the room," "the most popular military commander," "the most popular doctor," "the most popular lady in the room," "the most popular cigar manufacturer," "the most beautiful young lady," and "the prettiest girl." And, with sorrow be it said, we have not yet reached the lowest depth. It is true that no Protestant church has descended further than this Benevolent Societies however have. The Masonic body of London have erected a handsome and costly building in the Forest City. They have always been regarded as an honourable body of men, and the ostensible purpose of their wide spread organization is claimed to be charitable and beneficent, and many instances are known in which they have rendered practical though unostentatious aid to the distressed. These London brethren of the mystic tie have put up a magnificent building, but it is burdened with an indebtedness of \$100,000. They have floated a lottery scheme to raise \$200,000, giving the half of this sum in prizes, and applying the other half to the liquidation of the building debt. The only plea urged in defense of the plan pursued is that the end justifies the means and the retort that churches resort to similar expedients. This, however, is a defence that needs to be defended. Christian morality expressly condemns the maxim that the end justifies the means. Though evangelical churches cannot all say "these hands are clean," none of them hitherto is chargeable with the offence—for it is forbidden by the law of the land—of having recourse to lotteries for raising funds for church or charitable purposes. These things may serve as an indication to the Church of the drift of certain popular currents, which it is her imperative duty to avoid. Let there be no forgetfulness of the significant saying of the Master, when he drove the traffickers from His Father's House. Let the church enlighten the people on the duty of giving, and educate the conscience to a higher sensitiveness in this respect, and this reproach of benevolent gambling will be wiped out, then may we look over a purified stream of beneficence flowing more copiously, spreading health and beauty all along its course.

HEBREW-CHRISTIAN WORK IN NEW-YORK.

THE Jewish people form an important element in the city of New-York. They number about 80,000. An encouraging Christian mission has been recently begun among them. It is undenominational, though it has the hearty endorsement of leading ministers and Christian workers in that city. Among those composing the Committee are such men as Drs. Howard Crosby, Charles T. Deems, J. M. Buckley, William Ormiston, William M. Taylor, William T. Saline, and others well-known in the ranks of Christian philanthropy. The principle labourer in this peculiarly interesting field is the Rev. Jacob Freshman, a gentleman favourably known in many parts of Canada. During the year now closing he has laboured with fervency and zeal, and his efforts have been blessed to many of Abraham's descendants. Regular services are held and a church formed during the present year has already twenty members. The services are well attended, and the auditors listen with respectful interest to the preaching of Christ and Him crucified. A Sunday school, whose attendance is steadily increasing, is held over a Jewish synagogue, while on Saturday afternoons the missionary's wife holds a meeting with Hebrew children for their instruction in Christian truth. This lady also teaches young girls to sew. Mr. Freshman is ably aided in