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TORONTO, WEDNESDAY, DECEMBER 28, 1887.

## CLUBBING ARRANGEMENTS.

Canada Presbyterian, \$2, and Life of Rev. Walter Inglis, \$1, both, \$2.  
Canada Presbyterian, \$2, and the Weekly Globe, \$1, both, \$2.  
Canada Presbyterian, \$2, and the Weekly Mail, \$1, both, \$2.  
Canada Presbyterian, \$2, and Dr. Gregg's History of the Presbyterian Church \$3, both, \$4.  
Canada Presbyterian, \$2, and The Rural Canadian, \$1, both, \$2.

DURING the last hours of the dying year we all look back. Most of us look back with mingled feelings of gratitude and regret—gratitude for God's mercies and regret for our own shortcomings. Who has spent 1887 as it ought to have been spent? Who has not failed in duty scores of times? Even when discharged fairly well as regards manner, the spirit in which duty has been done has often been far from the spirit of Christ. We must all plead guilty before the Eternal Judge. But why spend the closing hours of the year in useless regrets? Having confessed and asked forgiveness for the past, let all begin the New Year in a grateful, hopeful spirit. Let us be thankful that our sins and shortcomings are atoned for by Him who is mighty to save, and begin the New Year determined to love Him more and serve Him better. Past errors may be utilized as warnings to keep us from similar errors in future. Past failures may be made to contribute to future successes. A wise man can make the past help the future mightily.

It is customary at this season to make good resolutions. These resolutions are so frequently broken that sneering at them has also become a custom. Pick up almost any newspaper next Monday or Tuesday, and you will be pretty sure to find a number of small jokes at the expense of the penitents who have been "swearing off." That many New Year's resolutions should be treated in this way is not a matter of wonder. Many of them are thoughtlessly made and quickly broken. Still the making of such resolutions is a hopeful thing. It shows that the maker has within him a desire—feeble it may be, but still a desire—to be a better man and to lead a better life. That desire is a good thing. A man is never in a more hopeless condition than when he has no desire to be or do better. The New Year's resolution shows that the man who makes it thinks at least once a year. He takes stock and tries to form a reasonably correct estimate of himself. That, too, is a good thing. There is little hope for a man who does not think seriously at least once a year. Instead then of belittling New Year's resolutions, let all look upon them as good as far as they go—as evidence that the maker still measures himself morally, and has a desire to do and be better.

MR. S. H. BLAKE is reported to have taken strong ground in an address delivered last week against holding meetings on Sabbath afternoons—ostensibly to promote the interests of temperance, but really to further the interests of municipal candidates. The learned gentleman, according to the report, based his opposition on these grounds: (1) Sabbath desecration; (2) If temperance people hold such meetings on the Sabbath, opposing candidates and their friends must be allowed the same privilege; (3) If such meetings are continued God's Day will cease to be a day of rest, and would be turned into a political or municipal rallying day. The question, Who should be our Mayor or our member? is not of sufficient importance to merit the calling of a meeting on the Sabbath. These points seem to us well taken, and

voice, we believe, the sentiments of ninety-nine out of every hundred Presbyterians in Canada. Is it not a little singular that an Episcopalian and a lawyer should have been the first to raise his voice in public on this question, and express the views held by a large majority of Presbyterians? There was a time when Presbyterians were considered the boldest defenders of the Sabbath. Has that time past? Or is the defence merely kept in abeyance until the elections are over.

MR. CHARLES HUTCHINSON, County Attorney for Middlesex, writes some very thoughtful and suggestive letters to the press on the working of the Scott Act. Mr. Hutchinson is a temperance man, and as a criminal lawyer of thirty years' experience, his opinions are well worthy of consideration. On the question of employing detectives, Mr. Hutchinson has this to say:

Here I would say that I would gladly see the employing of whiskey informers altogether abandoned. They are probably indispensable for the purposes of the Crooks Act, but Scott Act people should endeavour to get on without resorting to such questionable devices. They could very easily were they as active and determined as they should be. I have had a good deal of experience with whiskey informers, I am sorry to say, and have no confidence in the breed. As a rule they are as willing to sell an inspector as a tavern-keeper, and unless corroborated their testimony is anything but reliable. No doubt these men are often useful, and might be advantageously employed in certain ways, but the evidence, in which a conviction is sought, should, I think, be of a different and better quality, and yet such as might be easily got. The Scott Act Associations working through ordinary channels in concert with the inspectors could supply all the evidence required, and with much better effect. I say this from experience, and without hesitation or doubt.

The employment of detectives by Temperance and other moral reform associations is a question that will stand more discussion than has yet been given to it. Is it right for Christian people to resort to what Mr. Hutchinson as a criminal lawyer calls "questionable devices"? Is it right to employ a man who will deceive, tell lies, act lies, personate, drink, and do a good many doubtful things to convict liquor-sellers, or any other class of offenders? Of course the law officers of the Government employ detectives without any scruple, but that is not the question. Should such means be employed by professedly Christian men in carrying on moral reforms? Does the business not look dangerously like doing evil that good may come? As the judges say, "We are ready to hear argument on that point."

MINISTERS who have grave doubts about the value of pastoral visitation might do a worse thing than ponder over the following remarks recently made by Dr. McCosh, of Princeton. A good time to study them would be New Year's Day when the resolutions for the New Year are being formed. Dr. McCosh said:

A minister will not be able to reach the hearts of his people unless he visits among them. I remember that when I began to preach I had about twenty carefully-prepared sermons. But some fifteen of them I would not preach; they were not fitted to move men and women, and I burned them. I never learned to preach till I visited among my people; they encouraged the young man with ruddy countenance, and they opened their hearts to me. The working-man spoke of his difficulties in making the ends meet, and the dying man committed his children to me, and the grandmother thanked me for my kindness in teaching her grandson in my Bible class. No part of a minister's life is so rich in memories as these pastoral visitations. I had sometimes difficulties in winning certain self-sufficient and sulky men. But I waited and watched for opportunities. Sometimes I gained the husband by the wife, more frequently the father by the children. I remember one tradesman of skill and character who shied all my attempts to bring him to church. But I kept my eye upon him, and the fit time came. He and his family were prostrated by malignant and infectious fever. I was with them daily, and, thanks to God, when he recovered he was won to Christ and His Church.

The foregoing seems to confirm the remark often made that the elements of success are substantially the same in every walk of life. The qualities that made "the young man with the ruddy countenance" so successful in his first parish with the "self-sufficient and sulky," helped to make him the honoured and successful head of Princeton College. In early life Dr. McCosh wrote a book that sent him at one step into the front rank, but at that very time he knew how to gain the husband by the wife and the father by the children. That is just the kind of man the Church needs: One who can write well, and at the same time gather in the people. A Church with books and no people is about as poorly equipped as a Church with people and no books.

## ULTRAMONTANISM.

AT the recent Washington meeting of the American branch of the Evangelical Alliance, Bishop Coxe, of Buffalo, read a paper on Ultramontanism, which he defines thus: "Ultramontanism is a formidable word, but it means what is popularly called Jesuitism." The paper contains nothing that can be excepted to on the score of intolerance or rancour. There is no attempt to arouse virulent religious animosity. The Bishop is careful to say that he is not speaking against the Roman Catholic faith, but against the methods pursued by the Jesuit fraternity. He shows that Jesuitism is not essential to the Roman Catholic religion. In proof of this he cites the action of the Gallican Church in its struggle to retain its rights and privileges. The fact that successive Popes and all European Catholic States had expelled the Order because it was inimical to the public welfare of the nation was proof sufficient that the Roman Catholic religion and Jesuitism were not identical.

Dr. Coxe refers to the fact that in his better days Pius IX. sent the Jesuits out of Italy, indicating that where the Papacy has its seat the order founded by Ignatius Loyola is not held in high esteem. The recall of the order by Pius and their ceaseless efforts to control the policy of his successor—in all respects an abler man than he who for a time went under the title of the Reforming Pope—show that the power behind the Papal throne is far from being subordinate. In the appointment of cis-Atlantic cardinals, the foundation of a great Roman Catholic university, in the attempts to control the labour movement and in dealing with the case of Dr. McGlynn, Dr. Coxe discerns indications that ere long Jesuitism will make an effort to control the destinies of the American Republic. Then its freedom and integrity would be menaced. Bishop Coxe is no alarmist, no intolerant fanatic, but a calm and level-headed observer of tendencies and events. He by no means stands alone in his opinions. No one who, apart from political manoeuvring, notices the current of events, can fail to discern that from the Vatican constant efforts are made to secure influence in the control of the public affairs of States for the sole purpose of advancing the rule of the Papacy over the minds of men. There is a constant endeavour to interfere with elementary education everywhere. The object in view is not very remote, as may be seen by a quotation made by Bishop Coxe from a Roman Catholic book of instruction for children, printed in the United States. It is as follows:

Q. Have Protestants any faith in Christ? A. They never had.

Q. Why not? A. Because there never lived such a Christ as they imagine and believe in.

Q. In what kind of a Christ do they believe? A. In one of whom they can make a liar with impunity, whose doctrine they can interpret as they please, and who does not care what a man believes provided he be an honest man before the public.

Later on, the book states that all Protestants "die in their sins and are damned."

Such teaching will, in time, produce its effects, and these can only be deplorable. The arrogant pretensions of Ultramontanism to meddle with the government of nations must be firmly and emphatically repudiated. No Church as such has any right, human or divine, to arrogate to itself dominance over state affairs. Its function and sphere are purely spiritual. Within its own legitimate limits it will find all the work and more that it can possibly overtake. If Jesuitism in its crusade against free government choose to force the conflict, the battle for liberty will be fought with a result that will be surprising to the adherents of a priestly despotism.

## CIVIC DUTIES AND RESPONSIBILITIES.

THIS week the Canadian people are called upon to perform an important duty pertaining to their citizenship. In every municipality officers for the year have to be appointed. The choice of officials rests with the people. Does the proverb, "Like priest, like people," hold good of the men who fill the offices of state from the highest to the lowest? If all elections, state and municipal, were the result of the unsolicited and unbiassed will of the people, then the men entrusted with the cares and responsibilities of office might be regarded as the fair exponents of the popular intelligence and conscience. The affirmation that officeholders are in all cases the spontaneous choice of the electors would be received with ridicule. Nay, some