

to enforce prohibition has never yet been submitted by a Government to the votes of any nation in the world."

(3):—Prohibitory Legislation has produced smuggling, law-breaking, corruption, and many evils which may be worse than the drinking customs of Ontario say fifty years ago. And the conclusion arrived at is that "we can continue to improve without attempting dangerous experiments on so delicate and complicated an organism as modern society." And this although Principal Grant describes Canadian Society as being imbued with a "healthy, religious sentiment . . . which responds to every sane appeal with regard to admitted evils." A "sane appeal" presumably would be a law of the realm, enacted by Parliament at the request of a majority of such thoughtful, and sane people as the Principal believes Canadians to be.

Probably Dr. Grant has not yet published all his articles on the question, in which case his words may come with less uncertain meaning, in those to follow.

#### JOHN BRIGHT ON PREACHING.

ONCE in a while newspapers invite opinions from Public men on questions concerning church work, and not infrequently interesting answers are elicited, containing views which have practical value. No question has been dealt with more in this respect than that of preaching. Henry Irving has been asked his opinion and has given it; so have, John Ruskin, John Morley, Mr. Gladstone and others, while there is no end to the advice emanating from popular preachers. The late John Bright was approached in the matter. Few of the public men of Great Britain were more capable of giving a sound reply. In part here it is:

" . . . I have never been in the habit of writing out my speeches, certainly not for more than thirty years past. The labour of writing is bad enough and the labour of committing to memory would be intolerable; and speeches read to a meeting are not likely to be received with much favour. It is enough to think over what is to be said and to form an outline in a few brief notes. But first of all, a real knowledge of the subject to be spoken of is required; with that practice should make speaking easy. As to what is best for the pulpit, I may not venture to say much. It would seem that rules applicable to other speaking will be equally applicable to the pulpit. But in the pulpit a man is expected to speak for a given time, on a great theme and with less of exact material than is obtainable on other occasions and on ordinary subjects. And further, a majority of preachers are not good speakers and perhaps could not be made such. They have no natural gift for good speaking, they are not logical in mind, nor full of ideas, nor free of speech and they have none of that natural readiness which is essential to a powerful and interesting speaker. It is possible, nay, perhaps very probable that if reading sermons were abolished, while some sermons would be better than they are now, the majority of them would be simply chaff and utterly unendurable to the most patient congregation. Given a man with a knowledge of his subject and a gift for public speaking, then I think reading a mischief; but given a man who knows little and who has no gift for speaking, then reading seems to be inevitable, because speaking as I deem it is impossible. But it must be a terrible thing to have to read or speak a sermon every week on the same topic to the same people, terrible to the speaker and hardly less so to the hearers. Only men of great mind, great knowledge and great power can do this with success. I wonder that any man can do it! I often doubt if any man has ever done it. . . where a man can speak let him speak—it is no doubt most effective; but where a man cannot speak, he must read. Is not this the sum of the whole matter?"

On another occasion John Bright, who was noted for the purity of his diction, in his popular addresses, acknowledged his indebtedness to the Bible, especially to the Prophecies of Isaiah; and to the poems of Milton. In his father's mill at Rochdale was a foreman of the sturdy non-conformist type, who evinced great interest in John Bright who as a boy was engaged in his father's office. The foreman encouraged Bright to cultivate public speaking and both of them used to repair to a quiet place out of the town, on Saturdays, where the boy would recite passages from his favourite prophet and poet, the foreman, correcting and suggesting. Mr. Bright's saxon vocabulary, and his lofty style, he attributed no small degree to this early practice.

#### THE CHURCH IN QUEBEC.

AT a recent meeting of the council of Maisonneuve a report was made by the clerk which throws considerable light on the exemption privileges the Roman Catholic Church enjoys in Quebec. The clerk says:

"The Jesuits, Christian Brothers and Sisters of Poverty all possess property in the town for which no revenue accrues to the municipality, and yet they expect to have sewerage, water, macadam roads and sidewalks supplied on their property at the expense of the taxpayers. Thus we consider unjust, and an effort is proposed to be made this year, as there was last year, to have the Provincial Legislature give the municipality power to impose taxes on the property in question. The Jesuits have held their property for seventeen years without paying a cent of taxes, and yet they use only part of it, on which is a building used as a country house for members of the order to rest. The balance of the land is let for farming purposes. The Christian Brothers use their property as a boarding-school, which pupils from Maisonneuve attend, and they have been exempt from paying taxes for over twelve years. The Sisters of Poverty have held their property for something over seven years and have never paid any taxes. It is claimed that these properties are held simply for speculation, and it is considered very unfair that the owners should be exempt from taxation while waiting for an opportunity to dispose of them at a big price."

In a discussion of the question Father Lemieux is reported to have maintained that it was directly contrary to the canon law of the Church for any civil power to impose a tax on church property. If the Archbishop chose to grant permission to the civil power to impose a tax it could be exacted, but not otherwise.

#### THE PASTOR AND THE SABBATH SCHOOL

THE close relationship between the pastor and the Sabbath School was lately well described by Rev. Alexander Henry, Philadelphia, at a meeting of Presbyterian Ministers. In part he said; "Every pastor should strive to feel that he is pastor of the Sabbath School, hence his duties and privileges. Many ministers do not realize their relation to the Sabbath School, thereby losing precious opportunities for work. By adopting modern methods of work the Sabbath School presents the finest possible sphere. As the plans of work here are constantly changing, there is room for improvement. It is a fine field for evangelistic work. We should reap the harvest in the school by wise methods, that have proved successful elsewhere, the most promising of all converts being from the ranks of the young. Pastors will thus win the hearts of their boys and girls. That man who realizes that he is pastor of the Sabbath School will be more apt to have a settled ministry."

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