

THE CANADA PRESBYTERIAN.

\$2.00 PER ANNUM IN ADVANCE.

C. BLACKETT ROBINSON, *Proprietor.*
Office—No. 5 JORDAN ST., TORONTO.

ADVERTISING TERMS.—Under 3 months, 10 cents per line per insertion; 3 months, 25 cents; 6 months, \$1.50 per line; 1 year, \$2.50. No advertisements charged at less than five lines. No other than objectionable advertisements taken.

WESTERN GENERAL AGENT.

MR. JAMES BROWN is our authorized Agent for THE CANADA PRESBYTERIAN. He will collect outstanding accounts, and take names of new subscribers. Friends are invited to give any assistance in their power to Mr. Brown in all the congregations he may visit.

NOW READY.

International Scheme of Lessons

FOR 1884.

Specially adapted for Presbyterian Sabbath Schools.

MAILED FREE FOR 60c. PER 100.

C. BLACKETT ROBINSON,
5 JORDAN ST., TORONTO. PUBLISHER.



TORONTO, WEDNESDAY, DECEMBER 19, 1883.

In a very fair and friendly article on Annexation the "Interior" says:—

The churches on each side of the arbitrary geographical line are one in faith and sympathy. We would be exceedingly glad to have the CANADA PRESBYTERIAN among our American helpers.

That is just what we are now. An "American helper" helper of every good, wholesouled, manly journal like the "Interior." By "American," however, we incline to think our esteemed contemporary means that we should help in the United States. And that is just where all these good people go astray. They assume that the United States are America. Now we Canadians own a trifle more than half of this continent. If square miles mean anything we are the Americans. But, however that may be, whilst highly appreciating the "Interior's" good opinion we are decidedly of the conviction that our work must be done under the old flag. Canada is not ripe for annexation and may never be. Meantime we rejoice to hear the loud boom of the "Interior" cannon as our contemporary under the Stars and Stripes pours his weekly broadside into the hosts of Satan. After all, the Lord's work is one. Whatever earthly flag waves over us we are all under the banner of the Covenant.

Is there such a crisis on the question of Higher Education in Ontario just now as to render it necessary for Presbyterians as such to take action in the matter? If there is to be a triangular fight between the friends of Queen's, Victoria, and University College why should the Church be dragged in by Presbyterians rushing unasked into the contest? Surely there is abundance of more pressing work and work nearer the realm of the spiritual than telling the Government what they should or should not do by University College. With our Endowment Scheme and Augmentation Scheme on hand in addition to our usual Church work there is surely enough to attend to. Besides the question of the Bible in schools and Sabbath observance have been before the Church for some time and neither has yet been brought to any practical issue. Both are vastly more important than such a question as, "Shall the Government give a few hundred dollars to University College?" It is this question is discussed in Presbytery it must go up to the Synods and Assembly, and will be very likely to cause no small amount of bitterness and heart burning. If individuals as such wish to ventilate their views there can be no possible objections, but it seems to us there is no occasion for dragging the Church into the dispute.

A most disgraceful row took place last week in one of the Episcopal churches in Kingston. A bazaar was being held and the parties adopted the Roman Catholic plan of holding an election, ostensibly to decide on the most popular man in the city but really to make money. Two prominent local politicians were nominated, and

towards the close of the poll at ten o'clock at night the excitement rose to fever heat. A rush was made for the ballot box at the polling booth, and the booth was knocked over, one of the ladies in charge being hurt. There was loud talk, abuse and profanity, at least so a correspondent says. The pastor looked on in utter helplessness. A chair—the article to be given to the candidate having the largest number of votes—was given to one of the candidates, but the friends of the other disputed the election and had a letter sent next day to the minister by a leading law firm demanding the chair for their candidate. Rows like this are very mortifying to the parties concerned, but a few more with an occasional fight would do a world of good. People who cannot be restrained from holding church elections by argument might be induced to stop if a few elections were wound up with a diet of swearing and a free fight. May the day soon come when all churches shall banish bazaars and everything of the kind from among them and do the Lord's work in a direct way or let it alone.

SPEAKING of "easy marriages"—by the way what is a hard marriage?—the "Globe" says:—

Why should clergymen be so ready to put their services at the disposal of any couple about whom they know nothing, and that under the pretence that the marriage license, if all correct, protects them? How do they know that it is all correct?

As a general thing clergymen don't "put" their services at the disposal of couples about whom they know nothing. Such couples usually come right into the house ready to stand up and go through the ceremony. Now when they are there what can a clergyman do to find out whether it is all correct. Should he ask the bride if she is sweet-tempered and loving? Should he examine her on her ability to keep house, sew on buttons and that sort of thing? Should he ask the happy man if he is ready to get up in the morning and light the fires? How under the sun is the minister to find out whether the marriage is likely to be a happy one or the reverse? Even in the matter of incompatibility of temper how can he draw the line so as to distinguish between that amount which should prevent him from performing the ceremony and the amount that may be allowed in a well-regulated family. While, if the couple has actually eloped, the minister can rarely find it out. A lady that deceives her mother usually tells the minister just what seems to suit best for the time being. The fact is it is simply impossible for a minister to find out anything about strange couples that may have come fifty or a hundred miles unless he postpones the ceremony for a few days. And where would the young folks go in the meantime?

PLEDGE THEM.

MUNICIPAL elections will soon be held throughout Ontario. Candidates are numerous and generally in a promising mood at this particular season. New men as a general rule are more ingenuous than those long addicted to municipal ways and habits. Experienced aldermen and councillors, if profuse in words, are chary of committing themselves to any definite course of action. They do not like to work with their hands tied.

This is just the time when people in earnest in the work of social reformation ought to press their views on the attention of aspirants for civic and municipal office. It is well to clearly ascertain just where candidates stand in relation to some important moral and social questions. It would not be wise to bewilder the seekers for civic honours with a number of such questions. It is obvious that a multiplicity of projects dissipates energy, and consequently the hope of making any substantial gain. Besides it would be an easy matter for one candidate to give a satisfactory answer to some particular phase of social or municipal reform, while indifferent or opposed to others. Another aspirant may be explicit on a different question, and so, on account of this diversity, every desirable reform may be indefinitely postponed.

Greater good will be speedily accomplished by the concentration of effort. By working steadily and moving altogether it is surprising what advances could be made. One of the practical questions of the time has been brought prominently before the people within the last few days. Unity of action in this one particular would result in success. A step in advance would be gained and a great boon conferred on the

community if the sale of liquor in grocery establishments were ended.

A meeting for the discussion of this question was held in the west end of Toronto last week. It was well attended and the proceedings were most interesting. It is noticeable that no one spoke directly against the proposal to make the sale of groceries and liquors two separate businesses. There seems to have been entire unanimity of opinion as to the desirability of the separation. Various bodies of temperance workers were represented on the platform. The Church of England Temperance Society by its representatives heartily endorses the movement.

The direct benefits resulting from the adoption of this suggested reform would be the removal of a temptation which besets a class it is desirable to shield. It is so easy to obtain a supply of liquor under cover of a purchase of groceries. The unnecessary use of stimulants creates the taste for indulgence in the drinking habit which may be almost insensibly but quickly formed. It is equally clear that grocers who conscientiously object to selling liquor are placed at a decided disadvantage in competing with those who combine its sale with that of other commodities. The man of sensitive conscience and who is true to his principles, is discriminated against. Benevolence and justice unite in the movement to separate the liquor from the grocery business. There is little need of discussion on these points. People generally are agreed. It is not talk but action that is required. The time for action is now. There are no burning municipal questions at present agitating the electorate. Let this question be brought squarely before every candidate for municipal honours. Give him to understand that you are in earnest about it. The result will be that an important gain in the limitation of the liquor tariff will be made.

FATHER HYACINTHE.

THE Rev. M. Loyson, or Père Hyacinthe of earlier fame, is one of the foreign celebrities making a lecturing tour of the United States at the present time. He is not the only one. Matthew Arnold is discouraging on "Numbers" and critical subjects generally, and Monsignor Capel, the courtly and the adroit, is endeavouring to persuade cultured Americans that Popery is compatible with free speech and free institutions, as such things exist on this continent. Father Loyson, who has irretrievably broken with ultramontanism without renouncing the papacy, is pleading eloquently for the principles contended for by the old Gallican Church. It is worthy of note that, while the leading United States journals chronicle the movements and give synopses of the lectures of Matthew Arnold and Monsignor Capel, it does not seem worth their while to devote much space to the doings of Père Hyacinthe.

The time was when as a brilliant preacher, the distinguished French ecclesiastic in the Lenten season held immense crowds spell bound in Notre Dame by his fervid and eloquent invectives against the sins, follies and frivolities of French fashionable life during the second empire. His devotion to truth was too strong to permit him to become a time serving and courtly preacher. The arrogant assumptions of ultramontanism disgusted him. He could not become an instrument in their hands. The blandishments of fashionable society and the coercive force of the Jesuits were alike powerless to make him subservient. He cast in his lot with the Old Catholics from whom so much was expected and from whose movement so unimportant results have followed. He has lost none of his personal excellencies. He is earnest, sincere and devoted as ever, but the result of his life-work and sacrifices seems strangely inadequate.

After a time spent in Geneva in the service of the Old Catholic Church, whence atheistic opinions combined with Roman Catholic intolerance drove him, he returned to Paris, where he ministers to a congregation in the Rue d'Arras.

His present mission to this continent is to give information and awaken interest respecting the movement with which he is identified, and to obtain help for its furtherance. To an appreciable extent he will be able to accomplish this. As yet, however, his success has not been commensurate with his hopes.

Great as are his personal gifts and excellencies, and pure as are his motives, he has for the present at least to contend with all but insurmountable obstacles. Infidelity and atheism have just now obtained a power-