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TORONTO, WEDNESDAY, JULY 19, 1882.

ANOTHER article of the excellent series by "T. H." on the progress of evangelization in France and Switzerland will appear in our next issue.

THE Second Dominion Convention of the Young Men's Christian Associations will be held at Truro, N.S., on Thursday, the 10th day of August, and the three following days. In a circular recently issued, the Committee express their conviction "that at no period in the history of our country has the need of active Christian work among young men been more urgent than at the present time, and they specially desire to have a large attendance, to prayerfully take into consideration the present wants of the age, and how best to grapple with the difficulties and dangers which are confronting the young men of our land, and are becoming daily more and more serious and perilous." Evangelical churches in cities and towns where there is no Y. M. C. A. are invited to send one clergyman and one lay delegate to sit as corresponding members, and take part in the deliberations of the Convention. Parties thinking of going are requested to communicate with Mr. Alfred Sandham, Secretary Y. M. C. A., Shaftesbury Hall, Toronto.

By extracts which will be found in another column from a letter lately received from Mrs. Junor, it will be seen that our respected missionary, Mr. Junor, has been obliged to leave Formosa, at least for a time. He did not do this a moment too soon. Indeed many will feel that he stayed too long. We fondly hope that the means employed will be greatly blessed to his complete restoration to health, and to his resuming his labours in that land where he has rendered such good and faithful service to the cause of Christ. We doubt not but that the heartfelt sympathy of the whole Church will go out to Mr. and Mrs. Junor in this the time of their great affliction, and that many prayers will ascend to the Heavenly Father on their behalf. In the event of its being necessary, Mr. Junor will return to Canada in order to recuperate. Should this be the case, we trust that no such demands will be made upon his time and strength as may give rise to the impression that his furlough has been anything rather than a time of rest.

No one can, with any great degree of confidence, foreshadow the course of things in connection with the Egyptian difficulty. The whole may be over in a few weeks or even less, or the conflagration may spread till it takes in most of the civilized world. In any case it is evident that another step has been taken toward the upbreak of the Turkish power, and very possibly also to a fierce conflict between Eastern fanaticism and what is usually called "Western civilization." As far as the miserable inhabitants of Egypt are concerned, almost any change will be for the better, and it is therefore to be hoped that when the settlement time comes care will be taken that the wretched peasantry of that God-blessed, man-cursed country shall have a chance, at any rate, of bettering their circumstances and working out their destiny under auspices more favourable than they have known for centuries. Many things, both in those Eastern lands and in others as well, need to be overturned, and therefore, in the contemplation of all the complications and oppressions of the hour, the believer will only with ever-growing importunity and ever-deepening confidence put up the prayer, "Overturn! overturn till He come whose right it is, and to Him do Thou give the kingdom!"

FRENCH-CANADIAN MISSION.

WE remind all whom it may concern that the General Assembly has appointed Sabbath first as the day on which the collection for French-Canadian Evangelization is to be taken up in all the Presbyterian churches and stations throughout Canada. It is always to be understood that this intimation is only for those congregations and stations which have no missionary society among their Church machinery. It is to be regretted that there should be so much as one in this unpleasant and more or less unhealthy condition. This, however, is the fact, and for the sake of all such the Assembly appoints particular days on which collections are to be taken up for the schemes of the Church. All that can be said of this arrangement is that it is better than nothing, though in some cases it is not much more. If a congregation wishes to prosper in its own proper work of "holding fast the Word of Life," it must ever keep prominently in view the obligation to "hold it forth," and that if this is to be done there must be something like zealous, methodical and sustained effort in replenishing the mission funds of the Church, such as is by no means implied in giving an extra ten or twenty cents, if so much, to the Church collection on some particular day of each year.

There is another thing to be kept in view, and that is, that no minister, Session, or Trustee Board has a right to come between a congregation and the injunction of the General Assembly so as to prevent such collection being taken up. No one has a right to say that this, that, or the other congregation has so many demands upon it at present that the collections for the Assembly's schemes shall not be allowed. Nothing, indeed, can be said as to the amount which shall in any case be contributed, for that may, from a great variety of causes, be very different in different instances. But in all the opportunity for making the collection is to be uniformly afforded, and no minister or elder, if a good Presbyterian, and one zealous for the advancement of Christ's cause, would ever wish to have it otherwise.

These collections are often distressingly and out of all proportion small. Far better, then, and far more indicative of congregational life, that the work of collecting for such purposes should be going on all the year round. We most earnestly urge the formation of these missionary societies wherever they do not already exist; while in the meantime, wherever the yearly collections are the only bond between a particular congregation and the missionary enterprise, let it be shown that there is more importance attached to the work than many seem to imagine if the extent and cordiality of their givings may be taken as anything like true criteria of the extent and intensity of their love for the Saviour, and of their zeal and liberality in the promotion of His cause.

SWEARING.

A SHORT time ago we noticed in an English exchange a strong protest against the sin of profane swearing, accompanied by a sorrowful acknowledgment of the extent to which it prevails among all classes in the United Kingdom. We hope that there is some measure of unconscious exaggeration in the statements to which we have referred, for they represent all classes as more or less tainted with this disgusting vice, while with multitudes it is said to be carried to an extent of hideousness positively fearful to think about.

It has been the custom to say that profane swearing had during the last fifty years gone greatly out of fashion. When "George the Fourth was King," and we are afraid for a good while both before and after that period, "swearing was regarded as one of the polite accomplishments indispensable to the 'finished gentleman.'" Any one who wishes to be thought of any account swore "with an air," and the presence of ladies acted in no degree as a preventive to the usual "common round." For a good while this delusion to a great extent passed away, and men concluded, altogether apart from Christianity, that "profane swearing" was "bad form," and that hostlers and coal-heavers might be left alone in their glory to practise what no "gentleman" could touch. Perhaps another change has since taken place in England, so that the old profane, roystering ways and words are again presentable in "good society." If so, we are sorry for it.

It has always been a matter of regret to all well-

wishers of Canada that so much profanity abounds, and that, we are sorry to add, not exclusively beyond the pale of the Christian Church. That the practice is regarded by many as quite compatible with being "gentlemen" is beyond all question. In this we, of course, think that a great mistake is made, for the habit involves much that is simply coarse, uncultivated, and unfeeling. We never knew and never heard of a *gentleman*, in the best and most proper sense of that word, who would pollute his lips with the slightest approach to profanity. But the number of well-dressed, fairly educated and undoubtedly wealthy individuals throughout Canada who, in this as in many other respects, glory in their shame, is beyond all estimate. We should be afraid to indicate how high the social position of too many of these really is. We have heard of a decent Presbyterian, not two hundred miles from Toronto, remarking, upon his return from doing duty as a jurymen at the yearly assize, that the town referred to was an "awful place;" for everybody, he said, swore—boys, lads, artisans, merchants, lawyers, doctors, etc. "Aye," he added, as if to clinch the statement, "the very judge on the bench swears." We hope things are not so bad now. Still, in all charity, they are bad enough.

Nobody at all acquainted with the actual facts can have any doubt about there being an immense amount of such profanity among schoolboys of all ranks and of all ages. Whence have these learned their "cheek-distending oaths?" Undoubtedly in their own homes. If the father swears, why shouldn't the son? If the employer, why not the servant? If the gentleman, why not the lackey and the groom? We try to persuade ourselves that things have not got the length with us which they have reached in the States. But though this be the case, in all conscience they are bad enough, even here. And it is not merely among the very degraded or the *nouveaux riches* that this profanity will be found. Among these it is only what is to be expected, for character may be as base and worthless as even when outward circumstances are greatly improved. It is to be met with, however, in far more unlikely places and in far less likely companies. Profanity, in short, is in the air, and the only question is, "How is it to be abated?" Mere civilization, with the usual cant about humanizing influences, will go but little way. The chances are that the first "advanced thinker," philosopher, statesman, merchant, politician, or newsman one comes across will speedily give unquestionable evidence that in the use of profane language he "is ill to beat." Even members of Churches and members of Parliament are not always free from this offensive tendency. The women, even, are so much infected with the same malady, that even if they do not yield to it themselves, they have become so accustomed to its manifestations in all its phases that they have ceased to wince or blush when oaths fly thick and fast in their presence. How long is this to continue? "Till the Spirit be poured out from on high." "The Cross once seen is death to every vice;" and it is not too much to say that where profanity still lurks in the language of any who call themselves by the name of Christ, there can be no doubt at all about their "religion being vain."

John Bunyan, after that "great change" in his soul's history to which every believer looks back with so much emotion and gratitude, is said to have been specially concerned about how he was to get quit of his profanity. "I swear," he said, "without knowing it. It comes as naturally to me as to breathe, and how then shall I be able to convince any one that I have been 'turned unto God' if I persist in this loathsome habit?" History tells, however, that his fears were not realized. From that hour he never uttered an oath—never had the slightest inclination to do so. The habit was cut up by the root. His consciousness and his righteous fear were his great preservatives. He knew not what to do, and his eyes were consequently up unto God. Nothing short of this will make the profane man permanently and at all times "fear an oath." This will, however; this has, in myriads of cases; and it has not to-day lost any of its power. A swearing philosopher and a foul-mouthed "gentleman" are ideas sufficiently incongruous. But as a matter of fact they can easily be met with in ordinary life—the more the pity, and the more the shame. It has been well said that such swearers are the "devil's volunteers." Other offenders may perhaps expect to reap some advantage from their favourite vices. The swearer never can. He knows that it neither honours nor benefits anyone.