

THE CANADA PRESBYTERIAN,

PUBLISHED BY THE

Presbyterian Printing & Publishing Co., Ltd.,

AT 5 JORDAN STREET, - TORONTO.

Terms: \$2 Per Annum in Advance.

ADVERTISING RATES.—Under 3 months, 15 cents per line per insertion; 3 months, \$1 per line; 6 months, \$1.75 per line; 1 year, \$3. No advertisement charged at less than five lines. None other than unobjectionable advertisements taken.

The Canada Presbyterian.

C. BLACKETT ROBINSON, MANAGER.

TORONTO, WEDNESDAY, DECEMBER 20TH, 1893.

THE church is getting just like the world, says the pessimist. Not exactly. A Presbytery clerk gets from eighty to one hundred dollars a year. A first class lawyer frequently earns that amount in a day. In the matter of salaries the church is very unlike the world.

THE *Globe's* commissioners to Iowa have made some matters quite clear. One is that the enforcement of the prohibitory law depends entirely on the moral tone of each community. Where the moral tone is high the law is enforced as well as any other law; where it is low the law is a dead letter. Is the moral tone of Ontario high enough to secure the enforcement of the law in this Province? That is the question that goes to the root of the matter.

SOME of our contemporaries across the line are discussing the question, when should a minister be old enough to be styled "venerable." Dr. Storrs is seventy-three, but he is as strong and eloquent a preacher as ever and his neighbours do not like to call him the venerable Dr. Storrs. The Christian at Work cites a case in which a minister applied the title to himself and then his neighbours followed suit. That may be as good a way to settle the matter as any. Whenever a minister is known to describe himself as the venerable Dr. So-and-so, the neighbours should fall in.

THE year seems to be leaving in an angry mood. Storms have been raging in every direction for weeks. The weather has been intensely cold and La Grippe has laid hundreds low. The last two or three Sabbaths have been stormy, and though the sermons may have been good, congregations and collections have been small. There are two Sabbaths yet, and let us all hope for fine weather, full churches, liberal collections, capital sermons and a fine wind up for the year. A great deal of good may be done on two Sabbaths if everybody is willing to try.

THE fact that the prohibitory law is not enforced in some cities in Iowa should not prevent anyone from casting his vote in favour of prohibition in Ontario. Ontario is not Iowa. Hamilton and Brantford are not much like Davenport and Des Moines. The enforcement of the law in this Province will not be left exclusively in the hands of municipal officers who may be opposed to it. The governor of Ontario will not pardon every convicted liquor seller for political reasons. Besides all these considerations it is admitted by both the *Globe* commissioners that in cities like Council Bluffs and Davenport a license law would have broken down just as badly as the prohibitory law did. Neither could fail more signally than the seventh commandment fails in these cities.

INTERVIEWS by the *Globe* with Principal Caven, Principal MacVicar, and Rev. D. J. Macdonnell show that the CANADA PRESBYTERIAN was right when it said weeks ago that representative Presbyterians would have nothing to do with secret Jesuitical ways of opposing real or imaginary Romish aggression. Presbyterians fight, right or wrong, in the open day. They never stab in the dark. Principal MacVicar is the chief promoter of our French evangelization work. Principal Caven was president of the Equal Rights Association. Mr. Macdonnell was a strong Equal Rights man, supported Equal Rights candidates at the polls and was one of a few who had the manliness to go to the Equal Rights headquarters and stand by the candidates after they were badly

beaten at the polls. It will never be in order for some member of the P. P. A. to declare that Messrs. MacVicar, Caven and Macdonnell are not true Protestants.

SUPPOSING prohibition did nothing more for Ontario than drive the liquor business into the centres of population and make it disreputable there it would then do a great thing for the Province. Of the eleven cities of Ontario only four have over twenty thousand of a population. There are well governed communities in which there could not be much illicit business done. Supposing the traffic were driven into "Holes in the wall" in these cities its evils would be reduced to a minimum. Smaller cities like St. Catharines, Brantford and Guelph would afford little shelter for law breakers. If prohibition drove, as some of its opponents say it would drive, the business into the centres, then we say it would be a great boon. With liquor selling made illegal and confined to Ottawa, Toronto, Hamilton and London, Ontario would be saved many a broken heart and darkened home.

THOSE who like to see a difficult question well discussed by talented, scholarly gentlemen should read the articles that have been contributed to the *Canada Monthly* by Dr. Bryce and J. S. Ewart, Q.C., on the Manitoba School Question. The disputants have all the points at their fingertips; and they handle them as only a trained intellect can handle points. An intelligent, candid reader will most likely rise from a careful study of these articles with the idea firmly fixed in his mind that there are two sides to this question as well as to many others. Along with this idea he will have a feeling of pity—we do not say of contempt—for the man who thoughtlessly shouts "abolish all separate schools." The fact is, the question of religious instruction in public schools is one of the most difficult Canadian statesmen ever had to grapple with. It is easy for nobody but the pure secularist who would abolish religious teaching of all kinds from the schools.

There is always something to be thankful for, and one of the things Presbyterians should be grateful for at this present moment is, that no minister of our church, either before the Royal Commission or elsewhere, so far as we know, has spoken of the evils of the liquor business in a heartless, flippant manner. Principal Grant, himself an abstainer, is in favour of a system now on trial in Northern Europe. He recognises the terrible evil and like a good citizen suggests a remedy. Other representative ministers may prefer trying methods other than prohibition; but no one, so far as we know, defends drinking customs or sneers at any honest effort to lessen the sufferings that flow from intemperance. The man who can talk flippantly about the drinking customs of society and ignore the sufferings of the thousands of women and children who suffer for sins not their own, on account of the drink habit, is utterly unfit to enter a Christian pulpit; and still more unfit to train young men for the ministry. Thank heaven we have few, if any, such men in the ministry of the Presbyterian Church.

THE question of long and short sermons took a rather practical shape recently at a public meeting in Newcastle, England. At a public meeting there the chairman asked all those present in favor of forty-five minute sermons to hold up their hands. Not a hand was held up. Then he asked all those who wanted half-hour sermons to hold up their hands, and out of 1,300 over a thousand voted in favor of thirty minute efforts. Quite likely a similar decision would be given in any city on either side of the Atlantic. And after all the decision would not commend itself very strongly to sensible, intelligent people. The clock is a poor thing to measure sermons by. Even if it is a good thing it is only one thing. The preacher, the subject, the occasion, the circumstances of the congregation and other matters have always to be considered. Assuming that half an hour is long enough for an ordinary sermon forty-five minutes may be quite short enough when a "distinguished stranger" is preaching anniversary sermons, or opening a church. The weather should be considered. No sensible, humane preacher, will preach as long on a hot, sultry day in July as on a crisp, frosty, bright day in January. After all these considerations, however, have been duly weighed, the fact will remain that for one sermon spoiled by brevity a thousand are spoiled by prolixity. The matter is not mend-

ed by saying that the preacher should be allowed time to "do himself justice." He is not supposed to be thinking about himself at all.

CHRISTMAS.

BEFORE another issue of the CANADA PRESBYTERIAN can reach our readers, the Christmas of 1893 will have become a thing of the past. We wish for all to whom our paper goes a very glad and happy Christmas. Though amongst us as Presbyterians the day is not hallowed by those sacred associations which have made it so dear to the hearts of some other bodies of Christians, it is becoming more so, rightly we think, and at least we can and do join in the general gladness of this holiday season, and desire with this number to send to all our subscribers far and near, the hearty greetings appropriate to the season. We need not stickle about its not being the very day or even the very season of the year at which the Saviour was born; it has become throughout Christendom associated inseparably with that great event, and if there can be any one day or event which may by Christians be celebrated with universal gladness and joy, it is certainly that one. There may be gloom before it and with many much gloom after it, but for this one day gladness and comfort are sought for by all, and through the kindness and generosity of those who have abundance, they reach many a home and cheer many a heart to which gladness and comfort are too great strangers. While there may be for one bright day hopefulness and good cheer, and the getting and giving of gifts, it is midwinter, and with very many therefore a season of struggle with cold and want and suffering. This will always be the case with a considerable number in the country at large and in the cities, and towns, for the poor are always with us. But for this season of the year and for this city of Toronto, we are assured that there is much more than the usual amount of destitution and suffering. All those charged with dispensing the charities of the city, those of the national societies, and of voluntary associations agree in this, that the amount of destitution prevailing is much greater than is common at so early a period of the winter. What makes this especially trying is the fact, attested to by all qualified to speak, that this is owing in a great number of instances to causes over which the suffering have had no control, namely, a great falling off during the last season of a supply of work. Owing to this, poverty and cold and suffering have come to many honest, respectable, industrious people who do not usually have to appeal for help, and who will only ask for it as a last dire resort. Since this is the state of things, it lays a plain duty upon and makes a very strong, though it be a mute appeal, to all whom a kind Providence has enabled to do so to lend a helping hand to their suffering fellow-creatures. It goes without saying that, at this season a great deal of money is spent thoughtlessly, uselessly, or worse, for things that we not only can do without, but in very many cases would be better without. Let every one before he spends his money reflect how many around us are actually suffering for the want of necessary food, clothing and fuel, and consider if it would not be, not simply a kind or generous thing, but even a right thing—a thing which duty and all right feeling call upon us to do—to turn that money aside into the channels of love and mercy, and help to relieve those who even with all that may be or can be done for them, will yet suffer much before the winter is over from hunger and cold. By doing this, Christmas will be a happier season for those to whom God has given means, than if they were to spend their money for gifts, which, however right and beautiful in themselves, are for those who can do without them, and who, although they may miss them, will not on that account imagine for a moment that we love them less. Let us make this our happiest Christmas, by making it the one in which we have most freely responded to the claims of the destitute around us, and so have caused to spring up in the greatest number of hearts and homes the gladness, and gratitude, and thankfulness of those who by our bounty have been relieved, and their hearts filled with rejoicing. This will be indeed following in some small measure the example of Him who though He was rich, for our sakes became poor, that we through His poverty might be rich.

The Rev. John Burton, B.D., who was for some time prevented from taking appointment for preaching, owing to the sickness and death of his wife, is now free to accept invitations to preach in vacant pulpits, or for others who desire his services for this purpose, and may be addressed at No. 143 Roxborough Avenue, Toronto.