

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, \$1 per line; 6 months, \$1.50 per line; 1 year, \$2.50. No advertisements charged at less than 60 lines. No other than unobjectionable advertisements taken.

NOW READY.
International Scheme of Lessons
FOR 1884.

Specially adapted for Presbyterian Sabbath Schools.

MAILING FREE FOR 60C. PER 100.

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

TORONTO, WEDNESDAY, JANUARY 2 1893.

READERS will be pleased to see that T. H. has begun a new series of his interesting and instructive European letters. They will appear at intervals during the year.

THE Canada correspondent of *Zion's Herald*, of Boston, has an eminently judicial mind. His style of summing up the results of a controversy would do credit to a Superior Court judge. Referring to the discussion on Prof. McLaren's opening lecture this correspondent says

Our heroic editor, Dr. Deane, every inch of whom is Methodist and Hibernian, very soon attacked the Professor and proved himself, as he has before done, a true Arminian. Yes, that was just what he did prove. But then it was scarcely worth while writing so much to prove what everybody knows. The correspondent, however, ought to be congratulated on his skill in stating the result of the discussion. It just proves that "our heroic editor" is a "true Arminian." Merely that and nothing more.

AN esteemed contemporary that keeps a column for "questions and answers" was asked the other day to wrestle with the following:—

Has the officiating preacher authoritative right to choose and use hymns adapted to his subject, or is it the prerogative of the choir leader to ignore the choice of the preacher and compel him to use hymns previously chosen by the leader.

Now just fancy the state of opinion that makes such a question possible. Evidently some "choir leader" thought that it was not only his prerogative to "ignore" the hymns the preacher chose but also to "compel" the preacher to use hymns selected by the choir leader whether they were adapted to the service or not. The best way to settle that difficulty would be to ignore the preacher altogether and have the choir leader conduct the whole service. A church with a musical man like that needs nobody else as long as he is there.

THIS is the time some people make good resolutions, and the time that others sneer at them for so doing. Now a good resolution is a good thing whether kept or broken. If kept of course it is good. If broken after a time, it may have done good while kept and anyway the self examination required for making it was good discipline. There is always hope for a man as long as he pauses occasionally and takes stock of himself. There is no better time for this moral stock-taking than the beginning of a new year. Make good resolutions by all means—make them in the strength of God. If you break through them after a time you shall get a fresh revelation of the power of habit, perhaps of the nature of sin, that may do lasting good. If you keep them, then you have added new strength to your character and you may make more progress in character building in 1884 than ever you did in a year before. So may it be.

"OUR congregational meeting is in January." Well that is a good month for it. You are going of course. And you are not going to sit dumb on a back seat and then go home and growl for the next year about the way the business was mismanaged. No; you will sit forward and take an active kindly interest in

the business. If you say anything on church matters you will be careful to speak like a man who has some faith in God and in the ultimate triumph of God's cause. Of course you will vote for the very best men proposed as office bearers. Possibly you have some feeling against some of your fellow-members. Well, be careful that you don't allow that feeling to show itself. A man who uses his chances at a congregational meeting to attack a fellow member is unfit for church membership. Cases have been known in which men professing to be Christians have nursed their wrath until they could "have it out at the congregational meeting." A man who joins in the opening prayer for wisdom and Christian love and then deliberately proceeds to turn the church into a bear garden in order to give vent to his personal hate is not worthy the name of Christian.

DR. FARRAR ON INTEMPERANCE.

FOR all the years that temperance reformers have been actively engaged in the effort to arouse reason and conscience to realize the terrible evil of drunkenness, there has been and is still a great amount of incredulous indifference and apathy. They have not laboured in vain. A noble work has been accomplished. Thousands have been rescued from drunkard's degradation and have regained the paths of prosperity and happiness. Thousands more have been shielded from temptation who, had temperance influences not surrounded them, would have been ensnared by the unchecked drinking customs that threaten to engulf nations. Apathy is giving way to real concern. People are being aroused. The cause of temperance is not now so restricted as it has been. It is no longer confined to a comparatively few earnest workers in a community. Its power is felt in all spheres of action. The Church no longer stands aloof from it. The most aristocratic as well as the humblest denominations plead earnestly for abstinence from all that intoxicates. The medical profession in the person of some of the noblest and the greatest connected with the healing art, show as they only can the injurious physical effects the habitual use of alcohol invariably produces. The bar and the bench, from their peculiar knowledge of the criminal classes, have given energetic expression to the ruinous and terrible effects of strong drink.

On another page will be found copious extracts from a remarkable sermon on the subject of intemperance, preached in Westminster Abbey by Archdeacon Farrar, with all his accustomed eloquence and more than his accustomed power. Its intrinsic merits are great, but not the least significant thing connected with it is that one of his eminence and occupying such a commanding position, feels it to be his duty to speak with all the earnestness and force of which he is capable. His thoughtful and observant nature has been roused to its depth and he has spoken words that will resound far and wide. Dr. Farrar's discourse will in its printed form at least arouse the attention of many who would not be disposed to observe for themselves or listen to the voice of others pleading the same cause.

Every fact adduced by Dr. Farrar tells with direct and powerful effect. His plain unvarnished statements are level to the comprehension of everybody. The direct cost to Britain in the mere matter of money alone is something startling. He tells us that \$680,000,000 a year are directly expended in intoxicating drinks, while \$500,000,000 more are exacted by the direct results of drunkenness. This is simply appalling. It would scarcely be correct to say that this was altogether a voluntary tax, yet if the people of Britain willed it they could effect its repeal. Were a sum equal to this imposed for any other conceivable purpose, an indignant people would sweep it away.

No less graphic and striking are Dr. Farrar's delineations of the physical, moral and spiritual ruin caused by this tremendous evil. He sees that it is sapping the vitality of the British nation. With prophetic fire and force he lifts up his voice in earnest and patriotic remonstrance in this wise:

And is all this to take place all over England always? It was so again last year; it has been so for many years; next year again, and the next, and the next, are we, in those two weeks of blessedness, to have the whole country, from John o' Groat's to Land's End, deluged and disgraced by this filthy stream of blood, and misery, and crime? Is this to be the prerogative of our national morality; and are we to go on, leaving these crimes, and the sources of them, and the temptations to them unchecked, till the pit swallow us and them?

The same giant evil is proportionately as destructive in this Canada of ours. It is checking its growth and crippling its young energies. The drinking usages are not so lawrought in the social fabric as in older lands. It would, however, be a mistake to suppose that less danger is to be apprehended from the use of intoxicant. Its results are uniform. It matters not where the vice prevails it is ever and always destructive. The Rev. Robert Wallace, of Toronto, in a tract recently published under the auspices of the Ontario Branch of the Dominion Alliance, gives many striking facts bearing upon the ravages caused by intemperance. The following extract will show what this evil is costing Canadians in money alone.

We may safely place the present cost of the traffic in the Dominion at about \$2,000,000, or over \$11 per head of the population, 1,200,000 being reckoned as the cost to the consumer, and that doubled as in the United States. The report of the License Commissioner for Ontario shows that in 1882 there were 4,163 licenses for wholesale and retail shops in Ontario alone, from which a revenue was derived of \$91,948.75. We may reckon 7,000 as the yearly victims of this traffic in Canada. And all this is sanctioned by law for the sake of a little over \$5,000,000 of revenue!

These and similar facts point irresistably to one conclusion. The traffic in intoxicating drinks must go. Individual well-being for time and eternity, domestic and social happiness and national prosperity demand its suppression. The circulation broadcast of Dr. Farrar's powerful discourse would be an immense benefit to the cause of temperance.

HELP THE DISTRESSED.

THE holiday season is over and people are settling down to their customary work and ways again. We yet retain the echoes of all the fine and beautiful things that have been said and sung and written in praise of the feelings that predominate during the festive season. They are none too general that they should be scoffed at. There is no reason why they should be confined to a few weeks of the swiftly gliding year. Brotherly kindness and charity are seasonable through all the years.

There is, however, a great difference between a diaphanous sentiment and the firm grasp of a settled principle like that commended by the apostle when he speaks of a faith that worketh by love. The emotion quickly passes away; the principle, when properly followed, becomes habitual and permanent. There is also an enlightened and an unenlightened charity. The giving of a few coppers to a beggar on the street usually comes under the name of all the graces best. Yet such an act may be the very reverse of charitable.

It may only be done as a too easy expedient to get quit of an importunate mendicant, or from the desire to enjoy the luxurious after-glow of having performed an unpremeditated meritorious action.

Alms-giving in itself is a very proper thing. Its primary intention is to relieve urgent need. Indiscriminate alms-giving is one of the social evils of our time. The poor we will always have. They have claims upon their fellow-men not to be neglected without serious hurt. But then there is a great body of vicious vagabondage that subsists on the happy-go-lucky charity of the soft-hearted, and it is to be feared the soft-headed, who listen with profound sympathy to the doleful but fictitious story of dire distress.

While indiscriminate and unthinking almsgiving continues this mendicant class will grow in numbers and increase in audacity. It is in all European countries an organized industry. Like Columbus it has discovered America. In all large cities on this continent it lives and thrives. To those who systematically endeavour to give discriminating aid to the needy many are known whose sole means of livelihood is the easy good nature of the charitable public. Those who have made a practical study of this social problem have discovered that professional beggars form a sort of commune having a symbolism and a language of its own, and that numbers pick up far more money by adroit whining than many an industrious artisan earns by honest labour.

This state of things has led to measures for the repression of street begging in most cities and towns. It was learned that the free gifts of the generous generally found their way to the tavern-keeper's till. It is wonderful with what tenacity those who have fallen into vagabond habits cling to a pursuit that seems to have such fascinations for them. In the London police courts men and women have had as many as two dozen convictions recorded against them for street begging. If they were not aided and abetted by