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The Canada Presbyterian.

TORONTO, WEDNESDAY, MARCH 13th, 1889.

THE Toronto branch of the Evangelical Alliance has resolved to become a branch of the Dominion Alliance. At its initial meeting a vigorous protest was entered against the Jesuits Estates' Bill.

CHURCH people sometimes complain that church affairs do not receive sufficient prominence in secular journals. Considering the amount of space given by one Toronto daily to the wretched Simcoe wrangle, and by another to the Jeffrey trial, our Methodist friends cannot complain on that score. The devout Christians among them may well be excused for thinking that too much publicity is worse than too little.

EIGHT churches and six ministers have seceded from the Detroit Presbytery of the United Presbyterian Church, and have gone over in a body to the Presbyterian Church of the United States. This is one of the fruits of the organ controversy that has disturbed the United Presbyterian body for years. People who wish to worship God in peace cannot bear an everlasting organ discussion. If the Church cannot make peace they leave and go to quieter quarters.

THE following little story, at present going the rounds of the press, is somewhat suggestive on the subject of parental discipline:

Bishop Coxe is the son of the late Dr. Cox, a Presbyterian divine of local renown. The father was stern and austere, a dyed-in-the-blue Calvinist. Great was his disappointment at the son's apostasy to the ritualists. He used to laugh grimly and say that the young priest had added an e to his name to stand for Episcopal. And when the son wrote to invite the old gentleman to attend the ceremonies of consecration, or "laying on of hands," as bishop, his answer came: "No, my son; if there had been more 'laying on of hands' when you were young, there would be no need of it now!"

The old gentleman was right. A judicious "laying on of hands" at the proper time may save boys from ritualism and many other dangers. That was Solomon's opinion.

IT was the unexpected that happened when Dr. Cochrane preached and published a sermon on the return of the Jews to Jerusalem. The doctor is so intensely practical in his pulpit work that we looked through his sermon on this topic with a feeling somewhat akin to surprise. Professor Young used to tell his students that he rejected the theory of a literal return of the Jews to Palestine for two reasons. The first was that there is not a single passage in the Bible which when properly interpreted teaches any such theory, and the second reason was that the Jews are much better where they are. Though we do not agree with Dr. Cochrane in his exegesis of some passages, nor admit all his premises, nor accept all his conclusions, we cordially recommend his sermon as a very readable one to all who take an interest in such discussions.

THE *Interior* says:

A minister of the Gospel, on a sea voyage, sat for a long time in silence, gazing at the seemingly limitless stretch of waters. At last, a talkative young man addressed him in a rather careless and curious way, saying: "Ah, Dr.—, and pray what you are seeing?" "Nothing but God," was the serious and suggestive reply. Joseph Cook told this story, in a more extended form, in Tremont Temple recently, and proceeded to argue that when good men are privileged to look out on the sea of politics, and are summoned to express their convictions as to men and measures, they, too, should see "nothing but God."

Some of our ministers and other good men occasionally look out on the sea of Canadian politics but they see nothing but Satan. If they saw the hand of Providence in our national affairs a little more perhaps the great adversary would not be so clearly visible.

THE *Christian-At-Work* says:

The Salvation Army in this country will gain the respect of religious people just as it deserves it. If it is led by hair-brained fanatics, by the ignorant and vulgar, it will fall into contempt and pass away. If though, master minds, people of intelligence, and of common sense conduct its operations, it will receive hearty recognition and support for the good which it is unquestionably capable of doing.

That is true of every other religious organization as well as of the Salvation Army. It is pre-eminently true of congregations. If a congregation is devout, liberal and aggressive; if it helps the poor, brings in the careless, succours the tempted, raises the fallen and sends the Gospel to those who have it not, people respect it because it deserves respect. If, on the other hand, it is an ecclesiastical iceberg or a bear-garden, people treat it with contempt, because contempt is the thing it deserves.

WE are not among those patriots who see something good in every country except their own, but we do think that not a few Canadians might ponder over the following sentences from the closing part of President Harrison's inaugural with profit to themselves and their country.

I do not mistrust the future. Dangers have been in frequent ambush along our path, but we have uncovered and vanquished them all. Passion has swept some of our communities, but only to give us a new demonstration that the great body of our people are stable, patriotic and law-abiding. No political party can long pursue advantage at the expense of public honour, or by rude and indecent methods, without protest and fatal disaffection in its own body. The peaceful agencies of commerce are more fully revealing the necessary unity of all our communities and the increasing intercourse of our people in promoting mutual respect.

Why should Canadians mistrust the future any more than Americans? Dangers may lie along our national path. Some of them may be covered and some may be uncovering themselves at the present moment, but a patient, resolute, patriotic spirit will vanquish them all. Passion may sweep over our communities, but the great body of our people are just as stable, patriotic and law-abiding as the Americans are. Undoubtedly the hopeful spirit is the right one for a young nation.

THE *Mail* is of the opinion that oratory is almost a lost art so far as the Canadian House of Commons is concerned:

Were the shade of one of our departed statesmen to pay a visit to the House of Commons, it would no doubt return to its resting place deploring the decline in the quality of public speaking in Canada. It certainly cannot be denied that in the eloquence that moves men to action we are now lamentably deficient. Of talkers we have no end: but of orators we can boast within the walls of Parliament no more than can be counted on the fingers of one hand. This is not as it used to be, nor is it as it should be. Within the last ten years a new practice has been followed. A very able man on one occasion addressed the House with a very full outline of his speech in his hand. Immediately—such imitative creatures are members of Parliament—the written oration became popular. Everybody spoke from notes, and one member actually droned forth his opinions, while a friendly neighbour turned over the leaves upon which they were engrossed.

It is a remarkable fact, explain it as you may, that in Canada and the United States as schools and colleges have increased in numbers and efficiency, oratory has declined. A very large proportion of the American ministers read their sermons and nearly all the important speeches in Congress are read from manuscript. Our public men at Ottawa are fast following the example of their neighbours. Can anybody give a rational explanation of the fact that as education increases on this continent oratory declines?

MISSION FUNDS.

THE following statement by the Agent of the Church, Western Section, calls for earnest consideration and prompt and liberal action:

As the Home Mission Committee is to meet on the 27th inst., it is most desirable that all contributions should be sent in by that time, as the amount in hand will influence and guide the Committee in determining the grants.

I subjoin comparative statement of funds this year as compared with last year, giving also the estimate for the year, that it may be seen how much yet has to be done to make out the estimated amount:

	March 9, 1888.	March 9, 1889.	Estimate for Year.
Home Mission.....	\$35,752 99	\$33,345 60	\$46,000
Stipend Augmentation.....	18,751 73	16,176 97	28,000
Foreign Mission.....	32,332 74	35,142 66	66,500

It will be seen that we are behind last year both for Home Missions and Augmentations. It is hoped that an effort will be made to have the deficiency made up in due time. As most congregations hold their meetings in January, there is no reason why all contributions for the Schemes of the Church should not be in the hands of the treasurer by this time.

Let all missionary contributions and all amounts for other objects be remitted as soon as possible. W. REID.

Presbyterian Offices, March 9, 1889.

MONTREAL TEMPERANCE REFORMERS.

THE Premier of Quebec has been frequently spoken of as a consummate political tactician. Mr. Mercier has certainly shown that he is an adept in the wiles and devices by which power is reached and maintained, but it has to be borne in mind that he has had to depend on certain influences antagonistic to the public welfare, and to secure support he has made sacrifices that many feel called upon to condemn. His action in relation to the incorporation of the Jesuits and the indemnity granted them, involving as it does Papal interference with Provincial affairs, has roused to intensity race and religious feelings that bode no good for the stability and welfare of the Dominion. Then his relation to the temperance question has roused considerable antagonism in Montreal. There recent efforts to enforce existing laws have been much hindered by the hostility of the Quebec Government.

At present there are between thirteen and fourteen hundred licensed places in Montreal where liquor is sold, not to speak of the unlicensed places which are but little interfered with. Here in Toronto there are many people of opinion that one hundred and fifty are too many, yet that is the number which by the action of the citizens the law allows. In this city the council has the power to define the number of licenses to be granted, but in Montreal and in the city of Quebec the civic authorities have no such power. The friends of temperance in Montreal have been earnest and persevering in their efforts to secure this reform; they are desirous of having the liquor traffic under municipal control. This has been steadily refused. Last week an important and influential meeting was held at which representative men were present and took part. Roman Catholic and Protestant, French and English-speaking people, prominent in their respective spheres, co-operated in the most cordial manner, notwithstanding religious and political differences. Roman Catholic priests and Protestant ministers and laymen vied with each other in denouncing the palpable evils of the liquor traffic and the moral and social hurt its unrestricted exercise would be sure to inflict on the community. A year ago a gain was made by securing prohibition of the sale of intoxicants to minors, and although there were several proved cases of its infringement the liquor sellers were so strongly opposed to it that they have, it is said, secured the promise of its repeal. In this one circumstance is seen how very slow in modern progress many people in the Province of Quebec are. In most countries the evil of selling liquor to minors is all but universally recognized and in many of them the most stringent laws forbid so injurious a practice. Yet it is said that in Montreal there is a disposition to go back to a state of things that all right-thinking people unhesitatingly condemn. Surely the Quebec Government will think better of it before they resolve to place themselves on record by granting so reactionary a concession to the liquor dealers.

Those attending the meeting referred to were unanimous in their desire to see the number of drinking places diminished, and the control of licenses placed in the hands of the city council. The Mayor-elect, Mr. Grenier, is a strong advocate of Temperance and spoke strongly in support of the proposed reform. Were the desired concession granted the result to some would no doubt be somewhat disappointing. If those interested in the liquor trade can lobby at Quebec, they would doubtless bring to bear whatever pressure they could on individual aldermen, and it is hardly to be expected that all the membership of the civic council would be able to resist their blandishments. The council, however, is in more immediate touch with the community than a Provincial Government can possibly be, and if the will of the people is sufficiently strong and energetically pronounced there is no doubt that under civic control the number of licenses in Montreal would be considerably reduced in a short time. The ostensible objection is that the Provincial revenue would suffer by the suppression of a large number of licensed premises; the real reason most probably is that the Government does not wish to risk the loss of support from the liquor interest. It was stated at the meeting that the present Government, as well as the one that preceded it, are decidedly averse to handing over the disposal of licenses to municipal control. Nevertheless the temperance people of Montreal are making a hard and resolute stand, and are resolved on employing every constitutional means to secure an end that only contemplates the moral and social well-being of the people. They deserve to be successful, and if not at present, they may be relied upon to persevere till they get all they ask for now, and much more hereafter.