

PASTOR AND PEOPLE.

THE ANTI-UNIONISTS.

THEIR PETITION THROWN OUT.

The petition for the incorporation of the "Church of Scotland in Canada," was brought before the Committee on Standing Orders on Friday 1st, March, when a question was raised as to the sufficiency of the notice, the first advertisement being on the 11th of January.

A member said that two or three ministers had refused to join the Presbyterian Union, who, he supposed, were bringing up the petition.

Mr. Scrivner opposed the suspension of the Standing Orders, as there were only a few adhering to the old Church. There were suits going on which might be affected by legislation here.

Mr. Douglas Brymner, one of the petitioners, was asked to speak to the point raised. He said that technically there seemed little doubt that as, in the case of the charge of the Light Brigade, "some one had blundered." But the object of the notice was simply to secure publicity, and if that were shown to have been effected, the Committee had undoubtedly the power to suspend the rules, as had been shown in the case of a petition a few minutes before. There were two points therefore on which he asked to be heard:—1. Had there been sufficient publicity? and, 2. Was there anything in the Act asked for attacking the rights of others. In respect to the first the notice given was six weeks instead of two months, and he produced documents to prove that the notice was widely seen by any one who might be supposed to be affected. And further, he was aware that members of the House had received letters on the subject. As to the other point, there had been great misapprehension as to the nature of the Act. It could be held as in no sense aggressive. It was well known that two or three years ago a number of members of the Presbyterian Church of Canada in connection with the Church of Scotland thought it desirable to join another Presbyterian body. Others refused to leave the Church with which they had been identified, or to sever the connection with the Church of Scotland. He was not there to discuss the right or wrong of their course. They might be as pig-headed, obstinate, and fanatical as they were charged with being, but they were, nevertheless, entitled to protection. The covenanters who fought at Drumclog were, no doubt, held as pre-eminently pig-headed in their day. But now they were regarded as saints. The day might come when those who sought protection by this Act might be regarded in the same light. Be they what they might they were entitled to the enjoyment of their civil rights and to the freedom to obtain religious ordinances according to those principles which they believed right. By the Acts of Local Legislatures the Toleration Act had virtually been repealed so far as they were concerned. They had congregations holding church properties; many had been stippled of their churches and were now worshipping in school houses; one or two had acquired new properties for religious services, and others were ready to do the same, but they had no security that they would be left to hold them in peace. They were members of the Presbyterian Church of Canada in connection with the Church of Scotland. The action of those who had ceased to be such and had joined another body could not divest them of that title. At their last Synod meeting, held in London, Ontario, there were thirty-three or thirty-four members present, legally entitled to sit in Synod, but if any congregation had its title-deed made out in the name of that Church, the Local Acts rendered it easy for a few individuals to raise a suit to have that property transferred to the new body. It was quite true that by calling themselves Congregationalists, or by a name different from their true designation, they might preserve their properties. But they sought to be known by the name which truly described them, not by another which misrepresented their beliefs. The Act for which the petition prayed asked that they should be authorized to hold in peace the properties they now hold or might acquire. Sums of money had been given and legacies left since the Union took place, for which they are liable at any moment to be sued at the instance of any clerical busybody. The Act could not affect past claims or cases before the Courts. These would be settled elsewhere. But they asked that they should not be persecuted and their congregations cut off in detail by ruinous law-suits. He appealed to the Committee that, seeing publicity had been secured, and that the rights of others were not attacked, the technical objection should be waived and the case allowed to be determined on its merits.

Hon. Alexander Morris was there to oppose the petition on behalf of the Temporalities Board of the Presbyterian Church of Canada, formerly in connection with the Church of Scotland, his opposition resting on the want of notice. The notice had been only published six weeks before the petition was presented, and only in the "Official Gazette" and the papers of the Province of Quebec. But there were in the Province of Nova Scotia members of the Church in connection with the Church of Scotland whose rights it might affect. There was a Presbytery in British Columbia even more closely connected with the Church of Scotland—were their rights to be affected on the demand of the petitioners, who were highly respectable men, including Sir Hugh Allan, the well-known shipowner, Mr. Joseph Hickson, manager of the Grand Trunk Railway, and others, who were with one exception—the Rev. Gavin Lang—all laymen, and who represented no Synod, Presbytery, or ecclesiastical body, and yet desired to be incorporated by Act of Parliament the Church of Scotland in Canada. He maintained that the Act, if couched in the terms of the petition, did affect the rights of others, was not merely for protection to preserve interests, as stated by Mr. Brymner, but affected the temporalities of the United Church. In addition to the cases of Nova Scotia and British Columbia, there were Presbyterians in every Province whose rights might be compromised, and he held that advertisements should have been inserted in every Province where there were people likely to be affected, that

there would be no hardship in giving full time for consideration by refusing to waive the rules for legal notice. He contended that there was not only the defect of short notice, but that there had been no notice.

A discussion ensued, some of the Committee holding that there had been no sufficient notice, others believing that the ordinary practice should be followed of dispensing therewith where publicity had been really attained, and that it would be better the question should be settled on its merits rather than rejected on a mere technical point.

It was finally resolved on motion to report that the standing orders had not been complied with.

"SHE HAS DONE WHAT SHE COULD."

"She hath done what she could,"
Her poor all hath expended,
With ointment most precious
Her Lord to prepare;
"She hath done what she could,"
And her Lord hath commended
For His body her love
For His burial her care.

The spikenard the wondrously
Would lavish on pleasure,
The hair that the trifling
Would deck to deceive,
The one she pours out
On her Lord, without measure,
A robe for His feet
With the other doth weave.

The thoughtless may wonder,
The Godless may slight her,
And murmuring ask,
To what purpose such waste?
What matter! the Lord
With His love doth requite her,
Her deed on the roll
Of His records hath placed.

Thus, Lord, give us ever
The grace to watch by Thee,
In sorrow and shade,
As in sunshine and joy;
Our bliss, wheresoever
Thou art, to be nigh Thee,
Our wealth, all we have
For Thy use to employ.

O blest above measure,
If we too may hear Thee
Accept our poor service
Imperfect and rude,
And—marking with favor
The faithful who fear Thee—
This blessing bestow,—
"They have done what they could."

COFFEE AND COCOA AS SOCIAL REFORMERS.

BY THE REV. W. G. BLAIR, D.D., LL.D.

In the Christmas week of 1876 I was asked by a friend in Liverpool, whose high Christian character and munificence are the admiration of all, to accompany him to a source, connected with the Sailor's Home, to be held in the hall of one of the British workman public houses in that neighborhood. My friend occupied the chair, and in his remarks he referred to that shocking scandal of Liverpool, the forest of gin palaces round the Sailors' Home, stationed there at every point, as if for the purpose of depriving that noble institution of even a chance of doing good to the sailor sojourning in the port. It was natural, when this topic had been introduced, to refer to the British workman public-houses, or as they are more commonly called in Liverpool, the "cocoa" or "coffee-shops." Being one of the directors of the company, my friend was entitled to speak of it with authority. Attentive though I was to all his remarks, one expression which he used made me prick up my ears. "I really believe," he said, "that we have turned the corner." Thought is quick, and before he went further, I concluded that he meant the financial corner; that they had found out how to make these institutions pay. I soon found, however, that though that was true, it was a much more difficult corner than the chairman thought they had learned to turn. "I really believe," he continued, "we have learned how to supersede the public-house, how to supply the working man with a place of resort as attractive and comfortable in every way, and with a beverage which he will like as well as strong drink, and which, instead of driving him to rags and ruin, will cheer and strengthen him for his labour, and be a daily blessing instead of a daily curse."

The splendour of my friend's conception made me doubly careful to furnish myself with all available information respecting the movement in Liverpool. On that occasion, and during a subsequent visit, I have been in many of the cocoa-rooms, accompanied by directors and the manager of the company. I have been present at a Saturday evening meeting in one of the halls; and I have obtained a considerable amount of information through private correspondence and intercourse, illustrative of the manner in which the new institutions are regarded by the class for whose benefit they are chiefly designed. I have been in correspondence too with friends of similar movements in other places than Liverpool; but undoubtedly in that town the cause has excited an interest and been crowned with a success not equalled anywhere else. "Success succeeds," and as long as the Liverpool Company can show a dividend to shareholders of ten per cent. on their capital, there will be no want of curiosity on the part of the public to know about the movement, or of readiness on the part of the newspapers and other public journals to furnish the desired information. But there are features about this movement that make it

very desirable that it should not drift into the category of mere money speculations, although it is of great importance that it has proved successful in a financial point of view. Hitherto it has been marked by more than a tacit alliance with the spirit of earnest Christianity, and it is to this that the movement owes much of its success, and much of its promise of future triumph.

Its origin, in point of fact, was a result of the work of Moody and Sankey in Liverpool. In February, 1875, a conference was held of those who sided that movement, and a great question was started—how to reach the working masses, whom as yet they had failed to influence in any conspicuous degree. Mr. Moody, with that instinctive horror of strong drink by which he has always been marked, referred to the terrible temptations which surrounded them, and spoke of the drinking usages as an evil with which all Christian men should do their utmost to grapple. On this, the Rev. Charles Garrett, a well known Wesleyan minister and temperance advocate, adverted to the fact that about twenty thousand men who were employed along the seven miles of docks which are the boast of Liverpool, could find no place of refreshment of any kind except the public-houses, which were always in truth very eager to get them. He proposed that they should establish public-houses without drink, and do their utmost to render them comfortable and attractive. The proposal was heartily responded to, and in furtherance of it, a few merchants held a meeting, and resolved to establish the "British Workman Public House Company, Limited," with a capital of £20,000 in £1 shares, in conformity with the provisions of the Company's Act, 1862 and 1867. Mr. Robert Lockhart was chairman of the company.

Premises were speedily taken; cocoa, coffee, and tea were offered in quantities from a half-penny upwards, and thus the enterprise was fairly launched. The first shop was opened in October, 1875; the first annual meeting of the company was held on February 25th, 1876. It was reported at that time that there were five places in operation, and the movement had been so successful that a dividend was declared for the quarter at the rate of ten per cent. per annum.

The second annual meeting was held in February, 1877. It was then reported that there were eighteen houses open, and three more in preparation, and the financial result was equally encouraging. In a few quiet words the directors said that they were gratified by the support given to their houses by working men and their families, and that they looked on it as a proof that such refreshment rooms were greatly needed, and that they were found to be a suitable substitute for the ordinary public-house.

From what we learn, the next annual report will be still more encouraging than its predecessors. Not only will it announce that the number of houses now in operation is thirty, but also that some of these are on a scale of unusual magnitude. It will tell of rooms adapted to accommodate some eight hundred people, and the justification for buildings on so large a scale will be simply that they are needed, that at certain hours the people flock to them in shoals, and that, if the scheme is to be carried out, there must be buildings of sufficient capacity.

Does it not seem, when one hears of thirty houses, all prospering, and some on so large a scale; and when one finds that the extension of the scheme goes on as fast as the directors can carry it, that there really has been something like turning that difficult corner? And is it not a most cheering thought to every Christian and patriotic heart?

Then the question arises, if such houses succeed in Liverpool, may they not succeed elsewhere? Is there anything peculiar to the great seaport that should give to it a monopoly of success? Possibly there are some things that make Liverpool a favourable field for the experiment. The great number of men employed about the docks, at a distance from their homes, is no doubt in favour of the shops that are planted near the resorts of these men. But shops in other parts of the town are likewise successful; and many other classes than dock labourers find the good of them.

Surely we are not to count the zeal and energy of directors as peculiar to Liverpool? In any case, very great stress must be laid on this as a cause of success. It is seldom, we believe, that a body of business men have bestowed such pains from day to day on a philanthropic scheme. They have thrown their hearts into it as if it had been their own private business. They have watched, pondered, resolved, acted, as if they were carrying out a military enterprise. Better still, they have shown a real sense of the sin and evil of drunkenness, and have been moved against it by the overwhelming force of Christian duty and Christian love. We believe many of them have made it an earnest prayer that they might be directed and blessed in this undertaking. The strength that has come to them is more than mortal might; as I heard one of them express it, "The will of God is the strongest thing in the world, and when that is for us, we must conquer."

Quietly, but truly, the movement has had a Christian tone. Go through the rooms, look at the prints from the "British workman" hanging on the walls, and you see the evidence of this remark. Converse with the attendants, you find they are not mere hirelings, but earnest in the cause of temperance, and many, too, earnest in the cause of Christ. You become sensible of the immense advantage of attendants who do their work *con amore*. You see what a power they have to attract and attach the people, to turn occasional visitors into *habitues*, to make them feel among friends—at home—breathing an atmosphere of kindness. Of course, they have sometimes a good deal to bear. Men brought in for the first time by their comrades will very likely feel bound to object to everything, and to contrast the fare provided for them with that of the old public-house. It makes a great difference whether the attendant is sharp and sulky under their chaff, or good-humoured and cheerful. Good-natured parrying of thrusts—giving as good as they get—but with good-humour—goes a great way in conciliating people. "How is it you get on so well?" we once asked a very successful superintendent. "I make up my mind to swallow a great deal," was the reply. "We have a great deal of