

**THE CANADA PRESBYTERIAN.**  
**NUM 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 five lines. None other than unobjectionable advertisements taken.

**R**EADY 1ST DECEMBER.

**International Scheme of Lessons**  
**FOR 1883.**

Specially adapted for Presbyterian Sabbath Schools.  
 MAILED FREE FOR 60C. PER 100

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



TORONTO, WEDNESDAY, DECEMBER 20, 1882.

IN order to make room for the business announcements of numerous friends, as well as not to unduly curtail our space for reading matter, we this week add eight pages to the size of THE PRESBYTERIAN.

WE are requested to say that the queries of the Assembly's Committee on the State of Religion have been sent to all Clerks of Presbyteries, for sessions within their bounds, but if they have failed to reach any of these, they are requested to apply at once to Rev. Walter M. Roger, Ashburn, Ont.

SUPPOSING a minister has a salary of, say \$600, the addition of another hundred may make all the difference to him that there is between comfort and tight-pinching. He makes both ends meet on \$600 by a degree of economy that is absolutely degrading to an educated, sensitive man. Another hundred would make a different man of him, and make his home a different place. In many cases he might have the additional hundred as well as not. In a congregation of two hundred members the increase would only be an additional cent per Sabbath. It might easily be done in a congregation of only one hundred members, as even then the increase would only be two cents per Sabbath. Nor does a calculation based on membership show how easily an additional hundred might be added to a minister's salary. Some of the most liberal contributors, in many congregations, are not members, and therefore the rate per member mentioned above might be reduced. Readers of THE PRESBYTERIAN, if a minister is pinched as many are, remember a cent or two per week will make his circumstances comparatively easy.

"WRITING two sermons each week is very hard work," says the minister. Yes, brother; but if you were going up and down the land as a probationer, preaching the same sermons every Sabbath with no chance to make new ones, would you like it better? "Hard work visiting this weather." Well yes, rather hard when the snow is so deep; but supposing you had no families to visit, how would that do? "Great amount of worry connected with congregational work." Yes, a good deal—much more than there might be if people had a reasonable amount of common sense in their heads and good grace in their hearts; but supposing you had no congregation, how would you like that? There is no doubt that the demands made on ministers increase every year. There may not be as many miles to travel in a year as the pioneer ministers travelled—over rough roads; too; there may not be as much rough out-door work, but there is more worry and nervous strain. People are more finical in their tastes, more fickle in their dispositions, they change more readily from church to church, and if they pay more money they demand more for it. Some of them don't even pay any more—some of the hardest to please don't pay at all.

THE clatter of tea-cups is again heard in the land. Those who enjoy tea-meetings are having a good time.

Some of those who hate them are having splendid opportunities for cultivating patience and self-denial. Tea-meetings may be a good thing or a bad thing, but they are here, and it may be well to make as much of them as possible. If they are hurtful, let them be so conducted as to be as little hurtful as possible. If they are beneficial, then every good Presbyterian should try and increase the benefits derived from them. We take the liberty of making a suggestion. Let every minister who engages to speak at a soiree resolve to deliver a lively speech of twenty minutes or half an hour on some live topic. If the people are prepared to listen to his address, let him deliver it in the best style he can. If they do not wish to listen, let him stop at the end of the first sentence. Seldom do ministers appear in a more humiliating position than when one, as chairman, and another as speaker, are battling for a hearing at a noisy soiree. It may be asked, what should a speaker do if half the audience wish to hear and half do not. He should stop certainly. Let the people pay the penalty of having unmannerly fools in their meeting. Why should one man, and he often a stranger, do so? Let it be once understood that no minister will address a noisy meeting in which two or three score of ill-bred persons keep up a constant clatter, and then ministers will not be tempted to talk foolishly at such places, on the plea that sensible speeches will not be listened to.

THE Hon. Lewis Wallbridge, of Belleville, has been appointed Chief Justice of Manitoba. Mr. Wallbridge was called to the bar in 1839, and must then have been at least twenty-one years of age. He may have been thirty, for anything we know; but assuming that he was called at twenty-one, he is now in his sixty-fifth year. An average minister at that age would most likely be living on a retiring allowance of about \$300 per annum or less. Were he in an official position in the Church he might be tolerated at sixty-five, but no "advanced" Christian would dream of calling him to a pastoral charge at sixty-five; few at ten years less than sixty-five. And yet Sir John Macdonald, who gets credit even from his most pronounced opponents for making good judicial appointments, appoints a lawyer of sixty-five to the most difficult judicial position in the Dominion. Why is it that experience makes for a man mightily in law and medicine, and makes against him in the ministry? Ministers themselves are perhaps a little to blame. Our Home Mission Committee, however willing, would not dare to appoint the Apostle Paul to a responsible place in the North-West if he were sixty-five years of age. Some Presbyteries are equally loud in their call for young men. If ministers examine each other's teeth and look for gray hairs in each other's heads with a microscope they cannot blame congregations for following their example. Sir Hugh Allan was President, Vice-President, or Director of twenty-three companies when he died, besides managing his magnificent fleet. Sir Hugh was *seventy-three*. A minister at seventy-three ought to be in heaven. At least so say American church-going people. The day may yet come when congregations will have as much sense as insurance and cotton companies. It has not come yet. We have heard that congregations and committees frequently calculate on the number of years' work there is "in" their man. Might it not be well to give a minister any work he is able and willing to do well, and leave the length of his days to the Lord?

**CHRISTMAS.**

THE intense devotion to business characteristic of our time needs an occasional counteractive. Herbert Spencer has been preaching his gospel of relaxation. The monotonous grinding of the wheels of industry, without a pause in the strain, would produce disastrous consequences. Happily there are stated occasions which afford cessation from the weary round of toil. These supply a pleasant variety and invigoration for a renewal of wonted avocations, and make the task all the easier; for work, after all, is man's mission as it is, in his present state of being, a main condition of his happiness. The festive season of the year now at hand affords a welcome respite to the diligent worker. With what eagerness it is looked forward to by all classes! Not to the great world of childhood only is the Christmas season the glad gala-day of the year, fathers and mothers, uncles and aunts, nay the whole rank and file of home relationship cast aside the cares and worries of life—burdensome enough in

many cases—and become young again amid the general joy that fills the homes of Christendom at this happy period of the year.

Many begin the season with public religious services, and, though it is just possible that in some cases there may be room for a suspicion of superstitious formality, there can be no reasonable objection to a public religious recognition of the Saviour's advent to this sin-burdened earth. To begin the festive time with solemn acts of public devotion, harmonizes with the most sacred associations of the day, nor is it likely that those who sincerely engage in earnest devotion will readily drift into those excesses that darken with gloom the mirth of Christmas time.

It is the season of all seasons that sees home life at its best. The school-books are put aside without misgiving, merry laughter echoes through the house, fun and frolic are rife. Santa Claus is waited for with impatient expectancy, even though the innocent delusion is in many cases shattered forever. It is a glad, a merry time, and why should it not be such? The family re-unions bind yet more closely the ties of affection to home and kindred those who still remain within its sacred enclosure, and those on whom duty imposes absence. And soft and pensive recollections of little snow-clad graves, of voices now silent on earth, will melt some hearts to a deeper tenderness. Then what precious opportunities do these holidays afford to those on the threshold of manly and womanly life, to whisper the accents of love's young dream! No wonder that as the years go by Christmas is as popular as ever.

And yet there cannot in this world of toil and sorrow be unmixed joy everywhere. There are many cheerless homes and empty larders—many sorrow-stricken hearts. It is gratifying to know that numerous benevolent corporations and many of the Churches, are in the habit of providing good cheer for the less fortunate ones. This is well, and it doeth good like a medicine, but wise and indispensable in existing conditions as is organized charity, individual benevolence never ceases to be a duty. Religion and humanity alike sanction its exercise. There are also ample fields for the indulgence of this precious luxury—the luxury of doing good. Not a few of the inmates of happy homes take pleasure in shedding some rays of gladness into less favoured abodes. Nor should the inmates of our public charities be forgotten. Let Christmas be a day of gladness to rich and poor alike. In heartily wishing a MERRY CHRISTMAS to the many readers of THE CANADA PRESBYTERIAN of all ages, we do so in the best words we know of: "And the angel said unto them, Fear not: for behold, I bring you good tidings of great joy which shall be to all people. . . . And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace and good will toward men."

**BENEVOLENCE IN COUNCIL.**

THE Trades' Benevolent Association have had their annual meeting in this city. It is a fact not without significance that the daily press have given rather meagre reports of the proceedings. What little has transpired is worth considering. A memorial from the Toronto branch was fully discussed. The first clause, which was adopted, reads thus:

"We are in favour of the Government placing a limit on the number of licenses to be issued; but we would suggest, however, that any municipality might petition to have the limit extended in special cases, such as summer resorts, towns where there are large markets, and a few causes which make it indispensable that extra accommodation should be furnished for the public."

This looks somewhat harmless, but it is a quiet incision for the introduction of the thin end of the wedge of municipal tinkering at the Crooks Act. We do not hint that municipalities are incompetent to deal with licenses, but it is known by experience that pressure can be brought to bear which these corporations would not always be able to resist. People generally will be inclined to let well alone. Other clauses, looking more directly to municipal action in the control of licenses, were voted down.

A paragraph in the memorial having for its object the sale of liquor at exhibitions and fairs was adopted. The gentlemen who voted for this provision will find that, in addition to the sentiment of the temperance people, other interests will oppose it. Those who control exhibitions are aware that the sale of intoxicants within the grounds would more or less contri-