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C. BLACKETT ROBINSON,

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TORONTO, FRIDAY, DECEMBER 23, 1881.

We desire again to remind subscribers in arrears that payment should no longer be delayed. Take a look at the printed notes on this copy of your paper, and if you find the figures do not indicate subscription paid up to 31st December, 1881, remit at once, and commence the New Year with no indebtedness on your Church paper.

WE would direct the special attention of our readers to the letter from Paris on "The Protestant Church in France," which appears in this issue. It is the first of a series which we have no doubt will furnish much information regarding the condition and progress of evangelical religion in that country, whose fair fields, after so many centuries of spiritual barrenness, are now apparently fast whitening to a bountiful harvest.

It is said by those who ought to know that the average pastorate in the Presbyterian Church in the United States is about three years. Recent statistics shew that the average length in the Congregational Church there is about the same. A leading Baptist journal rises to say that "the average pastorate in the Baptist Churches is about three years." Three years is the normal pastorate for a well-regulated Methodist congregation. How much better then are these bodies without an itineracy than the Methodist Church with one? Practically they all have an itineracy, the only difference being that the Presbyterians, Baptists and Congregationalists have all the disadvantages of an itineracy, without any of its advantages. And it has some marked advantages. Better have ministers change every three years in due course, and by the authority of the Church, than at the whim of Tozer or Mrs. Tozer, or their daughter Phoebe.

THE so-called liberal religious journals, and some of the secular papers on the other side, are saying very severe things about the Methodist Church, because that body removed Dr. Thomas. A number of our Canadian journals feel like taking a hand at the same work. Liberal religionists would pursue a course precisely similar in analogous circumstances: so would politicians here or in the States, without a moment's consideration. Dr. Thomas was suspended because he used his position as a Methodist minister to convert Methodism. Would Unitarians keep a man in one of their pulpits, if he believed in the Divinity of our Lord and preached that doctrine? Would the U. L. Club of Toronto tolerate a Grit there if they knew it, and knew that he was using his position as a member of the Club to break down Conservatism? If there were a similar institution on the other side, would the members allow Tories in its ranks who were doing their best to undermine the Liberal party? Would the Reform party tolerate a Tory editor in the "Globe" speaking Tory principles, and the Tories support a Grit editor in the "Mail" disseminating Grit principles? Neither party would endure such an absurdity an hour. A politician who used any position of trust given by his party, for the injuring of that party, would be hustled out of his position without a moment's ceremony. And yet some of these very

people who defend their own interest so vigorously, raise the howl of persecution the moment a Church declines to allow its pulpits to be used for controverting its own doctrines. Some people reason fairly on any question until a Church is concerned, and then they get very inconsistent and willingly stupid.

THE STATE OF UNIVERSITY COLLEGE.

THE letter from "An Old Student," which will be found in another column, is quite in accord with what many of the best friends of the Provincial Institution are both thinking and saying. It is in no spirit of hostility that we ourselves write as we have done of University College, or allow such letters as that of our present correspondent a place in our columns. The very reverse. We wish University College all possible success, but that success will never be secured by extenuating evils, and still less by protesting that they have no existence except in the imaginations of the sour or the censorious.

THE PROGRESS OF TEMPERANCE.

It seems that the desire for the adoption of the Scott Act is not so strong as it was some short time ago. At least such is the conclusion drawn from some of the late popular votes taken on the subject, noticeably that in Lambton. Even though such were the case—which we are by no means inclined to admit—there would be no cause for the friends of Temperance and Prohibition being discouraged. They must just work all the harder, and with all the more energy. It is better, in fact, that this Act should be lost by a small majority than that it should in such a fashion be carried, for it could never be thoroughly enforced except where it is supported by the overwhelming weight of public opinion. If total abstainers and prohibitionists are really in earnest, they will, in those very localities where they have been defeated at the polls, redouble their efforts in the good work of persuading men and women, and especially young men and young women, to become personal abstainers, and in this way to help forward most effectively the ultimate triumph of the good cause.

MINISTERS' SONS.

NOT long ago a sharp American writer shewed in the most conclusive manner that the oft-repeated assertion, "Ministers' sons are the worst boys," is an impertinent slander. By statistics that were overwhelmingly conclusive, he proved that the sons of the manse in America occupy more positions of honour and trust, in proportion to their number, than the sons of any other class. Lately a writer in the "Christian Observer" carries the war a little further into Africa, and shews that the ranks of the ministry are largely recruited from the manse, and brave recruits many of them are, as we learn from the following:

See Rev. Charles Chauncy, the second President of Harvard College, he had six sons, all of whom graduated at Harvard and entered the ministry—one of them became pastor of Berry Street Church, London, and had Dr. Watts for an assistant. Dr. Samuel Cooper, the foremost in founding the "American Academy for the Arts and Sciences," was the son of a minister. John Eliot, the "Apostle of the Indians," had four sons to enter the ministry. Rev. Theodore Frelinghuysen, of New Jersey, had five sons, all of whom entered the ministry, and his two daughters married ministers. Samuel J. Mills, the originator of the American Bible Society in 1816, was the son of a minister. Rev. Robert Smith, of Pennsylvania, had three sons to enter the ministry—two of them College presidents: Samuel Stanhope Smith, President of Hampden Sidney College, Virginia, and John Blair Smith, President of Union College, New York. Dr. Samuel Spring had two sons to enter the ministry—one of them the influential Dr. Gardiner Spring, of the Brick Presbyterian Church, New York. Rev. Wm. Tennent, the founder of the "Log College," had four sons to give to God in the work of the ministry. But to come nearer home. See the Alexander family. Dr. Archibald Alexander, of Princeton, gave to the Church three sons to serve God in the ministry; among them Joseph Addison Alexander, who could almost have been "Interpreter-General at the Tower of Babel," and the persuasive orator of New York, James W. Alexander. And now, while the latter is sleeping his last sleep in the warrior's grave, his son, Henry C. Alexander, is preaching and teaching the same glorious gospel from a professor's chair in Union Theological Seminary in Virginia. Jonathan Edwards, of Princeton, that "prodigy of parts," preached when he was dead, through his son, Jonathan Edwards, jr. Dr. Charles Hodge, of Princeton, is almost living a second lifetime through his son, Dr. A. A. Hodge. Dr. John M. Mason, of New York, whose irresistible oratory made the eloquent Robert Hall, of England, weep, saying, "I can never preach again," was the son of a minister.

Right glad are we to be able to say that ministers' sons in Canada are not a whit behind the ministers' sons of the United States in finding their way into and adorning places of honour and trust. In every walk in life in which brains and character tell—at the bar, in business, in politics—they more than hold their own in proportion to their numbers. In every hall of learning in the Dominion where honours were to be won, the sons of the manse have taken their share, and a good deal more. Lately a large proportion of the students entering the Divinity Halls have been ministers' sons. No one asks any special privileges for these young gentlemen, they are perfectly able to take care of themselves. Thoughtless, long-tongued, scandal-loving people, however, should stop saying "ministers' sons are the worst boys." The assertion is an exploded slander.

TORONTO PRISON-GATE MISSION.

THOUGH the appeal on behalf of the Prison gate Mission is rather long, we willingly give it a place in our columns, and hope that it will meet with a hearty and liberal response. The work which is being done in connection with "the Haven" is of the most practical and important character. The success which has in this way attended the efforts put forth for the rescue of the fallen and for the protection of the falling has been most encouraging, and all who are really anxious to put a stop at least in some measure to that "social evil" which has of late been so much talked about, could not do better than lend a helping hand to the ladies who have opened a refuge for those who have been too generally treated as if they were beyond the pale at once of pity and help.

TORONTO PRISON-GATE MISSION.—THE HAVEN.—The lady managers of this Charity deem this a fitting opportunity to appeal to their fellow-citizens.

The public mind has lately been aroused by the report of a meeting called to discuss one of the most serious questions of the day—"What can, and ought to be done, to stem the evil which is desolating so many homes," destroying both body and soul, and which fills the Haven with its occupants?

In the course of the discussion it was made to appear that, although this refuge for the fallen has been open for four years, during which period a very large number of the unfortunates referred to have been sheltered, cared for, returned to their friends, and placed in respectable situations; although yearly reports have been submitted to the public, at meetings called especially for the purpose, which were fairly attended, and their proceedings reported in the daily newspapers, there are still people in the city who are quite unaware of its existence.

Appeals for aid have been made to the different churches of the city, but the responses have been very few. The individual donations, however, have been generous, and have enabled the managers to carry on their work without incurring any debt for their current expenses.

The numbers received into the Haven from 27th February, 1878, to the present time, have been 1,116, and from 26th November, 1880, to the 26th November, 1881, 302, including fifty-six infants.

Of these latter, there have been sent to their friends, twenty-one; sent to situations, 119; sent to other charities for a more permanent residence, seventy-nine.

Many of those for whom situations have been provided have retained their positions for years, and have given the greatest satisfaction; and constantly visit the Haven, expressing the deepest gratitude to the Superintendent and lady managers for having rescued them from their lives of shame; and several of them have deposits in the savings banks, the result of their amended lives. The ladies are aware that there are some in our community who express more than doubts as to the reformation of fallen women; these they earnestly invite to visit the Haven, and judge for themselves, more particularly during the religious services, which are regularly held every day of the week, except Fridays and Saturdays, under the direction of several ministers of the gospel and devoted laymen.

The greatest drawback to the work at present is the want of room in the Haven, which is frequently overcrowded, thus rendering a proper classification of the inmates out of the question; and many applications for admissions have to be refused for want of room. Plans have been prepared for enlarging the building, and a small building fund is on hand, but this must be very considerably increased before the managers could venture to commence building.

The present appeal is made in the hope that the public generally will take more interest in the work, which is now acknowledged as particularly called for, and that subscriptions may be taken up and the managers enabled to proceed with the addition to the Haven.

The lady managers cannot close this communication without protesting in the strongest terms against a suggestion thrown out at the meeting referred to, that the evil sought to be ameliorated should be brought under the protection of the law, and licensed; and they earnestly pray that the day may be far distant in Canada when an evil opposed to every principle of Christianity—a most heinous sin in the sight of God, as proclaimed throughout His Holy Word—shall be recognised and protected by law, under the mocking plea that some possible good may come of it.

The public are most cordially invited to visit the Haven, 206 Seaton street. The Superintendent, Mrs. Moore, and