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The Canada Presbyterian.

C. BLACKETT ROBINSON, MANAGER.

TORONTO, WEDNESDAY, JANUARY 10TH, 1894.

THE Chicago *Interior* is after Stead with a sharp stick. Judging from the style in which our contemporary punches the London editor, Chicago has out-grown the civic age at which it is the correct thing to say to every bumptious notoriety-seeking visitor:—What do you think of us? We do really hope you like our city.

READERS of the Toronto dailies who "dipped" into the reports of the speeches delivered at the Board of Trade banquet last week, do not need to be told that stories are not confined to tea-meetings. And, truth to say, we have heard as good stories at a country tea-meeting as any told by the distinguished orators in Toronto.

FOUR months ago when the Plebiscite campaign was beginning, the CANADA PRESBYTERIAN ventured to say that a large majority of the electors of Ontario are anxious to get rid of the liquor traffic, or at least to reduce its bad effects to a minimum. The polling last week shows we were distinctly right. There is a difference of opinion in regard to methods, but an overwhelming majority of the people say the business must be wiped out by some method.

IT is an open secret that the funds for some of the schemes of the church are not in anything like as healthy a condition as they should be at this season of the year. There is one good way to make the balance come right when Dr. Reid closes his books. Let every Presbyterian deny himself something until next spring and send the proceeds of his self-denial to the treasurer of his congregation. An effort in that direction on the part of all, would produce a surplus.

THE hardened professional politician tries to look upon the Plebiscite as a mere political dodge, from which no practical result will come. Politicians of this variety believe in nothing except the utter depravity of human nature, and, of course, they expect the Legislature to humbug the people in some way or another. The hardened professional politician thinks that the members of the Legislature are as abandoned as he is himself. We have no such opinion of the Legislature of this Province. Men like Sir Oliver Mowat, G. W. Ross, and J. M. Gibson on the one side, and Mr. Meredith, Mr. Martner, Mr. Wood on the other, will do their duty. There are others on both sides just as conscientious as their leaders. If it is shown that the power to prohibit is in the Legislature, we believe that body will fearlessly do what the electors last Monday gave them a mandate to do.

THE Association of the Theological Alumni of Queen's College will hold a Post Graduate Session and Conference from the thirteenth to the twenty-third of February. Prof. Watson will give a course of lectures on "Dante and the Middle Ages" and will discuss such topics as Dante's view of Nature, his Ethics, Politics and Theology. The members of the association will meet each evening and discuss Bruce's Apologetics and Fairbairn's Christ in Modern Theology. Each member must write a paper on some subject suggested by one or other of these books. The Alumni of other colleges are cordially invited to be present and take part in the exercises. It is impossible to over-estimate the value of these post-graduate sessions. If the age is exacting in its demands upon the pulpit the common-sense way is for the pulpit to equip itself so well that it need not fear the age. Denouncing the age will do no good.

THE Plebiscite vote last week furnished a fine illustration of the ability of the people of this Province to attend to their own affairs. The imported orator was not a factor in the campaign. He may have appeared at a few points, but he found his occupation as badly gone as Othello's. The professional moral reformers who try to make an honest penny out of the "cause" were kept judiciously on a back seat. So far as we know the Sunday platform meeting—against which we have always protested—was a very exceptional thing. Abuse of men who did not see their way to support prohibition was reduced to a minimum. The old business of taking men's money for the legal right to sell liquor and abusing them with their money in your pocket is pretty well over. Thoughtful citizens are beginning to see that where license prevails every man in the community is in the business. There were no brass band performances, no entertainment, no hysterical shouting. The solid men of Ontario went in thousands to the polls and said quietly what they want done about the liquor business. It was a grand sight. And perhaps the grandest feature of all was the voting of thousands for prohibition who are not what are usually styled temperance men. These sank their personal feelings and voted in the interest of their country and their children. All honor to them for their self-denial.

THE vote on Prohibition last week did one good thing anyway—it stripped the question of a lot of rubbish that has been heaped upon it for years. Several barrels were knocked off the Prohibition ship by the counting of the ballots. It has always been assumed that the cities and large towns would give majorities against Prohibition. Every city in the Province except Windsor, gave large majorities in its favour, and such fine towns as Peterboro, Galt, Woodstock, and others, rolled up great majorities. It has been assumed that the French vote would go solid for whiskey. Ottawa City has a large French vote, but Ottawa gave a large majority for Prohibition. It has been asserted many a time that towns in which the Scott Act was a partial failure, would vote against Prohibition. As a matter of fact, most of them increased their majorities, and some towns that gave a majority against the Scott Act, gave large majorities in favour of Prohibition last week. And last, but by no means least, it has been assumed that women were almost agonizing over all the country to get a chance to vote against the liquor traffic. Five thousand women, in Toronto, had a right to vote, but out of 5,000 only 866 went to the polls, and of these 28 per cent. voted against Prohibition! Cabs had to be provided for many of those who did go, or they would not have voted against the business that brings ruin into thousands of families. We have always contended that it was a groundless assumption to say that the women of Ontario wanted the franchise, and an equally groundless one to say that they would all vote for Prohibition if they had the privilege.

AN INTERESTING NEW DEPARTURE
IN KNOX COLLEGE.

ON a recent Sabbath one of our city ministers preached an interesting discourse from the words, "And Jesus went unto the Mount of Olives," in which he showed the desirableness, the spiritual profit and strength that might be obtained by men retiring for a time from the turmoil and worry, and drive of business or of professional occupations for quiet meditation, for study or devotion. But yet only for a time, as work and the daily earnest mingling in the world's business must ever dominate life and be its prevailing feature. A desire for such a season of retirement must often, we should think, have been felt by all brain-toilers especially. Knox College Alumni, at their meeting held in October last, took steps to provide for the ministers of our church, and for any others who may desire to avail themselves of it, such a season of retirement from their usual busy round of toil by means of a course of lectures with free discussion, and seasons for special devotional services, which last we venture to say, will be found to be not the least, perhaps the most helpful part of the programme. This is a movement certainly of a very wise kind, and we should think that a large number of our own ministers, with not a few others, both in the city and surrounding country, will be eager to avail themselves of the opportunity it will afford of turning for a few quiet days to congenial studies as an intellectual tonic, and to a season of special

private and social devotion and communion with God, from which they may return to their congregations and their common round of work greatly refreshed and strengthened. The course of studies we should think has been wisely arranged, not altogether ignoring the leading questions of the day, and yet affording rest by not going into the very thick of them, while by way of variety provision has been made to gratify and promote literary taste and culture. Introduction will be given to the "Life and Epistles of Paul," by the Rev. Principal Caven in four lectures, and Weiss, Kerr and Dodds on Introduction are mentioned as books for consultation. Two lectures will be given by Rev. Professor Gregg on the "History of the Presbyterian Church in Canada." A book and its subject, to which attention has been largely directed of late, De Witt's "What is inspiration?" will be examined in four lectures by Rev. Professor McLaren. Rev. Professor Thomson will in three lectures discuss "The historical preparation for Christianity," and "Jeremiah and his prophecies," will be dealt with in four more by the same professor. The University of Toronto, which has made its mark on so large a number of Knox College students, will be represented by Principal Loudon, who will give one lecture. Other professors of the university will take part in the following order and treat their respective subjects. Professor McCurdy, one lecture on "Ancient Israel among the nations." "The function of poetry," illustrated in the "In Memoriam," and the function of poetry illustrated in certain poems of Browning, by Professor Alexander, in three lectures. Professor Hume will give one lecture on "The contribution of Ethics to the settlement of the relation between science and religion." "The origin and mutual relations of the synoptic Gospels," will be treated by Rev. D. M. Ramsay, in two lectures. And, lastly, Rev. Wm. Farquharson will devote one lecture to that subject of perennial interest, "The development of the earthly life of Jesus." A course of studies of this kind gone into heartily, as it doubtless will be by all who feel sufficient interest in it to attend it, must furnish a most delightful and helpful variety and change in the usual routine of a minister's work and send him back to it and to his people brightened, stimulated and at the same time refreshed. The social feature of this gathering, which begins on January 30th, cannot but prove of the greatest interest and profit in many ways, and is to be specially ministered to by the students of the college holding their annual "At Home" on the evening of the closing day, February 9th. Those who desire further information, or homes provided for them, will communicate at once with Rev. W. A. J. Martin, 624 Euclid Avenue, or Rev. W. P. Wallace, B.D., 15 Madison Avenue, Toronto.

CONGREGATIONAL MEETINGS.

THE season of the year for holding annual congregational meetings is again drawing on. These meetings hold an important place in the working of our congregations. As the merchant looks forward anxiously to his annual stock-taking and balancing accounts, so do all church members really interested in the welfare of the congregations to which they belong look forward with anxious interest to the annual congregational meeting. Unfortunately they have become almost proverbial for being poorly attended, although perhaps of late years, owing in many cases to special means taken, attendance at them has improved. Those who are able to attend these meetings but do not, may at once be set down as either indifferent or disaffected. Disaffection is usually either with the minister, something he has said or done or omitted to do which has not met with the approval of the disaffected member, or it is with the action of the office-bearers of the congregation. If the disaffection is with the minister, then the honest and manly way is to go frankly to him and let him know the reason of it and give him a chance to explain, and not go about growling and whispering, becoming a dead-weight or an active obstructionist in the work of the congregation or of the pastor. In nine cases out of ten the minister, if he gets a fair chance, will be able and glad to put matters right. If the disaffection is with the conduct of the office-bearers, then the congregational meeting is the very place to go to and state what we regard as a grievance that we may be set right ourselves or set those right who have, as we suppose, been doing wrong. Unfortunately the disaffected usually take the opposite course; they hold aloof, give no explanations,