

## IN FAVOUR OF THE PLEBISCITE

It may be said that:

1. It is educational. The subject will be discussed as perhaps never before. Earnest men and women will work and pray with the courage of heroes and with the strength of God. The living seed of knowledge will be sown broadcast in every city, and town, and rural municipality from the Atlantic to the Pacific. The awful indifference of some Christians to this reform will, we may hope, with the help of the Most High, be removed. Let me here quote the words of Rev. Thos. Dixon, the noted American divine. He says: "The Church must do one of two things—wake to the consciousness of her mission, or die. If the Church has nothing to do with philanthropy, pauperism, crime and saloons, its work is done. It is time to quit, for that is the work of this age. The religion that does not touch and settle these questions cannot live far into the twentieth century." The education thus obtained will be lasting, and powerful in enforcing the law when it comes. As long as a single bar-room, brewery or distillery exists on Canadian soil so long will the agitation for the removal of the curse continue. The battle is ours, but it is also the Lord's; and it is bound to end in victory. Let the people know this; let every patriot who loves his country, every Christian who loves his God, every philanthropist who loves his race, every father who loves his child, and every mother who loves her boy be up and doing, and the plebiscite will be the grandest educational campaign that ever blessed any people.

2. It will be effective.

If we do our duty the plebiscite will reveal the minds of our people to our legislators in a way they cannot and will not venture to ignore. The Liberal party, through its Premier, is pledged to carry out the mandate of the people; and if that party will not do so, another party will. The will of the people must rule in this country.

## THE REVENUE.

What about the loss of \$7,000,000 of revenue? This objection is both heartless and hollow. It is not true, and if it were true it would be heartless covetousness to use it. Manhood is more important to society than money, and the liquor traffic *unmakes men*, rendering them personally immoral, politically corrupt and publicly unsafe. "Government," said Lord Chesterfield, "should not for revenue mortgage the morals and health of the people." Horace Greely writes, "To sell drink for a livelihood is bad enough, but for a whole community to share the responsibility and guilt of such a traffic seems a worse bargain than that of Eve or Judas Iscariot." Even the heathen Emperor of China, when the opium traffic was forced upon him by the English Government in 1842, said: "True, I cannot prevent the introduction of the poison, but nothing will induce me to raise a revenue from the vice and misery of my people."

"Gentlemen," said Hon. W. E. Gladstone to a deputation of brewers, "you need not give yourselves any trouble about the revenue. The question of revenue must never stand in the way of needed reforms. Besides, with a sober population, not wasting their earnings, I shall know where to obtain the revenue."

The Lord have mercy upon the man who will look at this question only from the money side of it. There is this infinitely higher question, "Is the traffic right?" If it is not, then, as you value your soul, vote against the traffic—vote for the right. Remember the words of Jehovah, "Woe to him that buildeth a town with blood, and stablisheth a city by iniquity."

But the revenue cry is hollow; there is nothing in it, and many of those who are now using it, know its hollowness; and they use it only to frighten ignorant people. What are the facts? The Royal Commission informs us that the people of this Dominion spend every year \$40,000,000 on strong drink, or \$8 per head for every man, woman and child in the land. Then having taken \$40,000,000 from the people, the traffic gives us back \$7,000,000. But where did the traffic get the \$7,000,000? Why, of course, it took it from the people. So the people only receive back what was first taken from them. But now another question. What did the liquor traffic give to the people for the other \$33,000,000 it took from them? It gave something; what was it? It gave strong drink, resulting, as Sir Oliver Mowat says, in three-fourths of the poverty, wretchedness and crime of the land. This is worse than no return at all. What, then, are the facts? Just that we pay the liquor traffic \$40,000,000 in order to get back \$7,000,000 in the form of revenue. And some men who profess to be wise say we must go on doing this or the country will go to ruin sure! There was a bachelor who had more wealth than wit, and who was very penurious. Riding in his fine coach one day, he accidentally dropped a shilling into the slit of the carriage window. So he told his coachman to drive over to the manufacturer and have the coin

extracted. He did so, but some time afterwards the owner of the coach received an account as follows: "To extracting 1 shilling from carriage window, 5 shillings." "Poor financial transaction," you say. Yes, very poor, paying five shillings for one; but not poorer than for this Dominion to pay \$40,000,000 in order to get back \$7,000,000.

Christian reader, look at this. The total missionary contributions of all the denominations in Canada amount to about \$400,000 yearly, or just one hundredth part of our liquor bill. Our missionary contributions for a year would pay our liquor bill for only three days and a half! And yet we call ourselves a Christian people.

## CAN THE LAW BE ENFORCED?

"If prohibition would only prohibit, then I would favour it," says one. Oh, man, did you ever think how cowardly that position is? You say, "The rum power is so strong that it can stand in defiance of law, and Christians must compromise with it." Is it true that the followers of John Knox, and the descendants of brave Covenanters who wrung liberty from the grasp of tyrants, now bow and quail before the Rum Power? Let no Canadian ever acknowledge that the laws of this land cannot be enforced. True, local option laws in the past did not within two or three years stop all drinking, but the law we are now asked to vote for is neither local nor partial. It prohibits not only the selling but the manufacturing and importing. When the supplies are cut off the selling and drinking will certainly stop. It is easy to stop the manufacture. It cannot be manufactured in a corner, or in some cellar or backyard. There are now only seven distilleries in all Canada, and these are all in Ontario; the rest have all been closed already. It is easy to stop importations, too, by our present customs machinery, which already prohibits the import of obscene and seditious literature, and many other things, including even oleomargarine. Give us a three-fold law, as is now being proposed, with a Government at the back of it to enforce it, and this law can be enforced as well as any other on the statute books. Let this law, faithfully enforced, be accompanied with temperance education in our public schools, suitable instruction in our Sabbath schools, a faithful ministry and a free press; and under God, intemperance will be reduced to a minimum, homes will be made happy, hearts will be made glad, and the whole land will rejoice.

Christian men and women of Canada! The eyes of the world are upon us! The eyes of God and the angels are upon us! Canada is leading the world in this reform. Let us by our votes, our prayers, our means and our influence, labour together fearlessly and unceasingly for national prohibition. If we do so, with faith in God, we can before long forever banish the legalized traffic from our fair land. Then will the angel of liberty, arm in arm with the angel of religion, ascend the skies and announce to the rejoicing angels that the white flag of purity and righteousness waves from the Atlantic to the Pacific, and Canada is free!

Woodstock, Ont.

## Nature's Thanksgiving Day.

BY R. G. HALIBURTON.

On mossy glades the sun's soft rays are sleeping.  
The autumn breeze  
The Sabbath of the year is keeping:  
The gleaming trees,  
And the still lakes smile on their coming sorrow,  
And, silent, seem  
Watching the sleeping summer, though the morrow  
Will end the dream.  
The year must die awhile, and winter reign supreme.

Written for THE CANADA PRESBYTERIAN.

## The Old-Fashioned Church and the Old-Fashioned Minister.

BY FIDELIS.



THE old-fashioned church was usually called, in common parlance, "the kirk," or else the "Scotch church," in order to distinguish it from its neighbour the "English church," which it had not then become the fashion to call "Anglican." The native Canadian population was then in its infancy, and the Scotch and English folk who made up the majority of that generation were pretty strictly divided, according to nationality, between the representatives of the two great National Churches. The "English church" was usually rather the more pretentious edifice of the two, the "Scotch church" being more *Scottico*—severely plain in exterior, and of course always organless. There may have been, perhaps, a trace of Pharisaism in the feeling with which the Scottish worshippers regarded their free-

dom from the use of doubtful and "unauthorized" accompaniments of devotion; but, on the whole, there was much of the "good and pleasant" quality of unity in the way in which the brethren of the sister churches dwelt and worked together in all that concerned the common good; though, now and then, there was an outbreak of the spirit of encroachment on the one side, met, it is needless to say, with sturdy Scotch resistance on the other. The history of some of these early disputes, of which one of the most important was that concerning the "Clergy Reserves," will no doubt, some day, find their place in the ecclesiastical annals of Canada. But these were but episodes in what was, in the main, a period of fraternal co-operation. As there was generally but one minister of each church in the smaller towns, and these were separated by wide intervals of distance from fellow-labourers of their own communions, they were naturally thrown much on each other for companionship and sympathy, and, in not a few cases, cordial friendships sprang up which, of course, had a most beneficial influence in promoting Christian harmony in the community in which they laboured. Along with their more earnest parishioners they worked cordially side by side in such catholic organizations as the Bible and Tract Societies, and in educational or philanthropic undertakings for the benefit of the whole.

Of special Church schemes there were then comparatively few. A collection was annually taken up for the "Sustentation Scheme"—sometimes ludicrously misunderstood by childish ears as the "Ostentation Scheme," and another for the "Synod Fund," also sometimes transformed by the omission of the final "d"—a mistake which was not so incongruous as the other, for these usually solitary and hard-working ministers had a very salutary modicum of wholesome and innocent "fun" in their social converse at these annual meetings. Foreign Mission schemes there were none; indeed, the Canadian wilderness was then almost a "foreign field" in itself. An auxiliary to the Juvenile Mission Scheme of the Church of Scotland was the first beginning in Ontario towards foreign missionary interest—the thin end of the wedge of the present important work;—and it was at least the means of educating the children of one branch of the Church in the missionary spirit which has since then found so large a development, as the present convener of the Western Section has testified to the writer to have been its effect in his own case.

The old-fashioned church was, as has already been said, usually plain in externals. It was, in fact, as was natural, just a copy of a Scottish parish church, so far as that could be reproduced in a new country. Here and there, a pretty good specimen of it is preserved in out-of-the-way places, as, for instance, in the little town of St. Andrews, in New Brunswick. The seats were all pews, each with its own door, on which was painted the number, the greater proportion being plain, high-backed seats, containing about six persons, by close packing, while, scattered throughout the church, there were the more aristocratic square pews, upholstered in damask or moreen, according to the taste of the owner, for some of these pews were actually family possessions. The nearest one to the pulpit was generally set aside for the minister's family, and strangers to whom its hospitality was extended; and sometimes there was the excellent institution of a pew entirely set apart for the use of the stranger. In garrison towns, where the Scotch church minister was chaplain to Scottish regiments, the best of these square pews, in a conspicuous position, was set apart for the use of resident officers, and this "military pew" had a door impressively decorated with the time-honoured British arms, for it needs scarcely to be said that the Scotch Kirk was loyal to the core.

The pulpit, which always occupied the upper end of the parallelogram, was in shape much like a wine-glass, with the indispensable substantial sounding board above, and a smaller edition of itself below for the precentor, which, on minor occasions, such as meetings of all kinds, was occupied by the minister himself, such appendages as lecture-rooms being then unthought of. Around the precentor's desk, seats were arranged for the choir, who simply *led* the singing, in which the whole congregation joined, as a matter of course. There were no hymns used in those days, with the exception of a small selection of five, bound up with the metre psalms and paraphrases to which the congregation was confined, even the paraphrases being, in some places disapproved of or forbidden. Of course, there were no musical "features," no elaborate anthems and advertized quartets or solos, such a make the announcement of some church service; read much like that of a sacred concert, none of which would ever have been permitted by the kirk-ession, for ministers and elders were a unit in their jealous care that worship should be purely *worship* and should not, for the sake of being "popular," savour of entertainment. On the other hand, beyond an occasional "singing