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IN answer to numerous inquiries, we have to say that the clubbing arrangement for some time in force is not to be continued. We are sorry to have to state that it answered no good purpose. The circulation was not extended, although the price of the paper was reduced ONE FOURTH to clubs of twenty; while the net result was a heavy falling off in the receipts from subscriptions.

The clubbing plan was adopted in deference to a widely expressed wish that THE PRESBYTERIAN should be placed within the reach of our people at \$1.50, in the expectation that the circulation would thus be largely increased. A fair trial of three years has demonstrated that our constituency is satisfied—in common with the Methodist, Anglican, and other denominations—to pay \$2.00 for a Church paper.

The price of THE PRESBYTERIAN for 1883 will therefore be \$2, with balance of year free to new subscribers. May we ask all our friends to renew promptly? And, when renewing, will not everyone try and send along the name of at least ONE NEW subscriber? A word to a friend would in nine cases out of ten result in another name for our subscription list; and in view of the benefits which a largely increased circulation would confer on our Church and people, surely the word will be spoken!

NOTES OF THE WEEK.

THE working people throughout continental Europe are beginning to plead for deliverance from the secular Sunday, and that too when such persistent efforts are made in this country to persuade the same class of people that the American Sabbath is an infringement upon their liberties. A recent dispatch from Vienna says: "A meeting of 3,000 workmen was held at which a resolution was passed protesting against Sunday work. A resolution was also passed in favour of legal prohibition of newspaper and other work on Sunday."

MANITOBA has not succeeded so far in governing well the disputed territory. Mr. Collins, a Presbyterian clergyman who resides in Rat Portage, told a Winnipeg reporter that there are twenty places in Rat Portage where liquor is sold without license, and that the vile stuff is sold for \$3 to \$4 a bottle. "There is scarcely a vice that could be named that does not prevail. Indeed affairs are in a shockingly bad state—in a condition that no Government having the well-being of its people at heart should allow for a single day." He added that workmen had been sent from Ontario to erect a gaol and prison at Rat Portage, and the people were inclined to shout for the Government that would pay best.

THE progress of total abstinence in quarters where not long ago it would have been likely to find no standing ground, is one of the signs of the times. Half a century ago, who could have conceived of a Cabinet Minister being a teetotaler? Now, as we observe from the public prints, quite a number of members of the English Cabinet are total abstainers, some having joined the ranks very recently. Among the rest, Earl Granville, Mr. Childers, Sir William Vernon Harcourt, and Sir Charles Dilke take nothing stronger than water. With Sir Garnet Wolseley, and such statesmen as we have mentioned on their side, certainly the abstainers are fully entitled to say that the hardest work and the severest mental strain can be borne without the resort to stimulants. How absurd it would all have seemed to our grandfathers! Yet some people would have us believe that "the former days were better than these."

It takes all kinds of people to make a world. Recent developments make the saying no less applicable to the church. A large class in all the churches have still a high regard for decency and order, but this is

the age of "smart" men, some of whom at least have this characteristic of earlier days that they use great plainness of speech, as the following saying of the "Mountain Evangelist" will show: "Now that's the fun of the thing. God has got ten times more work out of me than he would have done. I've saved 28,000 souls when I thought fifty would have been too good to be true. But I want to get as many as Moody. He had a better start than I did, for he was uneducated and didn't have any Hebrew and Greek to get rid of. But I won't be satisfied with less than Moody Vanderbilt wants to die worth \$500,000,000, and so I want to die a millionaire. I want a million stars in my crown of glory."

THE Springfield "Union," of Massachusetts, does not believe in Sunday papers; but thinks that the people who demand them are mainly responsible. "It may be pleasant," it says, "for a certain part of the community to spend its Sunday over its Sunday paper, but it must be borne in mind that every additional secularization of Sunday tends to defeat the physical and moral purposes for which the weekly rest day was instituted. The laws of nature and of God may sometimes be evaded for a time, but sooner or later they have to be met, and those who transgress them, whether communities or individuals, must pay the penalty." The "Union" is right. There is not the slightest necessity for Sunday newspapers. Their publication compels vast numbers to work on what the Creator designed should be a day of rest. People can surely do without their newspaper for one day of the week. We hope that no Canadian paper will ever publish a Sunday edition. Sunday papers on the other side form one of the greatest barriers to Sabbath observance.

GRACE Episcopal congregation in Toronto was formed with the express intention that it should be pre-eminently evangelical. It has done great and good work during the few years of its organization. Of late, however, unseemly strife has greatly disturbed the pleasant state of things formerly existing. The rector, the Rev. Mr. Lewis, has been accused of indulging in ritualistic practices, and the minister retorts on one of the most self-denying and energetic Christian workers in the congregation, Mr. W. H. Howland, that he is infected with Plymouthism. A meeting was held last week under the presidency of the Bishop of Toronto, with a view to restore harmony. It does not appear that as yet a *modus vivendi* has been reached. One would have thought that under the mild and wise sway of a bishop whose apostolic descent is undoubted—*ie.*, undoubtedly asserted—conflicting opinions could have been adjusted and harmony restored. Even in the Episcopal fold apostolic simplicity and brotherly love are not assured. Grace Church has made good its claim to a place in the ranks of the church militant. It is sincerely regretted to note these unseemly contentions. They do incalculable damage to the progress of Christian work in the congregations in which they occur, and the impression abroad is far from favourable, for after all the maxim of the early church is not a myth, "Behold how these Christians love one another."

THE committee appointed by the Presbytery of New York to adopt measures in regard to the Sunday clauses of the new Penal Code, resolved on a declaration "disclaiming all wish to impose upon others such observance by law as is repugnant to the spirit alike of Christianity and of our free institutions and claiming for ourselves and all Christian citizens protection on that day from the disturbances incident to the other days of the week, and that measure of public peace and order which a decent respect for the day demands." It is further declared "that the weekly rest day has existed as a cherished institution of our people from the beginning of their history, and has been rightfully recognized and protected by laws designed to secure to all, as far as possible equal rights in the observance of the day, and in the judgment of the Presbytery, it becomes all good citizens quietly and cheerfully to submit to such legal restrictions as

are requisite to secure these rights to the greatest number; that, while workmen, in some countries of Europe, are demanding the intervention of the state against enforced labour on seven days, and while in our own land the demands of capital and the greed of gain are pressing more and more hardly upon the labouring classes, it especially behoves the American workman to uphold with jealous care the laws and customs which secure to him his Sunday rest; and finally that we claim, at the hands of our civil authorities, a candid and just interpretation, and a wise and equitable enforcement of the Sunday laws; and we pledge them, in the faithful discharge of these reasonable duties, our hearty encouragement and steady support."

ANTICIPATED changes in the "Globe" management have just been effected. Mr. J. Gordon Brown, whose journalistic career has extended over forty years, has retired from the managing directorate and editorship of the leading Reform newspaper. With the lamented death of the Hon. George Brown the distinctive individuality of the "Globe" passed away. Since then it has given evidence of energy and enterprise in furnishing a daily budget of news, but its previous high tone in other respects has not been so clearly discernible. It has not been to many readers the guide, philosopher and friend it used to be, but it has to be remembered that the condition of affairs in Canada is changing. A sturdy and enterprising provincial press is assuming greater proportions, and wields a greater influence. A metropolitan journal whatever its resources cannot now maintain an exclusive ascendancy. It is understood that under other management the "Globe" will continue to be the exponent of the principles of the great Liberal party of the Dominion. Hitherto for the most part it has been ranked on the side of moral and religious truth. It is a matter of deep interest to know whether in the future it will continue to maintain the attitude of its best days. To detail or comment on current rumours relating to its future editorial management would be premature, but if it is to regain lost ground and retain the position for the guidance and expression of public opinion to which it is entitled, the chair of the editor-in-chief must be filled by some one of earnest political and moral convictions, literary culture and breadth of mind, and with force of character sufficient to secure the confidence and respect of its wide constituency.

SPEAKING at Dumfries lately, Dr. Begg said he wished he could whisper into the ears of the wives of those men who had broken their vows (in introducing organs and such like innovations) the consequences that would be brought upon them: for, as in the action against the Rev. Mr. Green in England, he believed an action against innovating clergymen in Scotland would lead to their expulsion from office. The organist was now taking the place of ministers too lazy to prepare sufficient sermons, and he looked forward to the time when "the nest of duplicity" would be cleaned out. While Dr. Begg is talking against changes in Presbyterian forms of worship, Dr. Story, of Roseneath, who stands at the opposite pole of the theological compass, is expressing very different "Thoughts about Church Reform" to the rising clergy of the Establishment. In an address to the Edinburgh University Theological Society on the above subject, he sketched the improvements in worship which, in his opinion, were most desirable. These were "to hear better music rendered more fully and heartily by the whole congregation; to have the 'Amen' repeated audibly at the end of the prayers, and the Lord's Prayer and Creed repeated aloud after the minister; to see a proper service authorized for baptism, the Lord's supper, marriage and burial, and the churches, in town at least, open for daily services." Touching also on the question of Creed Reform, Dr. Story expressed his regret that the Church had departed from her original confession of twenty-five articles to adopt the complex dogmas of a dogmatic Assembly. They ought to labour for the simplification of those terms in which acceptance of the Westminster Confession was expressed.