

THE CANADA PRESBYTERIAN.

\$2.00 PER ANNUM 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.

NOW READY.

THE INTERNATIONAL
Scheme of S. S. Lessons for 1882.

Specially prepared for Presbyterian schools.

60 cents per 100 copies. Mailed free on receipt of price.

C. BLACKETT ROBINSON,

5 Jordan street, Toronto.

Publisher.



TORONTO, FRIDAY, FEBRUARY 24, 1882.

THE event of the week in this city—regretted, but not unexpected—is the death of the Rev. Egerton Ryerson, D.D., sometime Chief Superintendent of Schools for the Province. He died last Sabbath morning, at the age of seventy-eight.—The educational interests of the country sustained another severe loss on the same day in the sudden death of Mr. S. A. Marling, M.A., Inspector of High Schools. In the morning he had attended Charles street Presbyterian Church, of which he was an elder. In the evening, not feeling very well, he remained at home, and died in the absence of his family.

THE Synod of the Church of Scotland in Canada met in this city last week. In his opening address the Rev. Gavin Lang was pleased to say that the "seceding ministers" who came out in 1844 "were by no means despicable in point of either numbers or ability." It was kind of Mr. Lang to say that—very kind—very kind indeed. The friends of the Gales, and Rintouls, and Essons, and Reids feel relieved. Thousands of western Presbyterians will be delighted to hear that Dr. Bayne was not "despicable in point of ability." The modesty of the Synod of the Church of Scotland in Canada has never been equalled since the three tailors of Tooley street began their proclamation, "We the people of England!"

A MINISTER writes protesting against the "monopoly" which he alleges is enjoyed by Toronto and Montreal in the matter of electing Moderators of the General Assembly. Since the Union we have had seven Moderators—two from Toronto, two from Montreal, one from Quebec, one from St. John, and one from Cape Breton. Montreal and Toronto have each supplied double the number of any other place. The matter is entirely in the hands of the supreme court. If the General Assembly sees fit to elect Montreal and Toronto men twice as often as representatives from any other part of the Church, no one can blame the Montreal and Toronto brethren for accepting the proffered honour. The will of the Assembly is supreme in the matter. Quite frequently we have heard ministers say that the Moderatorship should not be passed so often between the two principal cities of the Dominion. Perhaps not; but if the General Assembly so passes it, what then? The supreme court is supposed to know its duty, and when it says that some of the ministers of these cities have the strongest claims, and are the best qualified to discharge the duties of the chair, the gentlemen bow and take the chair. That's all. If the Assembly wishes to have it otherwise, let them make it otherwise.

A CITY journal gives a glowing report of a meeting recently held in Trinity College, "to discuss the endowment of two professorships, the erection of a chapel, and the improvement of the existing building." The reporter seems to have been dazzled with "the rich and tasteful attire of the ladies," "the sombre hues of the gowned students," and "the staid evening dress of the lay gentlemen." He tells us that the gathering

in the Convocation Hall was in every way representative. From the dignified member of the Corporation, whether the Bishop in his conspicuous attire, the towering figure of the Chancellor, the Provost with his assistant resident staff in academics, the Chief Justice and the barrister, or the successful merchant, down through the ranks of masters and bachelors of arts to the newly matriculated in all the glories of his new academics. The report ends with the statement that over "\$1,500 was subscribed in the room!" In a village in the south-western corner of Ontario there is a very handsome Presbyterian Church. One plain Presbyterian puts down his \$1,900 for the erection of that church, or \$600 more than the whole meeting in Trinity. Several farmers there gave \$1,500 each, or \$200 more than all the Bishops and Chancellors, and Judges and Provosts, and other dignitaries who formed this most distinguished assemblage. Presbyterians don't wear "conspicuous attire," or "academics," or "robes" at ecclesiastical meetings; but when it comes to putting down the money, one Kidgeiown Presbyterian farmer can beat all Trinity.

THE DEGRADATION OF THE PRESS.

WE have been in the habit of feeling rather proud of Canadian journalists and journals. We thought that upon the whole they were honestly anxious to state what they believed to be true, and to follow the golden rule even with those to whom, unfortunately, they were politically and even socially opposed. With reluctance we are beginning to think that a change, and not for the better, is taking place with a good many of these. Somewhere among them, in any case, there must be an enormous amount of lying going, though who may be the chief offenders in this respect it is not for us to say. We allow a good deal for the bias of party spirit, and a good deal more for the journalistic necessities of the hour, which have to be met some way or other with copy to a sufficient amount of quantity, let the quality or the truth be what it may. But is there any reason for such untutored, illiterate blackguardism as is becoming alarmingly common in certain quarters? Are our public men all such unchanged rascals as they are so frequently represented? We have never meddled with party politics, and have no desire to change our course in this respect. But in the name of everything that is decent, and, in a literary point of view, moderately respectable, we must protest against very much which passes current as vigorous writing, and in the interests of good high-hearted patriotism. If we may believe only too many of our newspapers, there is not one of our public men that any respectable person would touch with tongs, to say nothing of gloves. They are either "liars," "perjured persons," or of some of those classes for whom, according to the Apostle Paul, the "law is made." Some who have hitherto been regarded as rather reputable, are declared to be altogether of the wicked one—wholly given over to evil, "sold under sin." Others are "detestable hypocrites," who ought to be hissed out of society and the world, while others still fabricate facts, forge documents, say the thing that is not, and comport themselves generally as those who have been given over to work all manner of wickedness with greediness, and who, to put matters as gently as possible, "roll sin as a sweet morsel under their tongues." Now, is all this true? Is even the larger portion of it in accordance with fact? We doubt if it is, while the very wildness of the accusations, and the wide, unlimited character of the average diet of denunciation that is thus going, tend toward a general discrediting of journalistic statements, and even lead many to repudiate with contempt accusations that may be substantially true, as well as to regard with favour, rather than otherwise, some whose conduct richly deserves to be both condemned and exposed. Naturally men argue from the known to the unknown. They say, "Here is a man who, to our personal knowledge, is notoriously an upright, honourable person; one who fears dishonour and untruth more than he fears a blow; who has behind him a record of a considerably long life passed in honour, and has for his fastest friends those who have known him longest and most intimately, and yet we have him set forth day by day as a pitiful, unprincipled impostor, and everything that is worthless. We know that all this is impudently, gratuitously false. What reason have we to believe that any other statements from the same or similar sources are

any better?" So it comes round that much of what is called public criticism is treated with good-natured contempt, as were Falstaff's statements about his losses and his men of buckram by his intimate friends and cronies. Is all this wise or prudent even in a selfish point of view? The foul, illiterate nonsense that used to be—and may be still for ought we know to the contrary—scattered very impartially round Prince Edward Island in the name, we are sorry to think, of religion and Presbyterianism, used to be regarded by us as perfectly unique in the annals of journalism. We are, however, reluctantly forced to confess that we must have been mistaken, and that the same evil prevails a great deal farther to the west.

We have, indeed, heard it argued that in a certain stage of a country's history such abuse is absolutely necessary, for that nothing else can be appreciated or have the slightest chance of getting credit for either vigour or ability. If this is the case, so much the worse for the country where such necessity prevails, and so much the greater the need for those who profess to be the teachers and guides setting up a higher and better standard of excellence, and showing by their actual practice that they not only see and approve what is excellent, but follow it as well. It is becoming more and more the fact that the newspaper affords the chief, if not the only, reading matter which very many ever meddle with; the more then the necessity that its contents should be decently respectable in a literary point of view, passably clean, and reliably true.

THE NEW COFFEE-HOUSE.

WE are pleased that the coffee-house movement in Toronto has issued in the establishment of a well-appointed coffee tavern, with the prospect of others of a similar character being in due time in active operation. The success of the movement will greatly depend upon the character of the food supplied and the general make-up of the whole concern. It must be bright, cheery and attractive, with the food first-class, well served, and as cheap as it is possible on a paying margin to make it. The start, we believe, has been good. Certainly the place chosen for this first venture is among the best in the city, but still anything like slovenliness in the management will most certainly insure speedy and inevitable failure. We wish it all success, and hope all friends of sobriety in that locality, whether residents or there on business, will do all in their power to help it forward. It will of course take some little time to get everything into full working order. The waiters will, no doubt, at first be a little awkward at their business, and there may be more or less of friction in the different parts of the machine; but if the manager be of the right stamp all this will be speedily got over. The ruin of a great many ventures of the kind has been that either from want of sufficient capital, or from an inadequate idea of what was indispensable to success; they sank down after a short spurt into cheerless, repulsive, and not over cleanly distributors of slops. We have no doubt the promoters of the present venture have considered all this, and have resolved that, come what may, their snugery on the new plan shall not be deserted for want of either cleanliness or comfort. There are multitudes frequenting the market who would never enter a whiskey tavern if they could have done otherwise. But they have had no choice. Now they have, and we are sure many of them will be thankful that such is the fact.

DR. W. M. TAYLOR IN TORONTO.

The recent visit of Dr. W. M. Taylor, of New York, has been highly appreciated in Toronto, and productive of most excellent results. On Sabbath he preached the sermons in connection with the missionary anniversary services of St. James' Square Presbyterian Church; in the morning selecting as his theme of discussion 1 Kings xix. 12, "And after the earthquake a fire, but the Lord was not in the fire; and after the fire a still small voice." The sermon was an admirable and thoughtful exposition of the noiseless and progressive power of the Divine love in the conversion of men in contrast with the rampant sensationalism now prevalent. The evening discourse was based on Romans i. 16, "I am not ashamed of the Gospel of Christ." Both dis-