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"SWEETNESS AND LIGHT."

WE clipped out for insertion in last week's PRESBYTERIAN a very foolish, and intended to be a very condemnatory, article which appeared in the "Mail" newspaper of the 19th ult. At the last moment it was crowded out, and now it is *post horum*. In any case perhaps it was not worth while to have reprinted it except as a curiosity. The idea of answering would have been too absurd. For some time past the writer of the article referred to has been giving his views on religion in general and on all other cognate subjects in particular, at least we suppose that such has been the case, for to us they have been in the last degree unintelligible, and we have never yet met with any one who could say that he had the slightest idea of what they meant or what they inculcated. It was quite different when the writer took to scolding. As usual with all those apostles of "sweetness and light" and cultivators of the supposedly æsthetic and nebulous, the Tartar then soon made his appearance without much scraping being necessary. We hope his effusion did him good. In the meantime might we whisper, that all that sort of thing is neither argument nor good sense, and that, besides, to use a phrase of the *quasi* "refined" world, it is shockingly "bad form!"

CO-OPERATION AMONG THE FRIENDS OF TEMPERANCE.

AN interesting meeting was held in this city a fortnight ago to see if any plan could be devised by which abstaining and non-abstaining friends of temperance could co-operate with each other in practical efforts for the abatement of drunkenness in the community. A very considerable number attended, and the utmost harmony prevailed. Dr. Daniel Wilson, of the University, presided, and a series of resolutions were proposed and carried, indicating the line in which the desiderated co-operation could, it was thought, be practically and successfully carried out. It was contended, and with great reasonableness, for instance, that it was not sufficient to have the taverns closed unless there were something better and more attractive substituted in the shape of coffee houses, or taverns where refreshments could at all times be had, and where friends might meet for social intercourse without being exposed to the temptation of intoxicating drinks. To a large extent taverns have become very much like club houses where individuals meet to discuss the news of the day, and where many find it pleasanter to spend their evenings than in bare, ill-furnished, and somewhat cheerless boarding-houses. In many cases individuals are drawn to such places, not from love of drinking, but simply for the sake of company, though by and by they are led gradually into intemperate habits, from the drink being there and from its being indispensable that they should both treat and be treated. It was accordingly resolved that every effort should be made to establish coffee taverns after the model of those which have been so successfully put into operation in London and other cities in England, and that everything should be done both by precept and example to discourage treating and every other course which popularized the use of intoxicating liquors except in the most moderate quantities.

We hope the enterprise thus inaugurated will be as successful as its most sanguine promoters could possibly desire. Total abstinents are, no doubt, sometimes represented as extreme in their views and intolerant and harsh in their judgments; but we are quite sure that they will always be rejoiced to say God speed to any who are anxiously and earnestly desirous to abate the evils of intemperance in our

land, though these may not see matters exactly as they see them, and may not be ready to go all the length which they think necessary to success. In an early stage of temperance agitation, as everyone knows, the plan of moderately using wine and beer and eschewing other intoxicating liquors, was tried, but not with encouraging success. Should the result be different now, none will rejoice more than total abstinents, though it would not be reasonable to expect them to give up a plan which they have tested and found to be efficient for that in which they have not the same measure of confidence. So far as both parties are agreed, we see no reason why they should not work together on the one distinct understanding that the action of each is not thereby limited or compromised, but that on the contrary those who believe in total abstinence shall advocate its principles and advance its interests in every legitimate way, while those who cannot go so far shall also work according to the light they have received on the whole subject.

It was very pleasant and satisfactory to learn that all who spoke at the meeting in question, were themselves personally abstainers, though not prepared to urge the same course upon all others. A very large proportion of earnest conscientious workers in the cause of temperance, have at first taken this plan of trying to get everyone to drink "moderately" and of only slightly intoxicating beverages. But these have generally, under the guidance of sad and disappointing experience, felt themselves constrained to go a step further, and to adopt both the principles and practice of total abstinents. We do not say that the same thing will take place in the present instance, though we are firmly persuaded at any rate that earnest and honest workers will eventually be guided aright, and that when they discover that the anticipated good is not to be secured in the way they had reckoned on, they will be quite ready to acknowledge the fact and to adopt a more thorough and effective plan of operation. We cannot help expressing our special satisfaction at the announcement made at the meeting we speak of, by the chairman, Dr. Wilson, to the effect that, personally, he had entirely given up the use of wine and of all other intoxicants, not because he felt that there had been anything sinful in his previous conduct in that respect, but simply because he was persuaded that in this way, as President of University College, he could by his personal example exercise a more powerful influence for good upon the young men put under his care, than would otherwise be possible. A very large number of fathers and mothers throughout Canada will hear this announcement with great satisfaction. We were blamed very foolishly and very unreasonably for referring in condemnatory terms to the proceedings at some of the University dinners and other social gatherings. We knew of what we spoke, and did not put the matter half so severely as we could have done, with perfect propriety and truthfulness, as some of those who were readiest to condemn knew right well. With Dr. Wilson, however, occupying the position he now so worthily fills, and animated by the feelings and principles he has so often and so honestly avowed, the fashion in these matters will, we have no doubt, be so far changed, and gross excesses will no longer be hid under the euphemistic phrase of "good fellowship," or of anything else equally deceptive. We cannot deny ourselves the additional satisfaction of giving prominence to another fact brought out at the meeting of which we speak, viz., that the Rev. Messrs. Rainsford and Macdonnell are also personally total abstinents, though not as yet prepared to recommend that all in this respect should follow their example. If the united meeting has effected nothing more than to bring into prominence the fact that these three influential gentlemen, who have been commonly regarded as the leaders of those who desire to fight drunkenness on the old temperance platform, are themselves in their own personal practice, total abstinents—as we understood it—it has not been held in vain.

A CORRESPONDENT sends us an extract from the Montreal "Star," giving an account of "Professor Blaikie of Scotland" favouring Sunday amusements, such as cricket, lawn tennis, cards, croquet, etc., etc., and asks if this is the Free Church Professor of that name. We have simply to assure him that it is *not*, but the other Edinburgh Professor with a name spelled in a slightly different manner, and in every way a very different person. The Professor no doubt referred to,

is John Stewart Blackie, who, because he happens to be a good Greek scholar and "an advanced thinker," fancies that he has a right to speak with authority on all imaginable subjects, and that he has a special call to contend against "orthodoxy," in all its forms and phases. This gentleman generally bears himself with the air of a man who carries a ground plan of the universe, physical, mental, moral and religious, in his waistcoat pocket, and who feels that after he has spoken, the whole generation of mankind, especially that part of it which has any tendency to "bigotry" and "Calvinistic narrowness," "had better be careful," not to say silent. He can, in his own estimation, out-talk even Talkative of the Pilgrim's Progress, and can enlighten the whole world in a marvellous fashion on things natural and things supernatural, things common and things uncommon, things heavenly and things earthly, things human and things divine. Our correspondent may be fully satisfied that "Professor W. G. Blaikie, D.D.," is all right, though his name gets often sadly mixed up with his more mercurial, erratic and omniscient neighbour, who spells his last name with a c.

HOME MISSION COMMITTEE.

The usual half-yearly meeting of this Committee was convened on Tuesday afternoon last, at two o'clock, Rev. Dr. Cochrane, Convener, in the chair. There was a full attendance of all the members. The Convener reported that since last meeting the Presbyterian Church of Ireland and the Free Church of Scotland had sent grants to the fund, the former of £100, and the latter of £150. Reports were read from the Rev. Mr. Herald, of Prince Arthur's Landing, and the Rev. Mr. Gallagher, of Sault Ste. Marie. Mr. Herald was reappointed for another year to Prince Arthur's Landing, the Committee to give \$350, and the stations the same amount. \$50 was granted to Mr. Herald additional for the current half year. Reports were read from Rev. Mr. Jamieson, of British Columbia, and Rev. James Sieveright, of Prince Albert. A vote of thanks was given by the Committee to Rev. Mr. Pitblado for his valuable services to the Committee in the North-West during the fall of 1880, and the return of the \$150 voted him by the Committee to the Home Mission Fund. Claims were passed for the current half year (including March 31st), amounting to \$8,737 75. The Committee had under consideration a new set of rules for the appointment of missionaries to Manitoba, which were approved and ordered to be transmitted to the Assembly for its final judgment. In reference to the state of the funds the following motion was passed: "The Committee having passed the claims for the last half-year, find that it will take fully \$35,000, the amount previously stated, to meet the expenditure of the year. They learn from the Treasurer that \$22,820 have been contributed to the fund up to date, and that therefore \$12,000 must be remitted in order to enable the Committee to equalize the income and the expenditure. From the number of congregations which have not reported, the Committee are hopeful that the amount will be reached before the close of the financial year. The Committee, however, urge Presbyteries to use the utmost diligence in securing a contribution from every congregation and mission station to this important fund."

THE LATE MAJOR ROBERT CHAMBERS, OF EAST OXFORD.

After a lingering illness of several months, the subject of this notice passed quietly away on Monday evening, 28th of February. As his life has, in a great measure, run parallel with the history of the Presbyterian Church in Western Ontario, some notice of it appears suitable. The funeral took place on Thursday, March 3rd, the services being conducted by Rev. George Bell, LL.D., of Walkerton, at the special request of the family; Rev. Mr. McMullen of Woodstock, and Rev. Mr. McEwen of Ingersoll taking part.

Mr. Chambers was born at Moyauk, county of Tyrone, Ireland, in 1811. The family emigrated to New Jersey in 1817, and in 1820 came to the little town of York, now the city of Toronto, and immediately took up land and settled in the township of Toronto. Strongly attached to the Presbyterian Church, they, like many other early settlers, had little opportunity for some time of enjoying the privilege of public worship. The late Rev. Andrew Bell came to Streetsville, in 1826, and commenced his ministerial work there and in the country around, including an