

companies, financial and industrial enterprises, are in the hands of the English, where one is forced at each instant to express himself in English before the courts or legislatures" by a system of education which treats English as a superfluity, and does not even teach French passably.

It would be a day of good omen for Canada, and above all for French Canada, were such reasonable and liberal views in the ascendant. The horizon of our national future would be greatly brightened. Were our French compatriots as a body, or even the majority of them, ready to accept the truth presented by Mr. Laurier, when he told them in effect in a recent speech, that the death of Montcalm and the capture of Quebec settled the question of the future of Canada, and urged them to join heartily with their English-speaking fellow-countrymen in building up a united and prosperous Canadian nation. Unhappily another view, that represented by such men as Mr. Mercier and Judge Jette and Abbe Corbeil, at the St. Jean Baptist Convention, has great attractiveness for large numbers of the French Canadians. They still dream of a powerful French nation on the banks of the St. Lawrence. In furtherance of this dream, some of their leaders of the class referred to discourage the study and use of English, save perhaps such "broken English" as may be absolutely necessary for the transaction of their daily business. A strictly French-speaking Province means as all observations shows, an unprogressive, unenterprising, priest-ruled Province.

One would have supposed that the object-lesson afforded by the exodus on the one hand and the comparative prosperity of the English-speaking and the French-speaking sections, which may now be seen and studied, side by side, on the other, would be sufficient to make clear to men of education and intelligence in what direction the true interests of French-speaking as well as of English-speaking Canada lie.

No broad-minded Canadian would wish to see the Canadian French constrained to give up the use of their own language in their family or social or religious relations. For own part, as we have before said, we should be glad to see educated English-speaking Canadians acquiring that language and able to use it fully in intercourse with their compatriots of French origin. But the struggle against manifest destiny is a losing battle, and it must be evident to all but the wilfully blind that English, which is so rapidly becoming the language of the commercial world, must become more and more the language of business and of public life in Canada.

Our French-speaking fellow-citizens are evidently near the branching of the ways. The present is almost a crisis in their history. Multitudes, tired or discouraged under the old *regime*, are leaving the Province. In other quarters systems of unrest and a disposition to revolt against the

heavy yoke of ecclesiasticism are manifest. In the midst of all, the important movement headed by such men as Mr. Frechette and favoured by an influential section of the press and people, in favour of greater freedom of thought, radical educational reform, and an advance all along the line, is gathering strength. English-speaking Canadians will watch the course of events with deep interest and, let us hope, always with profound sympathy, and a hearty recognition of the fact that in order to success the forces of reform and progress must work from within and not from without the sister Province.

### A PARSON'S PONDERINGS CONCERNING PREACHERS.

The month of June is the time for religious assemblies and conferences of all kinds; and so there appears every day some newspaper item which sets one thinking. To those who study the religious and social, rather than the political affairs of the nation, the journals of the month have afforded a great literary feast, a veritable banquet. There are the *pieces de resistance*, such as the Campbell case, and the Briggs case, or the Methodist Transfer case, or the discussions in the Anglican Synods, served up in abundance; and there are also entrees, dainty little dishes, in which individual pastors appear "roasted," "grilled," "devilled," or otherwise served. I am going to try some of these.

Here is one about Dr. Wild, of Bond street Congregational Church. His loving flock want to reduce his salary by a couple of thousand dollars; he has had la grippe; he wants a long vacation; he may possibly resign. Now, I have not had the pleasure of ever hearing or seeing Dr. Wild; but all Canada knows him as one of our most famous preachers. Many people, if they were visiting Toronto, would not think they had "done" the city, if they had not "done" Bond street Congregational Church. Is the famous preacher, after all these years of brilliant work, to be served so?

Here is another: the Rev. John Burton has been preaching his farewell sermon to the folk of the Northern Congregational Church. I read that he told them that the salvation referred to in the Scripture, was not a condition "beyond the regions of the dog-star," but a salvation here also; a salvation not only for the individual, but for society at large;—that Christ was the great determinative element in Church, social, and civil life;—that so believing, he could no longer preach denominationalism, which he regarded as a curse and not a blessing.

Bravo, Mr. Burton! That is just the kind of talk needed at present. There has been too much individualism, and too little collectivism in the ordinary conception of the "Kingdom of Heaven." Christianity was founded, not only to secure a future state of happiness for a few chosen souls, but also by its influence pervading the world, to render life here more worth the living. It has done so already, to an incalculable extent; though these effects are ignored by the narrow selfish religionist, who is only concerned about "saving his own soul," or, may be,

saving also a few souls like-minded. This exclusiveness, this spirit of what some agnostic has wittily termed "other worldliness," has been well castigated by Professor Drummond in his little book, "The Programme of Christianity." It is the egoism which is the necessary outcome of all "struggle for existence." Christianity is indeed, as Mr. Burton says, the "determinative element" to counteract this natural egoism, with its strifes and jealousies. But sectarianism, or, as Mr. Burton calls it, "denominationalism," has thwarted the good work of Christianity by importing competitive and opposing organizations into our religion. I have not the pleasure of knowing Mr. Burton; I hope he is not going to be lost to the city; but, perhaps he will pardon me, or else attribute it to my High-Church perversity, if I say that the social or collective idea, as opposed to the individual, is what we reckon a main feature of a "National or Catholic Church," as opposed to "Independency." The Church of Christ should not be looked upon as a sort of insurance office, where only certain selected lives are taken, but as the salt of the earth, the light of the world, the leaven hid in meal, affecting more or less thoroughly all the society with which she has to do.

Here is a third dainty dish among our "entrees." The Rev. John Wood, of the Ottawa Congregational Church, has been asked to resign;—and why? His faithful flock all admit that he has been an excellent shepherd for years past. But then, he is getting old, and he "fails to draw!" Alas, has it come to this, that the great business of a pastor of a church is to "draw?" There is something sinister in the expression "fails to draw." Draw whom? and whence? It may possibly mean that Mr. Wood fails to draw the walls and strays from the lanes and the gutters. But one cannot help thinking that these are not the ones whom the good deacons of the church—in view of the annual financial statement—want specially to "draw." We all know pastors and flocks are naturally apt to rejoice over any sheep that has been drawn, not from the wilderness, but from other flocks. It is a hateful word that "draw," in connection with "denominationalism." One can fancy King Ahab and his wife getting rid of the prophet Elijah because he "failed to draw," when he cried in his despondency, "I only am left." One can fancy the fickle followers of John the Baptist, as soon as King Herod had put him in prison, dismissing him from their thoughts, now that he could no longer "draw" as he used to do in the wilderness. One can fancy the renegade disciples of whom St. Paul complained (1st Tim. iv. 16) justifying their desertion of the aged apostle when he was about to be martyred, on the plea that he now "failed to draw." But I cannot understand how true Christians—after nineteen hundred years of Christianity—could go back to such pitiful principles, as if they were the right ones.

I can understand rival grocers and dry-goods merchants advertising against each other, or the manufacturers of rival patent medicines, each protesting that his own particular pill or potion is infallibly certain to cure whatever ailment may