

claimed Divinity, we must needs shrink back from Him revolted and appalled. But if His blood was truly *innocent*, if unblemished holiness is an impossible adjunct of even the holiest saint, and yet the necessary attribute of God and God alone, then surely now, if never before, every intelligent spectator of that matchless Life will see that our creed is a vital, soul convincing fact, in the knowledge of which we fall down in awe before Him in the enthusiasm of a life-long surrender to Jesus, Perfect Man and therefore Perfect God." The choice is clear—cease to revere Jesus, or consent to adore Christ.

We hope next week to follow "The Great Dilemma" into another branch of this question.

ZEAL WITHOUT KNOWLEDGE.

THERE has arisen of late a class of philanthropists whose zeal is utterly devoid of the regulating power of knowledge, either personal or acquired by study. The results of their activity are therefore unsatisfactory, indeed highly mischievous. Experience has led those who seek to check certain evils, to be wary in applying force for their suppression. All those who have studied social problems are familiar with a large number of instances which demonstrate that one fearful evil in particular can be stimulated greatly by unwise efforts for its suppression, and that even worse evils than itself, terrible crimes of the most revolting character, prevail wherever repressive force is imprudently exercised. We threw out a strong warning of this danger when the first movement was made to which we refer in the city of Toronto. We pointed out that infanticide, crimes against young children, of all crimes the most shocking and horrible, invariably resulted from the policy adopted by Mayor Howland, and which gained him great popularity amongst those who, like himself, have no knowledge of the history of such movements. We have before us evidence to show that our prediction has been fulfilled. The Grand Jury of the assizes just held, declare that the crimes against young girls have very seriously increased of late, and cases of infanticide and the like are known also to have become more numerous. We cannot enlarge upon such a topic, but we ask parents whether any greater calamity could befall them and their daughters than to fall victims of such crimes as have become so general? We ask them too, and press home the question, whether the innocent are to be slaughtered in this way, in order that a certain class of philanthropists may get popularity? We declare our conviction that for one child to be sacrificed to this craze, which is one of the worst forms of zeal without knowledge, is a gross outrage upon society, and those who encourage the ill-advised policy that results in an outbreak of horrible crimes, are very dangerous enemies to the peace and happiness of family life. The eradication of social evils is a task demanding wisdom, patience, experience, knowledge of human nature, and cannot be

done by gushing sentimentalism on public platforms and a policeman's baton.

Another phase of the same folly is seen in the enormous increase in excessive drinking in Scott Act counties and in cities where a prohibition policy is pursued. In Toronto the drunkenness has doubled since the present prohibition regime was inaugurated, and there are now far more unlicensed whiskey sellers than were ever before known or suspected in that city. One saloon was shown us wherein six men are engaged behind the bar, where one man did all the work before the "moral wave" commenced to flow, so much and so falsely boasted of. Stores of the most unlikely kind are used by the dozen as mere blinds to conceal saloons! A prominent office bearer in a city congregation, not Church of England, told this writer that feeling dead faint one night when returning home from a visit to his son, he asked a policeman where he could get a drink of water or milk or anything to enable him to walk home. The officer went up to a handsome milliner's store, it was past 11 p.m., and there in the rear was a supply of all kinds of beverages, whiskey included. That is a peculiar kind of moral reform! In a large Scott Act town this week a clergyman arriving very weary from a long trip sat down to dinner and asked for a glass of beer. The landlord told him he could not serve him but that if he went to the butcher three doors above, or the baker across the road, or the boot and shoe store round the corner, he could get all the drink he wanted! This is the result of temperance zeal without knowledge. In a western town a large employer of labor lives who told us to-day that never had he any trouble with men from drink until the Scott Act was passed, and now he is in a perpetual worry as the men are getting drunk continually!

It is high time that Christian people began to reflect on these matters and to acquire a knowledge of past experiments and experiences. There is a great deal too much mere sensuous excitement connected with moral reform efforts and too little self-sacrificing, loving, Christian work. Men and women go to meetings and allow themselves to be carried away by exciting speeches. People go away thinking they have been engaged in a good work, when they have simply been listening to speakers pandering to a morbid taste by highly spiced denunciations of evil, and by wild, rash prophecies of moral reform coming to pass through the instrumentality of the police force, which certain philanthropists regard as a substitute for moral, intellectual and spiritual agencies.

Our educational system ignores history so that we cannot fairly expect the people at large to know what was the result in England of the severity of Puritanic legislation, inspired by identically the same spirit as the prohibitionist policy so fashionable in some quarters. England yet is cursed bitterly by that Puritanism, as it has been for several generations. Canada will have to take heed or we shall here have a repetition of the story by such an outburst of anger against the repressive policy

of mad headed philanthropists as will bring the gravest moral disasters upon this Dominion. We repeat that gush and sentimentalism and a policeman's baton are not the agencies for affecting lasting moral reforms, but that these may bring about a thousand fold more evils than they seek to repress.

THE TORONTO MISSION OF 1887.

BY A CONTRIBUTOR.

THIS title will probably—like "The London Mission"—become historical; and yet how partial it was after all in area. At first projected with the object of embracing the whole city of Toronto and suburbs, save two parishes, it dwindled down at last to a half dozen churches in the west end of the city. All honor to those who clung to the idea at all hazards, and ventured a beginning of a movement which, we trust, is destined to spread throughout the whole city at least. The chief element which caused failure of the original project seems to have been an inability to get missionaries of a prominent reputation in sufficient numbers. The result in the parishes of St. Mark's and St. Ann's, proved how foolish it was to give up the larger idea for such a trifling reason. Messrs. Crawford and Macnab exhibited all the best qualities of missionaries; and now that they have boldly launched upon the work their future success is assured. What makes the excuse for failure to take part in the mission most flimsy, is the fact that Toronto alone can furnish a considerable band of clergymen who have shown the same qualities as preachers, and who, in other parishes than their own, as by exchanges, could be as useful as anyone would wish. We should in this respect and in all others be more careful to cultivate "home manufactures." No better material for missionaries exists anywhere than has become apparent already in Canada, and it should be utilized. It may be safely said then, that there was no sufficient excuse for the failure of so many parishes to take part in the mission. At the same time there can be no doubt that missionaries from a distance are more likely to attract the ordinary run of people whom we desire to reach, especially if they be preachers of some celebrity, like the missionaries from Chicago, Boston and New Jersey, who were engaged at St. Barnaba's, St. Matthew's and St. Stephen's. The fact that these missions took place in parishes actually *contiguous* to each other, and yet went on contemporaneously without injuriously affecting each other, is well worthy of consideration. It is a curious fact, often noticed, that the action of a mission in any one Church has a tendency to increase attendance in all the other churches in the neighbourhood. The whole population seems to be roused to the idea of *church going*, and only a few drift away from their parish church, or at least the nearest church. Many persons who do not usually go to any church have to face this question, "Shall I stay at home when everybody is going to Church?" If they think it too far or too troublesome to go where the