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Presbyterian Lesson Scheme for 1890.

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IF any of our readers feel an interest in the Faith Cure or Christian Science theories, we ask their attention to an article in the current number of the *Knox College Monthly* on these subjects by Dr. Daniel Clark, Superintendent of the Toronto Insane Asylum. It goes unsaid that Dr. Clark is a high authority on such questions, and can discuss them in an interesting and instructive way. Besides being a specialist of the first rank, he has literary ability of a high order, and he does all his work thoroughly. Of course there are people who cannot be convinced by any amount or any kind of reasoning. That which has never been reasoned into a man can never be reasoned out of him. Our readers can judge for themselves how much of the Faith Cure theory is left after Dr. Clark has handled it. We are of the opinion that most of them will say—Not much.

THE treasurer of a western congregation, at present vacant, in submitting his annual statement, observed that the finances were in an unusually good condition, and explained the apparent prosperity by showing that supply cost less than a pastorate, and that no money had been expended on improvements of any kind during the year. As the worthy gentleman seemed to think, it is the easiest thing imaginable to get a favourable balance in that way. All you need do is to do nothing. By sending out a very small number of missionaries last year the Home Mission Committee might have had a balance to their credit of about \$50,000! If a congregation has a revenue of \$10 a year, and spends only \$7, it may shout vociferously at the end of the year about having the balance on the right side. It is well to have the balance right, but if you put it right only by spending little or nothing for any good purpose, the operation is neither brilliant nor useful. How is your balance? is an important question, but not so important as, What have you been doing? A favourable balance costs too much if the congregation does nothing all year to get it?

ALL things considered, the debate in the House of Commons on the Dual Language question was creditable to the country and to most of those engaged in it. For a burning question the dignity and self-control displayed was admirable, if we may except one Minister, who seemed to have forgotten himself. Compared with an average Home Rule debate in the Imperial Parliament, our discussion was dignity and self-restraint incarnated. The historical research displayed showed very clearly that Canadian statesmen of the front rank are scholars. No intelligent man could read the speeches of Messrs. Mulock and Mills without adding considerably to his stock of knowledge. Mr. Mills when he tries can lift a question clean up out of the party rut and place it on a high platform where intelligent people can look around it on all sides and study it for themselves. You may not agree with all or with anything he says about it, but you are grateful for the marvellous amount of light he can throw on any question. Mr. Mills is one of the few statesmen of this country who always suggest and excite thought. Whether we like their deliverances or not, every sensible man will gratefully admit that Canada has a goodly number of statesmen of whose learning and eloquence any country in the world might be proud.

FOR several years an influential organization for the support and enforcement of law and order has been in existence in the United States. The Law and Order League has accomplished excellent work, and has been growing yearly in strength and effectiveness. The operations of a body of this kind will in due time deprive Lynch law of any possible excuse for its existence, seeing that their respective methods are at variance. Respect for law and order needs to be cultivated, as there is a strong disposition on the part of some to take the law into their own hand. The Law and Order League is mainly interested in the promotion of moral and social reform, and its efforts have been chiefly directed to prevent infractions of the liquor laws, and to bring delinquents to justice. The eighth annual convention began in Toronto last week, and concluded its work on Monday. This is the first time the league has gone beyond the boundaries of the country in which it originated, but as it has many sympathizers in Canada, it is now made international. In this country it will find many well-wishers and supporters.

THE *Christian Intelligencer* says:

There is a church in this city belonging to an evangelical denomination which is active in various good works, but never takes a collection or does anything else for foreign missions. This omission is based on principle. For, they say, "The heathen in the next world will have an opportunity of hearing the Gospel under much more favourable circumstances, and our sending it to them now will only diminish the probability of their being saved."

And yet there are people who tell you that heresy in a mild form never affects injuriously the practical side of Christian life. The fact is the "second chance" theory, if generally adopted, would paralyze foreign mission operations in a twelvemonth. If the heathen in the next world will have an opportunity of hearing the Gospel under much more favourable circumstances than they can hear it now, where is the use in spending time, labour and money in sending it to them now. The sweet reasonableness of the New Theology is seen in the fact that the new theologians condemn the American Board for not sending out young men to preach the Gospel to the heathen, who believe that the probability of saving the heathen is lessened by preaching the Gospel to them!

REFERRING to some frightfully severe sentences recently passed by English judges for trifling offences the *British Weekly* says:

The fact is, people are waking up to see that all is not quite as it should be with the judicial bench. It is not right that judges should cling to office till they are deprived of sight, hearing and sympathy; neither is it right that the infliction of a mild or severe sentence should be left so entirely to the caprice of the individual judge.

A judge without sight, hearing or sympathy is scarcely the kind of man that should have extraordinary power to deal with the property, liberty or lives of Her Majesty's subjects, but that is exactly the kind of man sometimes found on the Bench. England is not the only place in which the apparent caprice of individuals has too much to do with the administration of justice. Even in Ontario the inequalities of sentences often astonish if not shock the community. When this matter was brought up in parliament some years ago, Sir John contended that these inequalities are often more apparent than real and that sentences brought under his notice were not so unequal when carefully examined. No doubt that is all true and yet it should not be left entirely to the humour of a judge, and probably a petulant one at that, whether an unfortunate man goes to the penitentiary for ten or five years.

THE Revision movement in the American Church has brought to the front an individual who has been aptly called the "individual extremist." Sometimes he figures on the side of Revision and sometimes against it. His main characteristic is that he is nothing if not extreme. The "individual extremist" comes to the front in all discussions, and not unfrequently gives trouble. The amount of noise he can make is usually out of all proportion to his influence. The temperance cause suffers more, perhaps, from the "individual extremist" than any other cause under the sun. He says wild things, and the anti-temperance people lay hold of his reckless statements and try to make the temperance cause responsible for them. At the present moment Ontario Protestants are unduly exercised about the utterances of Catholic extremists in Quebec, and Catholics in Quebec are making no small amount of capital out of some of the sayings of Protestant extremists in Ontario. This is unwise and unfair all round. No body of men,

Catholic or Protestant, should be held responsible for the utterances of its extremists. The press of the American Church and the wise men of that great body are taking special care to warn the people against the utterances of extremists on both sides. This is good work. It is a work in which all good people should engage when any controverted question is being discussed. The real question is not, What does the individual extremist say? The real question always is, What does the responsible body say?

THOSE who predicted that the authorities of Quebec would wink at the outrage in Hull must feel that prophesying is a rather uncertain kind of exercise. Mr. Mercier sent up a detachment of provincial police, Sir John Thompson allowed a squad of the Dominion police to go as special constables, the right of free speech was vindicated, the rowdies overawed and the evangelists had their say. It is nothing more than simple justice to add that the municipal authorities of Hull condemned the ruffianism and that Archbishop Duhamel ordered a pastoral letter to be read in the Roman Catholic churches condemning the ruffianism. Premier Mercier is a Catholic and, for anything we know to the contrary, may be a Jesuit, but nobody who has watched his career supposes that he is such a fool as to encourage mob law because the mob happens to be mainly composed of ruffians who disgrace the community and the church to which they belong. That kind of a policy would not pay even if he were wicked enough to carry it out. Once more we ask all good citizens to give their influence in favour of stern repression of rowdyism wherever it may appear and whoever the ruffians may be. Every man who leaves the domain of discussion and appeals to force must be met by force and put down by force. He chooses that mode of settlement himself and cannot complain if asked to abide by his own choice. The bludgeon of the rowdy must be met by the baton of the policeman, and if the rowdy draws his revolver he must be promptly met with the volunteer's rifle. We can do very well without ruffians in this country but we cannot do without order.

THE GREAT DEBATE.

THE serious nature of race and religious antagonism in this Dominion is beginning to be realized. A succession of exciting events has tended to accentuate the lines of cleavage and to prolong bitterness of feeling. The rebellion in the North-West was soon followed by the passing of the Jesuits' Estates Act, and the echoes of the storm of indignation aroused by that measure have gone on reverberating ever since. Much of that indignation was real and honest, and some of it was kept alive and fanned into fervent heat by political partizanship, but it has now passed the stage when it can safely be used for purely party purposes.

The motion to abolish the official use of the French language in the Legislative Council of the North-West Territories is in itself a matter of little significance. At any other time, and in different circumstances the proposal would not have occupied much attention by the Parliament at Ottawa. A request, fairly indicative of the wishes of the people resident in the Territories would have been sufficient to secure its peaceful abolition. Even now that the smoke is clearing away and the surcharged atmosphere is beginning to cool, it appears to be a matter of little importance whether a North-West orator address Mr. Speaker in the courtly language of France or in the more vigorous Anglo-Saxon speech; nor does it seem to be of tremendous consequence whether the proceedings and statutes of that rudimentary parliament be recorded in one language or two. Judging from the length and intensity of the debate that closed at Ottawa last Friday night it might be supposed that the future destiny of the Dominion depended on the result of the vote on the proposal to make English, and it alone, the official language of the North-West.

Nearly all who took part in the protracted discussion seemed, however, to regard Mr. McCarthy's proposal as a war measure. Towards the end of the debate its mover disarmed racial hostility and even went the length of expressing his willingness to sacrifice the preamble that rightly or wrongly aroused so much angry feeling. It might have been foolish to regard the preamble as a menace, but that by some it was so regarded was by no means unwarranted. Many of the French-Canadians themselves had previously said and done things which were only too well calculated to awaken apprehension in the minds of those naturally disposed to look at them at all times with suspicion and distrust. They at once took