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The Canada Presbyterian.

O. BLACKETT ROBINSON, MANAGER.

TORONTO, WEDNESDAY, AUGUST 8TH, 1894.

TO be wounded in the house of one's friends is particularly trying. It is what Lord Rosebery's horse-racing tastes is exposing him to just now among some other things not altogether easy to bear. Mr. Walter Long having made the objection in the House of Commons to the Budget of Sir William Harcourt, that owing to increased taxation it would cause wealthy landlords, with a view of saving a couple of thousand pounds annually, to shut up their castles and dismiss their laborers: "Why," said Sir William, amid the delighted cheers of the Opposition, "that is an extravagant statement. Don't we know the case of a man of large fortune losing more than that in a single afternoon on the race course? Why, that sum is merely the price of a moderate two-year-old." This remark greatly pleased the Opposition members, but no signs of approval were apparent among the Liberals whatever they may have thought.

THE Baptists of the Maritime Provinces like all others are feeling the effects of the stringency of money in their Foreign Mission operations. Their Board of Foreign Missions have made an appeal to their churches in which they say: "We have received from all sources about \$11,220 and we have expended nearly \$14,000. We closed last year with a deficit of nearly \$3,500; and in order that we might make our first quarter's remittance after the Convention, it was necessary to borrow \$1,100. A further sum of \$552 was borrowed during the year to meet an emergency. These amounts with last year's deficit are being carried by the Board. There remains only about three weeks before the books of the Board are to be closed. In view of the above facts and the pressing needs of this department of our work it becomes necessary to ask our brethren to come to our help just now. If the rally is at all general the result will be all that is required, and the Foreign Mission Board will be able once more to report a balance on the right side.

ANARCHISM is growing in the United States, says *The Christian Instructor*. There is a very manifest restiveness under the restraints of instituted government, whether civil or ecclesiastical. God has given both of these governments for good to mankind and stamped upon them His authority. Just because of this authority corrupt and wicked men are not willing to submit to these ordinances. This is true in the church as well as in the State. The tendency of the time is to attempt to live the life of a Christian without owning any church authority. Take, for instance, the Moody School in Chicago; it acknowledges no ecclesiastical authority over it. Mr. Moody, it is true, does not denounce this kind of authority, but he does not own it. His pupils go forth to preach, and after his own example, they ask authority from no church. Practically church or-

ganizations are abolished by them. They are led to believe that the anointing of the Spirit is all that is needed to authorize them to go forth to proclaim the gospel. Thus it is that anarchy is on the ascendant in this country.

A WARNING AND A LESSON.

ANOTHER word needs to be said on one phase of the anti-Catholic agitation in Ontario. In December last there was published in this paper an article entitled "A Word of Warning," by the Rev. J. A. Macdonald, of St. Thomas. It was a scathing arraignment of one who was regarded as the high priestess of the P.P.A. movement. These are characteristic sentences: "It is with extreme reluctance that I write a name so redolent of all moral rottenness as Margaret L. Shepherd. . . . It is not a question of the truth or falseness of her charges against the Church of Rome. On lips like hers the Ten Commandments are immoral and the Sermon on the Mount corrupting." Every paragraph was crammed with libellous matter, but publication was considered justifiable. The article was widely copied by the secular press and was scattered broadcast in leaflet form. All this carried with it, even as was predicted, the certain malediction of those whose craft was in danger. Sinister motives were suggested. The author and the publisher were alike denounced in public lectures and in the secret lodge-room. The most barefaced falsehoods were manufactured and circulated. To none of these was it deemed necessary to return an answer. It was left to the logic of events to vindicate the right.

These matters are called to mind by the publication of some correspondence between the editor of the *Huntsville Forester* and the Rev. J. A. Macdonald. After referring to what he calls "the stupid falsehoods of a self-confessed criminal," Mr. Macdonald says:

"These are, however, minor matters now. Mrs. Shepherd is already cast-off by her old-time friends and desperate efforts are being made to have her name forgotten. Many who a few months ago were ready to brave all charges against her character, because they thought she would serve their purpose, and who secretly or publicly gave credence and currency to her malicious falsehoods, now affect disgust at the mention of her name. But hands that clasped hers cannot so easily be cleansed or sweetened. With the gravest charges against her moral character, charges of embezzlement, drunkenness and gross immorality, which, if not founded on evidence that would bear the search-light of a court of justice were libellous, and with the makers and publishers of these charges unlabelled, for any man or any body of men to champion her cause is not a blunder but a crime, a crime that cannot plead ignorance in its extenuation and for which the uttermost farthing of penalty must be paid."

We revert to this distasteful subject for the purpose of giving heavy emphasis to that strong and pertinent paragraph. It is not a question of the vindication of Mr. Macdonald or of this journal. It is not a question of the fate of Mrs. Shepherd. The highest and sacred public interests are involved. What needs to be said now, and said in unmistakably plain language, is that a crime has been committed against Protestantism and against morality in Ontario, a crime too dark and too damnable to be quickly forgotten or lightly pardoned. A moment's reflection will reveal the gravity of the offence. An abandoned adventuress who has confessed to violating all the laws of decency and morality, masquerading in the stolen livery of Protestantism, has been admitted to Protestant pulpits, honored in Protestant circles, and for nearly two years has been assisted to plunder the pockets and corrupt the morals of Protestants in Ontario. Has any worse crime been committed within a decade? Could anything more disastrous to the social, moral and spiritual welfare of the country be conceived? And this is the crime of which they are guilty who, pretending to be protectors of Protestantism, have betrayed the sacred interests of truth and purity into the hands of one charged with driving a coach-and-four through the seventh commandment and running riotously in the error of Balaam for hire.

Let the case be clearly grasped. Let the discrimination be justly made. And let the offenders be held to strict account. The leaders in this crusade, the men and the women and the newspapers who have been looked up to and trusted by the great body of the members of the Protestant Protective Association and the Loyal Protestant Women of Canada, those who have assumed the responsibility of leader-

ship—they are the guilty parties. The rank and file may be pardoned for being ignorant. But in their leaders ignorance is itself a crime. With that "Word of Warning" in their hands, and with evidence in support of its charges within their reach, to plead ignorance is but to accentuate the heinousness of their offence and to confess their unfitness for the leadership of decent and honorable people. And it is not enough that Mrs. Shepherd be cast off now. It is not enough that she be disowned by the politicians, the preachers and the press she beguiled into her service. It is not enough that the Loyal Women advise the public that the office of honorary supreme president has been abolished and that Mrs. Shepherd has been expelled from their society. This will not satisfy the just demands of an outraged public. There is a guilty past to be atoned for. There are offences against truth and decency to be expiated. It has not been forgotten that foul and malicious slanders have been uttered behind the closed door of the lodge-room and whispered darkly into the ear of the public. It has not been forgotten that money was promised in the name of Protestantism to carry on a suit against a trusted Presbyterian minister for daring to utter a word of warning against one of the most dangerous agents of political and social strife and moral corruption that has ever afflicted this country. It has not been forgotten, nor is it likely to be for a generation, that the hateful fires of sectarian strife have been kindled in all parts of Ontario, and that the public mind has been impregnated with suspicion and distrust. All this and much more that belongs to their crusade is too recent and too shameful to be forgotten, and not until the offenders manifest penitence can they hope to be forgiven by the Protestant public whose sacred trust they have betrayed.

But just judgment demands more than this. The men and the newspapers and the organizations that have, under circumstances absolutely without extenuation, so culpably betrayed Protestantism into the hands of lust and hate must never again be entrusted with any interest sacred to the community or be allowed to touch with one of their fingers the sceptre of power. Leadership in society, in the church, or in the state is a thing too holy, charged with powers too awful, to be risked in the hands of the ignorant, the incompetent, the corrupt. Margaret L. Shepherd will soon be forgotten, but those who introduced her into the homes and churches and public life of Canada must never again be allowed to pose as leaders or protectors of Protestantism. Because of their treachery they are forever discredited and must bear on their foreheads the traitor's brand. Not otherwise can moral lawlessness be arrested, social strife allayed or the cause of religion secured against the machinations of lust.

THE WAR IN THE EAST.

THOUGH very far removed from the scene of its operations and not at all likely to be in any way immediately affected by it, the outbreak of war between China and Japan awakens universal interest and universal regret. The more we know of the character of these two peoples, their capacities, the awakening that has taken place in Japan and is gradually though necessarily more slowly spreading in China, their resources and possibilities, the more do they excite our interest and our hopes, and the more is everything to be deplored that is likely to put an arrest upon their onward advance in Western improvements, calculated to raise and develop their vast latent power. Though the result of war may ultimately be to hasten the adoption of many Western ideas of a commercial, social, political and religious kind, still this, should it be the result, must, in the first place, be attended with such an amount of suffering and misery as we may well shrink from contemplating and sincerely desire to be averted.

Japan, according to all the accounts, yet before us, appears to have acted in the matter with such precipitancy, and to have shown such wantonness and cruelty in the destruction of life, as to have alienated the good feeling and respect of any Western nations which might have been favorably disposed towards her, and to have aroused against her the strongest indignation of the Chinese. The hope of a friendly settlement, which from the first does not appear to have been very great, has been put by the conduct of Japan for the present out of the question. Although Japan has thus far been so successful, and numbers and resources do not always assure success, yet considering the vast numbers which China can command, so much greater than those of Japan, the dogged pertinacity and courage of her people and