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TORONTO, WEDNESDAY, FEBRUARY 11, 1885.

"CAROLA," completed in this number of THE CANADA PRESBYTERIAN, will be followed next week by "Josephine Fougere; an Alpine Story," from the French of J. de Vere. Readers will find it fresh and interesting; pure and healthy in tone.

A CORRESPONDENT of one of our exchanges points out that some of the greatest revivals in America have taken place under the ministry of men who read their sermons. There was a very powerful revival in Yale College in 1827 under the preaching of Dr. Taylor, who always used his manuscript in preaching. There were great revivals under Dr. Griffin and Alfred Barnes both of whom read their sermons. Many others, Dr. Hawes, of Hartford, and Dr. Emmons were noted for the revivals which took place under their ministry and both used written sermons. The correspondent, who evidently knows whereof he affirms, declares that many of the most powerful revivals that ever took place in New England were actually under the ministry of pastors who used their manuscripts, all of which goes to prove, not that every preacher should use a manuscript, but that the cry, "Burn your manuscripts and just talk to the people," is unmitigated rubbish. The preachers most likely to adopt such advice are those who are too indolent or too brainless to make a manuscript.

ONCE more we are told by the Ontario Government that additional asylum accommodation is needed for the insane. Any one who has seen the immense buildings already erected and in use for that purpose would think that no further accommodation would be needed for many years. But in addition to these provincial piles, there is a private asylum at Guelph, and many lunatics are confined in county jails throughout the Province for which no room can be found in the asylums. There is some talk about the appointment of a commissioner to enquire into the causes which produce so much insanity in our Province. Such an enquiry conducted by specialists would no doubt be beneficial. Mental disease, like any other form of disease, must be produced by some cause, and if the causes can be ascertained something may be done towards stopping the fearful growth of insanity that is now going on in Ontario. Science has to a certain extent successfully battled with other forms of disease that at one time were considered beyond all human control; why may not science do something towards lessening this frightful evil? Meantime, however, further accommodation must be provided. It is not creditable to our civilization—not to speak of our Christianity—that the insane should be confined with felons in our common jails. They have committed no crime and should not be herded with criminals. In many cases the only hope of recovering is in immediate treatment. Treatment in a jail is an impossibility. Temporary aberration may become chronic insanity, simply because the sufferer is not treated in time.

THE Rev. Hilary Bygrave, Unitarian pastor of this city, is not a success as a representative minister. In fact he does not know as much about the purpose for which churches exist as the Attorney-General who is "only a lawyer." Mr. Bygrave formed part of a tax exemption deputation that waited upon the Government last week, when the following colloquy took place between him and Mr. Mowat:—

Rev. Hilary Bygrave expressed himself in favour of abolishing exemptions of ministers, church buildings, and property, and characterized their exemptions as a relic of the

idea that some places and some persons were of a more sacred nature than ordinary places and persons. It seemed to him that the world had left that idea.

Mr. Mowat—Are they not regarded rather as doing more good than others?

Rev. Hilary Bygrave—That might be questioned. His idea was that many costly churches returned little benefit to the people. The theory of churches was that they were to prepare people for the Kingdom of Heaven, and schools to educate for this life.

Mr. Mowat The object of churches is to make us better fitted for the life that now is.

When the Rev. Hilary Bygrave undertakes to expound the "theory of churches" again he should select somebody to operate on that who knows as little about the matter as he does himself. He is manifestly too light to operate on a solid Presbyterian like the Ontario Premier. When the ministers of Toronto want any one to expound the "theory of the churches" to the Government they will select somebody that the lawyers can't snuff out as the Attorney-General snuffed out the Rev. Hilary Bygrave. Mr. Bygrave is too light for that class of work. He should speak for his own church only.

THE unfortunate troubles that at present exist in one of our congregations in this city furnishes one of the most difficult problems that a Presbytery is ever asked to solve. A party in the congregation thinks that the pastor should resign and that his resignation would end the difficulty. Another is equally certain that he should not resign, and believes that if he did the congregation would go to pieces. Things cannot go on very long as they are; one party may not remain in the church if the pastor remains; the other may leave if he leaves. Neither party is strong enough to carry on the work of the congregation without the other. Can anything be more perplexing to all parties concerned? Denominationally considered the problem is not so difficult in Toronto as it would be in a community in which there was but one Presbyterian congregation. Families leaving would most likely go into some other Presbyterian church and would not be lost to Presbyterianism. In a community where there is but one Presbyterian congregation such a problem is scarcely ever solved without loss. Settle it as you may, some families usually leave. The itinerant system is a partial remedy for such troubles. Both parties know there must be a "change" in a year or two in the natural course of events, and knowing this they are likely to be more moderate. We utter a very commonplace thought when we say it is sad beyond description that a congregation once vigorous and the centre of much good influence should be in the condition of the one referred to, but we cannot refrain from uttering it. The most that any one can hope for now is that He who rules over all may bring some good out of the evil.

THE FORTUNE OF WAR.

LITTLE more than a week ago people were hopeful that the long-drawn campaign in the Soudan was drawing near to a satisfactory close. Deeds of brilliant military daring had been performed, the small victorious pioneer force had reached what was deemed a safe entrenchment on the banks of the Nile. Communication with the brave and enthusiastic defender of Khartoum had even been established. People were expectantly looking for the news of the rescue of General Gordon and his beleaguered garrison. Instead, the most mournful tidings received since 1857, when the first intimations of the Indian mutiny were heard, have been flashed by telegraph across the world. The contingent sent to Gordon's relief found that Khartoum had fallen into the Mahdi's hands two days before their arrival. Gordon's heroic band and himself are beyond help for the present.

At first the intelligence was so unexpected it was difficult to give it credit. As despatch after despatch came, more circumstantial and still reiterating the sad news, it was felt that it could no longer be doubted that a national calamity had befallen Great Britain. The wildest excitement prevailed and feelings of indignation found the fullest and freest expression.

The existing English Government received the severest and wildest censure. It is true that the long delay in sending a force to the relief of General Gordon was often commented on before the despatch of General Wolseley, and now it is discovered that the force is inadequate and was despatched too late to avert disaster. It has to be borne in mind, however, that regular communication with General Gordon was

maintained, and the authorities at the War Office were understood to have an accurate knowledge of the state of affairs and the requirements of the relief expedition. The promptness with which the Cabinet acted in the unlooked for emergency, and their resolve to take immediate steps to retrieve the disaster with all possible despatch is reassuring. When the Gladstone Ministry will be arraigned, as they are sure to be, on their Egyptian policy, they will doubtless be able to present a justification of the course they thought it their duty to pursue. The calamity at present has an aspect so serious that patriotic feeling will prevent a party faction fight for office while British honour has to be vindicated by prompt and heroic action.

At present the most probable explanation of the fall of Khartoum, is that it is due to Arab treachery. General Gordon's unsuspecting nature and his not ill-founded confidence in his magnetic management of men. Since the battle of Abu Klea Wells a despatch was received stating that he could hold Khartoum for years to come. He was no foolish boaster, but if the despatch was genuine, he must have been woefully deceived in many of the people by whom he was surrounded.

The painful suspense as to his fate is not yet ended. Whether he met with a soldier's death while fighting heroically to the last, or is a captive at the mercy of the False Prophet, has not yet been ascertained. However it may be his name will be inscribed in the honour-roll of British heroes. He will be reckoned among the Christian soldiers who, like Hedley Vickers, General Havelock, Lord Lawrence, and many others of lesser note, were not ashamed of the Gospel of Christ, and lived up to the religion they professed whenever duty called them.

The Khartoum disaster increases the magnitude of the conflict in which Britain is now engaged in the Soudan. A succession of reverses to British arms would have a dangerous effect on a fanatical Mahomedanism throughout the Turkish empire and throughout the East. Much more than national honour is at stake. The progress of Christian civilization and missionary enterprise are, humanly speaking, to a large degree dependent on the speedy subjugation of the Mahdi and his Arab hordes. There were great differences of opinion as to the wisdom of Britain's armed interference in Egyptian affairs, now opinion is unanimous that her action must be prompt, energetic and decisive.

EDUCATION IN ONTARIO.

THE selection of a gentleman to direct the educational interests of Ontario who had long been in political life, and who at the same time was deeply interested in education, having spent a number of years as a practical teacher, was a commendable step. The system of education in Ontario, founded by the late Dr. Ryerson, has been greatly improved since the appointment of the Hon. G. W. Ross, as Minister of Education. The report for 1884, with the statistics of 1883, was submitted by him to the Legislative Assembly last week. It contains a mass of well-arranged material, from a study of which any one desirous of ascertaining the actual condition of education in the Province, can readily obtain all the information he requires. The report is more full and satisfactory than any hitherto presented.

In the returns for 1882 it was stated that there was a diminution of the school population of the province. The returns before us show that as yet there is no turn of the tide; it still continues to ebb. The school population, i.e., those between the ages of five and sixteen years, for 1883, is given as 478,791 showing a decrease since the previous year of 5,026. Pupils of school age, attending during the period covered by these statistics is stated as 452,661; decrease, 4,517. Pupils of other ages to the number of 11,708 were in attendance; compared with the previous year this shows a decrease of 2,626. The total number attending school was 464,369, a decrease of 7,143. The total number of boys in attendance is recorded as 243,671, decrease, 3,295. The total number of girls attending school is given as 220,698; a decrease of 3,848. The average attendance shows an increase over the previous year of 1,385. The number of pupils attending the Provincial High School was 11,843, a decrease of 505.

The number of pupils attending the 194 Roman Catholic separate schools in Ontario was 26,177, an increase of 29. The average attendance aggregated