

## THE CANADA PRESBYTERIAN,

PUBLISHED BY THE

Presbyterian Printing &amp; Publishing Co., Ltd.,

AT 5 JORDAN STREET, TORONTO.

Terms: \$2 Per Annum in Advance.

ADVERTISING RATES.—Under 3 months, 15 cents per line per insertion; 3 months, \$1 per line; 6 months, \$1.75 per line; 1 year, \$3. No advertisement charged at less than five lines. None other than unobjectionable advertisements taken.

## The Canada Presbyterian.

TORONTO, WEDNESDAY, MARCH 25th, 1891.

A CABLEGRAM has been received from China intimating that the difficulties arising out of the attack on the missionaries has at length been satisfactorily settled.

AN elder writing in one of our exchanges says that "in nearly every Presbytery there is at least one crank, generally a clergyman." Happy is that Presbytery that has only one.

THE *Interior* made a fine hit a few weeks ago when it called upon high-class periodicals, so learned and dry that they are almost useless, to come down and take some part in the work of the Church. We need a magazine in this Church but we have no use for one that does not help in the actual work.

A FIRST-CLASS newspaper secular or religious is a growth. Perhaps the best way for the Presbyterian Church in Canada to get a magazine is to let one grow. The *Knox College Monthly* and the *Presbyterian Journal*, of Montreal, are growing quickly. A little time, a little encouragement, and a little more money might give the Church two fairly good magazines.

IT is a common remark that if we could cut March out of the year Canada would have one of the finest climates in the world. Well, we cannot cut March out of the year and the next best thing is to stand it as good-naturedly as possible. This has been such a pleasant winter that no one should complain about a few Nor'-Easters even if they do find the weak spot in the human constitution.

STEPS are being taken to change the mission stations at North Bay and Sudbury into supplemented congregations. Both these places are growing rapidly and it is understood that a pastor will be called and inducted in one, or perhaps both, at an early day. Whatever may be said about many of the towns and villages in the older parts of Canada there is no doubt that the northern part of the Muskoka region is prospering. Brother Findlay is laying the foundations of Presbyterianism well and firmly in that region and richly deserves the recognition of the Church for his valuable services.

DURING the recent political contest one of the journals described the Minister of Justice as having "a voice like a curate." Why should all curates be assumed to have the same kind of voice? Why should it be taken for granted that clergymen of the same Church should all speak in much the same style? Why should there be a "pulpit tone" any more than a platform tone, or a courthouse tone, or a Synod tone, or a General Assembly tone? Is it not a notorious fact that the pulpit loses immensely in power and freshness because so many preachers refuse to address their fellow-men in the voice the Almighty gave them?

THE Moderator of the General Assembly gives his views on the revision question in the current number of the *Montreal Presbyterian Journal*. Dr. Laing takes substantially the position taken by Prof. Scrimger and many others. The Church by virtue of its Protestantism has a right to "revise, amend, change or supersede" its subordinate standards. In certain circumstances it might be the duty of the Church to do one or all of these things. But the Church has other and more pressing work on hand at the present time and can well afford to wait and see what the other Churches do

in the way of revision. This is the position, we believe, that an overwhelming majority in our Church are prepared to take.

DR. CUYLER is taking a holiday in Florida and of course writes charming letters to the *Evangelist*. The chief steward took the worthy Doctor through "Ponce de Leon" hotel the other day and showed him the place in which they keep things cool whereupon the Doctor spiritualized in this way:—

He showed us a refrigerator big enough for a bed-room, with a temperature of twenty-five degrees, and it chilled us through just to thrust our heads into it. A most vivid picture it was of some churches that I know of, where orthodox doctrines are packed away in ice, and prayer-meetings are congealed, and the "fruits of the Spirit" can no more grow than oranges can grow in Greenland.

A refrigerator is not a bad name for a church of that kind. "Are you going to the refrigerator to-day?" would sound rather strangely instead of "are you going to church?" but it would in some cases be more appropriate.

IF anybody wishes to see popular government in its best form all he need do is go down to the old "ramshackle" pile on Front Street, Toronto, any afternoon. In almost any part of the building he will find a deputation. In fact deputations have become a part of our political system and they are here to stay. They do business in this way. The Premier and several members of his Cabinet stand up, the members of the deputation surround them and then the real work begins. The deputation tells the Government of some wrong to be remedied, of some law that should be amended or of some improvement that ought to be made. The Government usually asks questions and promises consideration. Quite frequently the request of the deputation is granted in some form or other. Deputations come from all parts of the province but the largest and sharpest usually hail from Muskoka, Parry Sound, or some Northern latitude. Politicians of all shades are found on deputations. Tories and Liberals always agree when they want a new railway or a money grant for anything. The variety of matters about which deputations come is about as great as the wants of the human family. It is understood that the Premier enjoys meeting deputations. It is a good thing he does. Times have greatly changed in Ontario since those old buildings were first used. If there is a man on either side of the House now who doubts that Parliaments exist for the benefit of the people he has sense enough to keep his doubts to himself.

THE horrible massacre at New Orleans shocked every one, but second thoughts remind us that it was the usual thing that occurred. When the law fails to protect civilized men they always protect themselves. Partisan judges and perjured jurymen nearly always bring in a temporary reign of Lynch law. In the present case we have seen no unfavourable criticism on the conduct of the judge, but it is generally understood that the jury were tampered with and gave a verdict that was an outrage on justice. In plain English, the citizens turned out and did in a direct and informal way what the jury should have done by process of law. Justice was done, but not done in the way the law prescribed. There is no one thing more clearly established than that corrupt courts cannot go beyond a certain point in corruption. When that point is reached the people will always take the law into their own hands. As the *London Times* points out, all law rests ultimately on force. It is very difficult to say when a citizen is justified in discarding abused forms of law and resorting to short and sharp remedies. It is difficult to say at what point a statesman is justified in laying down the diplomatic pen and taking up the sword, but the point comes. It comes also in the other case, but it is hard to say when. How long should a Christian community put up with partisan judges and perjured jurors before taking the law into their own hands? Some communities would endure the strain much longer than others. New Orleans may have endured much more than we have any idea of. Nothing is so certain to bring in Lynch law as corrupt courts.

WE find the following trite remark in almost every religious journal we open: "Methodism has changed greatly in the last hundred years." Well, supposing it has. What Church that has prospered, or even held its own, has not changed its modes of working in much less than a hundred years? The essential features of Methodism are much the

same as they were but the Methodist people have been wise enough to adjust their machinery to their environment. The flexibility of their system has given them many a good field. Presbyterianism has changed and improved many parts of its ecclesiastical system in one fourth of a hundred years. Would that we had changed some of it sooner. Had the machinery of fifty years ago been better adapted to meet the wants of a new country there would not be so many good men in Methodist churches to-day who were forced to go to hear the saddle-bag preachers or stay at home. If our Home Mission machinery had not been greatly changed and improved the Church would not have about a thousand Home Mission stations to-day. We need some more changes badly. May a kind Providence soon send us a change that will supply our vacancies without hearing seventy or eighty preachers called candidates. May we soon have a change that will give every unemployed minister a congregation and every vacant congregation a pastor. Yes, we need several changes badly enough. To say that a Church changes its mode of working so that it may do its Master's work better is to pay the Church a high compliment. A Church that would rather see Christ's work undone than make a change in its mode of working thinks more of its machinery than it thinks of Christ and immortal souls.

DR. WELDON, M.P. for Albert County, N.B., and Dean of the Halifax Law School, is one of the most influential Conservatives in the Maritime Provinces. A recently-published interview makes the Doctor say:—

The time has now come when England must choose between abandoning Canada or agreeing to an imperial tariff that will give Canadian products a preference in the English markets in return for a preference to British manufactures in Canadian markets. If England will not do this, annexation is not only probable, but appears to be the inevitable destiny of Canada.

It is always refreshing to hear a man speak out honestly even when he does startle you by what he says. Dr. Weldon, and he is a high authority, thinks there is nothing between us and annexation but a proposed change in the British tariff, which nearly everybody declares Britain will never make. That gallant old Britain, Mr. Plimsoll, bluntly declared at a banquet given him in Toronto lately that Englishmen bought Canadian cattle not because Canadians were loyal, but because their cattle were sounder than American cattle. He seemed to be under the impression that loyalty had nothing to do with buying and selling. If his countrymen should prove to be of the same opinion the tariff changes referred to by Professor Weldon of course cannot come. The Professor closes the interview by saying that "Mr. Blake's letter has brought the annexation question out of the background and shadow into the foreground and light." Manifestly it has when a gentleman of Dr. Weldon's character and standing is found saying that "the inevitable destiny of Canada" is or appears to be annexation unless "England will agree to discriminate against foreign and in favour of Canadian lumber, barley, cheese, butter, beef and eggs in consideration of a material lowering of Canadian duties on English manufactures." With all due deference to Dr. Weldon we don't believe Free Trade England will do anything of the kind, nor do we believe that annexation is the only alternative.

## MISSIONARY TRIALS AND TRIUMPHS.

THERE are lights and shadows in the prosecution of all Christian work, whether at home or abroad. There are in the most favoured Christian lands times of refreshing and there are seasons of retrogression and discouragement. Those who are directly engaged in the work of the Gospel are not and cannot be uninfluenced by the circumstances amid which they labour. They are elated with success and despondent when their work appears to be in vain. Alternations are more marked in the foreign than in home mission fields. It is possible that Christian missionaries are more susceptible to external influences than are their fellow-labourers in Christian lands. They are keenly alive to the sympathy and support, or to the neglect and unconcern, of those whom in a measure they represent. They have a right to look for encouragement from the Christian people who have sent them forth on their beneficent errand as heralds of the Cross. Self-denying and devoted Christian workers, whether at home or abroad, are not without strong and sustaining consolation amid the discouragements they have to encounter. They are engaged in the noblest service in which mortals can take part.