

THE CANADA PRESBYTERIAN,

— PUBLISHED BY THE —

Presbyterian Printing & 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, NOVEMBER 19th, 1890.

IT affords us much pleasure to be able to announce that arrangements have been completed for a series of able and interesting papers on the stirring religious and ethical questions of the time. All the contributors to the series are men of distinction and writers of eminence, whose names are household words in the Churches of America and Europe. Following is the list of writers and subjects:—

Professor George P. Fisher, D.D., of Yale Divinity School, New Haven, Conn., author of "Universal History," "Discussion in History and Theology," etc. Subject—"MODERN SCIENTIFIC RESEARCH AND SCEPTICISM."

Cunningham Gekie, D.D., of Bournemouth, England, author of "Life of Christ," etc. Subject—"REACHING THE MASSES."

Theodore Cuyler, D.D., of Brooklyn, N. Y. Subject—"CHRISTIANITY IN THE HOME."

Rev. J. H. W. Stueckenberg, D.D., LL.D., of Berlin, Germany. Subject—"THE CHURCH AND SOCIALISM."

Rev. Charles H. Parkhurst, D.D., of New York. Subject—"THE CHURCH AND THE STATE."

Senator Edmond de Pressense, D.D., of Paris, France. Subject—"SIGNS OF A RELIGIOUS REVIVAL IN FRANCE."

Professor Philip Schaff, D.D., LL.D., of Union Theological Seminary, New York, author of "History of the Christian Church," etc. Subject—"PRESENT PHASES OF ULTRAMONTANISM IN EUROPE."

Rev. W. G. Blaikie, D.D., LL.D., of Edinburgh, Scotland. Subject—"To be announced."

Rev. Arthur T. Pierson, D.D., of Philadelphia, Pa., author of "The Crisis of Missions," etc. Subject—"TENDENCIES OF MODERN DOUBT."

Rev. J. Monroe Gibson, D.D., of London, England. Subject—"CHRISTIANITY AND TRADITIONALISM."

Rev. Edwin P. Ingersoll, of Brooklyn, N. Y. Subject—"THE CHURCH AND POPULAR AMUSEMENTS."

Principal William Caven, D.D., of Knox College, Toronto. Subject—"AN ADEQUATE SUPPLY OF MINISTERS."

In addition to the above it may also be stated that those regular contributors to these pages whose papers have in the past been so highly appreciated will continue to address our readers from time to time, while a number of men prominent in the Canadian Church will write on themes of permanent and practical interest in a manner that will be found elevating and profitable.

THE preposterous claims of the Roman Catholic Church are seen in its declarations made from time to time on the validity of what are known as mixed marriages. The question is receiving some attention in Quebec Province at present. The idea that a Roman Catholic man and woman married by a "heretical," that is a Protestant, clergyman, incur damnation by so doing is worthy of the Middle Ages. It is gravely put forth even now in the Province of Quebec.

WHAT kind of people must those be who deluged the County Attorney, the Crown counsel, the prisoner's counsel and the officers of the court and the prisoner with letters during and after the famous trial at Woodstock? We have not heard that Mr. Justice MacMahon was favoured, but no doubt his Lordship had his share. The condemned man's mail, we understand, was something marvellous. Is it not humiliating that in a country dotted with churches and schoolhouses there should be so many fools, so many cranks, so many persons of morbid, mawkish taste? The pastor and the school-master have done much for Ontario. There remains a good deal of territory yet badly in need of cultivation.

SO much has been said against the Hon. Mr. Mercier in Ontario that it is very difficult to make many people believe that the Quebec premier can do any good thing. Nevertheless the fact is

that at the present moment he is engaged in a struggle with some of his own supporters on the Lunatic Asylum question. The Castors want the asylums managed by the Church and the premier wants them put under Government control and inspection, as the Ontario asylums are. Thoughtful people are asking this question: How many of those who persistently, vehemently and, in some instances, violently denounced the Quebec Premier when they thought he was wrong, will now help him even by a word of encouragement when he is undoubtedly right? How many?

SENSIBLE people of good taste might do a great deal in the way of repressing the idiots and cranks who disgrace the country and make fools of themselves in every excitement, especially excitement caused by crime. Thousands of good citizens have a weakness for paying too much attention to "odd" people. The "odd" people are often vain, conceited notoriety-hunters, who are willing to do anything for a little notice. In a quiet time they have little chance, but when an excitement of any kind rises they make hay while the sun shines. If every person who tries to connect himself in some way with an awful occurrence like the Woodstock tragedy were soundly snubbed for his pains, the number of fools and cranks in the country would soon decrease. If people who plume themselves on being "odd" were repressed or even treated with silent contempt, the nuisance would be partly abated.

POLITICS make some queer complications. Many Canadians would like to rejoice at the overthrow of McKinleyism but their joy is restrained by the fact that Tammany Hall helped to put down Mr. McKinley and his tariff. The clergy and many of the best citizens of New York of both parties united in a desperate struggle against Tammany but Tammany won. By force of circumstances a large number of the clergy of New York City had to fight in favour of a tariff that is doing Canada no small amount of injury and the worst elements of the city did their best against that tariff. Verily self-government brings some queer companionships. Our neighbour the *Globe* would like to throw up its cap over the downfall of McKinleyism but the *Globe* through war and peace has always been the steadfast friend of the Republican party. In life's great battle we cannot always select our comrades.

THE British and Foreign Bible Society has done much for the circulation of the Scriptures in every land. Civil freedom has opened the way for the distribution of the Bible, and efforts have not been wanting to commend the word of God to the Italian people. While Bible societies are deserving of liberal support, it is at the same time gratifying to observe that enterprising Italians are endeavouring to provide editions of the Scriptures for the use of their fellow-countrymen. Some time ago the editor of *Il Secolo*, published in Milan, commenced the issue of an illustrated edition of the Bible in weekly parts at one cent each. The venture has met with much success, the publication having reached a circulation of 17,000 copies. A Jewish firm in Milan has commenced the issue of the New Testament in Italian, with Gustave Doré's illustrations. This also has been favourably received. Another evidence of reviving religious interest in Italy is seen in the announcement of a "Life of Jesus," on evangelical lines, by a prominent member of the Italian Parliament.

THE *Winnipeg Free Press* has this to say on a subject that will stand and should receive some discussion:—

Mr. Justice MacMahon, before whom the Birchall trial was being held, characterized the cross-examination of one of the witnesses as cruel. There are some cross-examinations which would stand a harder name than that, even to the extent of calling them brutal. Some lawyers seem to think it is their privilege to brow beat and insult a witness, without the least regard for decency. No person, by the mere fact of entering a witness-box, forfeits his right to the same consideration that he would exact under any other condition; and if not protected in that right by the court he would be justified in asserting it for himself. It is quite a mistaken notion to suppose that any citizen of a free country is obliged to lay aside his manliness at the door as he goes into a court-room.

It has long been a mystery to respectable citizens whose duties occasionally take them to court how some grave judges allow witnesses to be grossly insulted by lawyers who try to make up for their lack of ability or the badness of their case by vile innuendoes, cowardly insinuations, or ruffianism of one kind or another. The Hon. William McDougall once said that the reason he seldom noticed newspaper abuse was because he cared as little for a blackguard writing in the third storey of a newspaper

office as for a blackguard standing on the ground. Perhaps the reason why some judges allow such latitude in cross examination is because they think a ruffian in a gown and white neck-tie is not worthy of any more notice than a ruffian in his shirt sleeves in a bar-room. Neither he is, but a court of justice is not the place for displays of ruffianism.

ONE of the problems that every good Presbyterian should be trying to solve is how to reach the people—the whole body of the people—with facts, arguments and appeals in regard to the Schemes of the Church—especially our Mission Schemes. All the people do not read Church papers. Comparatively few attend missionary meetings. The few who do attend are usually those who are doing their duty already. Many ministers do not preach on the Schemes. If the duty and privilege of sending the Gospel where it is not preached were faithfully and affectionately set before the people, the great majority of them would respond. Those who have the claims of missions set before them in that way respond liberally and there is no reason to believe the others would not be equally willing. Would it not be wise to learn something from politicians about reaching the people? Gladstone lately delivered half-a-dozen speeches in Scotland that will be read by every Liberal in the land of cakes and by tens of thousands in the colonies. He reached the people. When the Ontario elections of 1886 and of the present year were coming on, Mr. Mowat issued an address that moved the Liberal battalions mightily from the Ottawa River to Lake Huron. He reached the people. Is there no similar way of reaching the people in regard to missions? Won't somebody make a speech on home missions, and somebody else one on foreign missions that will move the people when they read them at their fire-sides all over the country? Would anybody try and make an estimate of the number of people in an ordinary congregation that contribute to mission work? What we want is the whole people reached. This is wanted for the sake of the people themselves as well as for the sake of the work. When all the people are reached, though individual contributions may be small, the aggregate is always good.

A SLASHING article in the *Montreal Star* on the state of the Aged and Infirm Ministers' Fund, in which the wealthy members of the Presbyterian Church are charged with insincerity, hypocrisy and several other bad things, was no doubt intended to benefit the fund, but it will most likely have a contrary effect. Everybody who knows anything about Presbyterian people knows they cannot be scolded into doing their duty. There may be some special reason or reasons why this fund is not supported as liberally as the other funds of the Church. The Widows' and Orphans' Fund has been well sustained, and might be increased. No one can deny that of late, all things considered, the Church has dealt generously with her theological halls. As compared with fifteen or twenty years ago, our people give liberally to missions. There must be some reason or reasons why the people make the Aged and Infirm Ministers' Fund an exception. Instead of denouncing the people it would be much wiser to appoint a special commission at the next meeting of Assembly to investigate the causes that prevent the fund from being well sustained. The Methodists are pursuing this course in regard to their fund, and their course is usually a wise one in matters of money. Mr. Burns and Mr. J. K. Macdonald ought to be able to give expert evidence by this time. One thing is sufficiently clear. If a commission cannot do any good, calling rich men names will never mend matters. It has never been shown that men in moderate circumstances support the fund any more generously than the rich. Let a commission be appointed, composed largely of business men who will go to work in a business way, and find out exactly what the people are thinking and saying about the working of this particular fund. When the Church knows exactly how the land lies, then something may be done to remedy the evil. The only way to make the fund a success is to remove the causes that make it a failure.

A WASTED LIFE.

AN unusual concurrence of circumstances has given to the doings and fate of the unhappy young man who perished on the scaffold last week a world-wide notoriety. The events that led up to the crime for which he suffered, the unearthing of the murder, the character of the young man against whom the awful charge was made, his social standing and relationships contributed to the great, not to