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## EASTERN GENERAL AGENT.

MR. WALTER KERR—for many years an esteemed elder of our Church—is the duly authorized agent for THE CANADA PRESBYTERIAN. He will collect outstanding accounts, and take names of new subscribers. Friends are invited to give any assistance in their power to Mr. Kerr in all the congregations he may visit.



TORONTO, WEDNESDAY, MAY 25, 1887.

WE should not be the least surprised to find some of those who bitterly denounced the Scripture Selections as a mutilation of the Bible now denounce with equal bitterness the Presbytery of Toronto because it did not add to the Bible.

THE first of an interesting series of articles by our esteemed contributor, "T. H.," descriptive of the well-known and successful experiment of how to deal with young criminals, at Mettray, appears in this issue. The treatment of the subject cannot fail to suggest important hints to all who are concerned in rescuing the perishing.

PERHAPS the man best satisfied with the history of Toronto for the last ten days is William O'Brien. He got all the notoriety he wanted. Thanks to his enemies, he bulks more largely in the public mind than any other man. Probably the man most disgusted with the whole proceedings is the Governor-General. O'Brien says, "Thanks to my enemies;" the Governor would probably add, "Save me from my friends."

THE Pharisaism of those people who recently named this city "Toronto the Good," has received a severe and well deserved rebuke. Toronto is no better morally than any other city or town in the Province. Indeed it may well be doubted if there is a city or town in the Province in which an attempt would be made to stone to death a member of the British House of Commons on one of the principal streets. We hope there is not. The vainglorious Pharisee spirit implied in "Toronto the Good," has been severely rebuked, and those who have been indulging their self-conceit and self-righteousness by using the term should learn a useful lesson from recent occurrences. Toronto is in many respects a splendid city, but those who know it best know only too well that calling it "The Good," is nothing more than an offensive exhibition of the Pharisee spirit. The amount of "good" there is in the government of the city is in a fair way of being tested. Chicago, the wicked, had the Anarchists behind the bars in a few hours after they attempted murder. How is "Toronto the Good" going to do with her Anarchists? Let us hear no more about "Toronto the Good" until a few of our would-be murderers are punished.

SUPPOSING a meeting of the city ministers were called, in one of our Methodist or Presbyterian Churches, for the purpose of devising measures to bring careless sinners to hear the Gospel, would the Episcopal dignitaries, who figured so prominently at the Park meeting, attend? Not they. They would not "mix" with Messrs. Potts, Milligan and McLeod at a religious meeting. One of them has told the world that he merely cultivates a "street acquaintance" with ministers who do not belong to the only true Church. Plain Christian people might suppose that co-operation in soul-saving is as important

and likely work for ministers of the Gospel as co-operation in defending Lord Lansdowne when he needs no defence; but, of course, plain Christian people don't understand these high questions. A man who merely reads his Bible might suppose that a united effort against the world, the flesh and the devil is as important as a united effort against William O'Brien. Their lordships, however, know better. People who know Toronto well are of the opinion that there is quite enough of sin in the city, even when William O'Brien is not here, to warrant a united effort on the part of all the bishops, canons and inferior clergy in the city. They may be mistaken. Special united efforts are only to be made on special occasions, and then the efforts are not to be of a distinctively religious character.

WE are more than ever persuaded that the proper treatment for Mr. William O'Brien was to have let him severely alone. If he is the unprincipled agitator, the demagogue, the charlatan, the liar, that some of the Park orators described him to be, there was all the less excuse for taking any notice of him. Is Toronto such a baby city that it needs to be defended against the invasion of one Irish agitator, and one evicted Irish farmer? Are the citizens of the Ontario capital such a lot of veritable ninny-hammers that they need two bishops, a canon, and a number of the inferior clergy to tell them how to deal with the invasion of William O'Brien? Is Lord Lansdowne such a weak man and unpopular Governor that he needs to be defended by the Toronto School Inspector? Nothing that William O'Brien could say against Lord Lansdowne is half so injurious to his Excellency as the suspicion that he needs to be defended. The refusal of liberty of speech to O'Brien—for he was practically denied liberty of speech at his meeting in the Park did the Governor more harm than it did O'Brien. Of course his Excellency is in no way responsible for the conduct of those who have been making themselves so officious during the last few days. He took the trouble of letting the people know that he wished O'Brien to be allowed to say all he could say in peace. Had his Excellency's advice been taken, Toronto would stand much higher in the estimation of all sensible people than it does to-day.

THE history of Toronto for the past ten days has been a series of blunders ending in a crime. To pay any attention to William O'Brien was a blunder of the silliest kind. He should have been allowed to come unnoticed, speak his piece in quietness, and take himself away unnoticed. The Park meeting to denounce him was a stupid blunder. The attempt to prevent him from speaking at his own meeting was something worse than a blunder. Choking him off created sympathy for him, outraged the feelings of many who like to see liberty of speech enjoyed to the full, and created an impression in many quarters that he had something really serious to say against Lord Lansdowne, or the self-elected champions of the Governor would not have choked him off. These blunders naturally led up to, and culminated in a cowardly, brutal crime. There is nothing in the history of mob law more disgraceful than the attack made on O'Brien and his friends on the principal streets of this city. That the mob would have committed murder had O'Brien not escaped, there is not the slightest doubt. The timely opening of Lalor's door saved Toronto from the disgrace of having one man—probably three—stoned to death in the twilight on one of our principal streets. The brutal ferocity of the mob is shown by the fact that when they knocked down the representative of the New York Tribune, they left him lying, half-dead and bleeding, on the street, and hurried after more victims. Will these would-be-murderers be adequately punished? We shall see.

THE Washington correspondent of a leading religious journal on the other side of the line thinks it well to remark that two justices of the Supreme Court of the United States have sons in the Presbyterian ministry. Well, supposing they have! The Presbyterian ministry is quite good enough for any man, or any man's son. This patronizing way of writing about the ministry does more to bring it into contempt than almost anything else we know. And, truth to say, our neighbours over the way are great sinners in this regard. Too frequently we see references to the number

of judges, colonels, governors and other prominent men, who are elders. All this kind of talk should be stamped out. A Presbyterian elder, sitting in his Session, or Presbytery, or Synod, or Assembly, occupies as honourable a position as any man in the land. Visiting the sick or the dying, or legislating for his Church, he is doing as high and honourable work as any man in the community. As regards the ministry, if a man does not think preaching the Gospel the noblest of all the callings, he should neither enter the ministerial profession himself nor encourage his son in doing so. We venture to say that the judges in question think more of their sons in the ministry than of any other sons they have. We notice this patronizing spirit cropping out in our own Church occasionally. Let it be stamped out. Any man, or any man's son, is honoured by having a place in the Presbyterian ministry. The eldership is an honour to any man, however prominent and distinguished he may be. Any man is honoured when permitted to do any work for Christ.

IN a recent prayer meeting address on the parable of the sower, Mr. Moody made the following allusion to his winter's work in Chicago:

Already, he said, some people were asking, Where are the fruits of the meetings held by Mr. Moody and others in the city during the winter? Have not some of those who signed the pledge turned back already to their cups? To this he replied, calling attention to the solemn lessons of the parable read. Not all the seed sown fell into good ground. That which fell on the wayside, on stony ground, and among thorns, yielded nothing to the sower. Only that which fell in good ground brought forth fruit. Such results always follow Gospel seed-sowing, and serve to confirm in a solemn, matter-of-fact way, the plain teaching of the Word of God. Of the multitudes who hear the Gospel, only a comparatively small number believe and are saved.

True, sadly true. But many of Mr. Moody's imitators and followers never speak of a regular minister's work in that way. Too many of them are always ready to blame the minister if conversions are not frequent, or if those who profess conversion do not turn out well. Indeed, Mr. Moody himself has sometimes used language on this point which was unguarded, if not uncharitable. Now, when he tries to sum up the results of his own great effort in Chicago, of eleven years ago, he finds that his converts are quite as likely to go astray as the converts of any regular minister. This is only May, and people are already asking him, Where are the fruits of his last winter's campaign? Moody is a good man—a noble, earnest worker—and experiences of this kind will make him more charitable and a better man all round. For the tribe who imitate the great evangelist, and whose stock-in-trade consists largely of abuse of ministers, there is little hope.

## THE RIGHT OF FREE SPEECH.

OF late, Toronto has been visited by persons of distinction, by celebrities whose popularity is great, and by others whose very appearance rouses some to frenzied opposition. Between Canon Wilberforce and William O'Brien there is a wide distinction. The former of course was cordially welcomed by people of all shades of opinion. He is the bearer of an illustrious and honoured name, and a good illustration of the exploded notion that talent is not hereditary. At all events, in his case it has reached the third generation without losing any of its lustre. And he is a worthy representative of the name he bears. In his own age he seeks to advance the cause of religion and philanthropy, as did his distinguished ancestor in his time. With William O'Brien the case was widely different. The cause which he represents is, and has been, a matter of the keenest and most fiery contention for years past. It has occasioned the bitterest antagonism, divided political parties, and separated very friends. His special mission to Canada was generally deemed inopportune and unwise. He avowed his intentions to arouse a feeling hostile to the Governor-General, with whom the people of Canada had no quarrel, because he had worthily and well represented the Sovereign, and discharged most acceptably the public and social duties pertaining to his rank and office. Those in prominent positions, who are supposed to voice the popular feeling, and the Canadian press generally, urged that his coming was unadvisable. Despite all remonstrances, Mr. O'Brien decided to visit Canada, in fulfilment of his self-imposed mission. His coming, however, afforded no pretext for frantic demonstrations of approval or dissent. The whole affair might and probably would have