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The Canada Presbyterian.

TORONTO, WEDNESDAY, SEPTEMBER 4th, 1889.

THE Rev. John McNeill says that the great need of to-day is "a white heat enthusiasm for a personal Saviour." That is the only kind of enthusiasm that lasts and is worth anything in the end. We have quite enough of societies, associations, conventions, conferences, committees, church courts, colleges, and organizations of one kind and another. White heat enthusiasm for a personal Saviour to drive the machinery is the thing most needed in the churches.

THE *British Weekly* is of the opinion that ability to retain eminent counsel makes against the administration of justice.

The slow-moving British mind may see reason in this trial for doubting whether the course of justice is sufficiently smooth. Can it be right that so much should depend on the advocate of the prisoner? The general belief that Mrs. Maybrick would get off was largely founded on the fact that she had Sir Charles Russell for her defender, and certainly Sir Charles did the best that could be done with the case.

No doubt Sir Charles did his best and after he had done his best the jury promptly found the prisoner guilty, which shows that in this case at least the eloquence of counsel did not interfere with the administration of justice.

PREACHERS vary in the terms they use in addressing congregations. "My hearers," "My friends," "Dear friends," "My dear friends," are the terms most frequently used. Dr. Pierson tells of an evangelist who used to say, "Dear souls." He varied the programme by using the name of the place he preached in thus—"Dear Dublin souls," "Dear Belfast souls," and so on. This method was quite endearing and effective until he went south and said "Dear Cork Souls." The Irishmen could not bear to be addressed in that way and were convulsed. Paul's method, "Men of Athens," "Men and Brethren," was infinitely superior to our modern methods. Dr. Willis once criticised a sermon by saying there was too much "Dear friends," "Dear friends," "Dear friends," in it. Such terms are well enough but when used too often they indicate a tender head rather than a tender heart.

SOME of our contemporaries across the lines are considerably exercised over the anti Jesuit agitation. That staid old journal the *Herald and Presbyter* of Cincinnati has the following:

There are even threats of a violent uprising. There is not unfounded feeling that the Roman Catholic Church in the Province of Quebec has been given a position of advantage. It is reasonably feared that the Romanists all over the Dominion will be encouraged in the same direction. In Manitoba the Protestant population has taken revenge by abolishing the French language as one of the official languages of the Province. This agitation is pushing the question of annexation to the United States to the front.

Our readers may judge for themselves as to the accuracy of the foregoing. We have not heard any threats of a violent uprising, at least not any from persons usually considered reasonably sane. The question of annexation is not any more to the front than it has been for years. The Protestants of Manitoba may abolish separate schools and the dual language system, but they have not done so yet, and if they do take these steps we hope they will not be taken in a spirit of revenge.

THE following gem from Spurgeon throws a flood of light upon a kind of trust which we fear is alarmingly common:

Nothing bores a bore so much as one of his own kind. Nothing worries a liar so much as another liar; and so it is all around the circle of small and large vices.

As we swing around the circle we find that a wire-puller always suspects other wire-pullers and dislikes them quite as much as one professing Christian should dislike another. A chronic schemer always

has hard things to say of other schemers. The member of a Church court who wishes to speak on every question has no patience with others who wish to afflict long suffering people in the same way. Vain men who wish to exhibit themselves are always jealous of other vain men who succeed better in keeping themselves on exhibition. The orator who prosed on platform or pulpit for hours is always impatient with other bores. The man who aspires to be a leader feels sore when he sees other aspirants. Some of the scientists who have honoured Toronto lately with their presence would account for all this by saying that animals of the same species often dislike one another.

DR. CUYLER is making a long tour in England and among other distinguished pulpits occupied that of McLaren of Manchester. The doctor says:

It was a pleasant privilege for me to preach to his noble congregation in the evening, and their enthusiastic singing of Dr. Ray Palmer's glorious hymn, to our tune of "Olivet," gave me a good lift at the outset.

A good lift of that kind at the outset is a good thing both for preacher and congregation. Good, lively, enthusiastic congregational singing is a wonderful help to a preacher. Some years ago we heard one of our ministers strongly insist that a preacher has a right to insist that the service of song shall be conducted in such a manner as to give reasonable assistance to the preacher. Undoubtedly that was the proper position to take. A pastor has just as good a right to insist that the congregation sing well as they have to insist that he preaches well. Preaching is his part of the work. Singing is theirs. Why expect one party to do the work reasonably well while the other too often makes no effort at all. My sermon was just as good as your singing, many a weak preacher might say to his congregation, and though two failures do not make a success the reply would have some force.

THE patriarchal editor of the *Interior* writes columns of "Camp-fire Musings" in his tent, which he has pitched somewhere out in the pineries of Northern Wisconsin: some of the musings are intensely practical:—

I am afraid there are some who fancy they are going in some remarkable way to be saved without being saved. I mean to get to heaven without being delivered from those evils which can never enter there. It is as if a pilot should go on board a vessel, and the captain and sailors should say, "We have complete faith in you, pilot, and we put the management of the vessel entirely under your care." "Well, well," says he, "I will guarantee to bring you safely into port despite the storm that is coming on, and the rocks that lie in the way." Then all the sailors go down below and go to bed. The pilot shouts: "Call those men up; every man must now be in his place." But they say, "We trust you to get the vessel into port; we have left her entirely in your hands." The pilot replies, "Unfurl these sails. Some of you go and look to the rudder and attend to the steering." "No," they say; "we have left it all to you. We are perfectly trusting in you, and all our hope of getting into harbour rests in your management of the vessel." "They do not trust me or they would do as I tell them."

Exactly. Trust Christ to bring them into the harbour in safety but they must be allowed to sleep or do something worse in the meantime. That kind of trust never brings one into the harbour.

AMBROSE, the well-known contributor to the New York *Evangelist*, has a thoughtful paper on the ability of ministers to recognize people whom they may have met, probably only once or twice and in different places. He says:

But ministers are often mortified to find themselves at a loss to recall names, even when they know the faces. Nor is this a mere result of the hebetude of age. It troubles many a young man. It is sometimes a personal defect, but in degree is a product of his profession. If he is a studious man, he is liable to give more time to the study of themes and books, than of persons. His thinking is concentrated on sermons and addresses. And even upon the street some men do a considerable amount of thinking. And if, while pursuing a thought, his chase is interrupted by a stranger met once somewhere, and who thinks that as he or she needs no more than one brief interview to know the minister, the minister needs no more of opportunity to know the stranger. The effect of a little absent-mindedness in such a case is to produce a chill, which much subsequent warmth is required to thaw out.

A minister given to much writing is unfortunately as likely to compose in his bed or on the street as in his study and some of them do. Close thinkers of all professions are liable to fall into the habit of working in unlikely places. Not long ago one of the most learned and brilliant judges on the Ontario Bench was seen walking backward and forward on the platform of a city railway station audibly discussing with himself a point of law. He was so intensely interested in the discussion that he would not have seen his mother had she met him. But supposing a minister has not allowed himself to fall into

the habit of thinking out subjects in public places there may be other and perfectly valid reasons why he cannot stop and talk to people on the street. He may be hurrying to pray with a dying parishioner. He may be starting out to make more calls than he has time to overtake. He may have an appointment to meet some one in a few minutes. He may be going to a prayer meeting or any one of a score of places where duty calls. Most of the people who want to stand and talk for ten minutes have nothing to do and are diligently doing it. Is it reasonable or right to expect one who is doing the Lord's work to stop and help them?

FRENCH SCHOOLS IN ONTARIO.

WHEN it became generally known that in our several Ontario counties, where French-Canadians were numerous, undue prominence was given to the French language, attention was directed to the general condition of French Canadian Schools in this Province. The discussion of the question impressed the Provincial Minister of Education with the importance of full and direct investigation of the state of public schools in the counties indicated. With characteristic promptitude he appointed and empowered a commissioner to proceed at once to visit the several localities and ascertain the actual condition of the public schools in which French was the predominant language. The commissioners appointed Mr. J. J. Tilley, inspector of county Model Schools, Professor Rayner of Victoria University and Rev. D. D. McLeod of Barrie, men of recognized competency and integrity, at once proceeded to the fulfilment of the duties entrusted to them. As was to be expected from men of their character and standing, they did their work with diligence, thoroughness and impartiality. Their report has just been issued and it is strictly correct to say that it is untinged by political colouring. The report is valuable because it presents a clear and unbiassed statement of the actual state of affairs in these schools dominated, as they largely are, by French Roman Catholic influences; it will also, doubtless, lead to the adoption of the corrections necessary to preserve the integrity and usefulness of the public school system in Ontario.

The report begins with an explanation of the manner in which the French-Canadian influx into the Ontario counties was brought about. Early British settlers, in accordance with a way they have selected the best available lands at their disposal. French-Canadian lumberers, after the timber had been well culled, settled on the neglected lands and for a number of years both by natural increase and considerable immigration from Quebec province, the French-Canadian element became consolidated chiefly in the counties of Prescott and Russell. They also pushed their way into Simcoe county and there was a still earlier French immigration into the western counties of Kent and Essex. Of late years considerable changes have taken place. Enterprising settlers, both English and French, have sought to push their fortunes in the North-West. For this reason there has been a slight decrease of the English-speaking population, and the stream of French immigration from Quebec province has almost ceased to flow. The total French-Canadian population in Russell and Prescott, given in the last census returns, is 24,223, places it in a slight numerical preponderance over the other settlers.

The use of the French language in these schools is coeval with the settlement of the districts by French-Canadians. This use has been recognized by the successive administrations of educational affairs up to the present time. The state of matters so vigorously condemned of late is therefore no new thing, though, of course, that does not of itself make it right or justify its continuance. What needs to be specially guarded against is the gradual and stealthy endeavour of those who direct Roman Catholic educational affairs to introduce step by step their peculiar observances into the public schools and thus make them the vehicles of an offensive sectarianism, and if the investigation results in the adoption of measures to bring these schools into harmony with the school law of Ontario a great improvement will be effected. One thing is certain, the people of Ontario will not tamely submit to studied evasions of its provisions. In adopting the excellent system of education now existing it was never contemplated that it should be used as a means of Roman Catholic propagandism.

In illustration of the extent to which schools supported by provincial funds are made use of for the propagation of Roman Catholicism, the following extract from the Commissioners' report is here taken:

Your commissioners found that religious exercises occupy a prominent place in the schools inspected by us. In fifty-