

THE CANADA PRESBYTERIAN,

— PUBLISHED BY THE —

Presbyterian Printing & Publishing Company,
AT 5 JORDAN STREET, TORONTO.

TERMS: \$2 per annum, in advance.

ADVERTISING TERMS. — Under 3 months, 20 cents per line, per insertion; 3 months, \$1 per line; 6 months, \$1.50 per line; 1 year, \$2.50. No advertisement charged at less than five lines. None other than unobjectionable advertisements taken.

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The Canada Presbyterian.

TORONTO, WEDNESDAY, FEBRUARY 27, 1889.

PREACHERS and writers who belabour the Dominion Government for not disallowing the Jesuit Bill, and square the account by saying, "Mowat is just as bad," need scarcely go to the trouble of lecturing politicians on want of moral courage. People are very apt to think such nice balancing is not evidence of moral courage.

A CORRESPONDENT of the *Globe* tells too much or too little when he writes in that journal that a Toronto preacher said the other day that "If a man were to go out on the street and kill a Jesuit, he doubted if British law would punish him." If any Toronto preacher talks in that way, his name, in justice to the rest of the clergy, should be given to the public. British law, as administered in England, would hang a man for shooting a Jesuit as fast as for shooting any other kind of man. It is not safe to assume, that because the civic authorities failed to punish the men who mobbed O'Brien on the streets some months ago that the judges at Osgoode Hall would wink at the shooting of a Jesuit. If British law permits the shooting of Jesuits, it is no better than Jesuit law.

MR. EVANTUREL, M.P.P., one of the very few French-Canadians in the Ontario Legislature, said the other day in an interview:

The \$60,000 given to the Protestants of Quebec by Mr. Mercier was a mere act of generosity, and a pure donation to give another tangible proof of the liberality of Quebec to the minority. They had not the slightest claim to the grant, and the leading members of the Protestant hierarchy in Quebec have thanked the Government for this generous gift.

We should like very much to know who these "leading members of the Protestant hierarchy are." We have heard several prominent names mentioned, but so far cannot get any thoroughly trustworthy information. If the "leading members of the Protestant hierarchy in Quebec" have written to thank Mr. Mercier for the gift brought by his Jesuit Bill, a good many Ontario Protestants will soon fail to see why they should worry over the matter.

MANY ministers and others who have their shoulders at the wheel, will add a hearty amen to the following pungent observations from that sensible plain-speaking journal, *The Christian-At-Work*:

There are, in almost any congregation, a set of croakers and carpers, whose shoulders are seldom, or never, seen at the wheel of Church work, but whose tongues are constantly heard wagging forth a series of feeble snarls at the heels of their pastor.

These are just the people, and often the only people, whose tongues do constantly wag feeble snarls at the heels of their pastor. If they simply did nothing themselves, their conduct would not be so provoking. Not satisfied with doing nothing, they too often try to hinder others from working, and when they cannot hinder, they wag forth the feeble snarls at their pastor. On what principle do such people expect to hear the welcome: Well done thou good and faithful servant?

BROTHER HUGH JOHNSTON, of the Queen Street Methodist Church, is reported to have delivered himself on the Jesuit Bill in the following lively style:

Rome could say to Sir John Macdonald, "Down, you hypocritical, grey-headed old fool, and kiss the Pope's great toe," and it would be done. In the same fashion would it say to the premier of our own Province, "Down and kiss the Pope's toe," and honest little Oliver would adopt a form of worship not customary in his Sabbath devotions.

"Little Oliver" is not exactly a respectful term to apply in the pulpit to a man sixty-eight years of age, who has for many years occupied the highest

positions in the gift of the people. Mr. Mowat would not call Mr. Johnston "Little Hugh" in his place in Parliament nor in any other place, though the term would in some respects be quite appropriate. Having disposed of Mr. Mowat, who has nothing whatever to do with the Jesuit Bill, perhaps Mr. Johnston would tell the world what he thinks of his brother Methodist, Mr. Mackenzie Bowell, who though a Methodist, an Orangeman, an ex-Grand Sovereign, and a prominent member of the Dominion Cabinet did not secure the veto of this obnoxious Bill, or resign. Did he too go down on his marrow bones and kiss the Pope's toe?

THE *Christian-at-Work* says:

It was stated last Sabbath in a Newark pulpit, that there are twenty-five thousand young men in that city alone who do not attend any church, nor exhibit the slightest concern about religion. These twenty-five thousand young American heathens give no sign of fault-finding with sermons. They do not, alas! care enough about God, or their own souls to even talk of sermons, or their authors. But the preachers ought to care, and to care so anxiously as to ask, with intense yearnings and struggling prayers, every day: "What is the matter with our preaching that we cannot get hold of these wanderers, and draw them within the influence of the glad tidings of the sanctuary?"

There may be nothing the matter with the preaching. These young men, it seems, do not care enough about God, or their own souls to even talk about sermons. How can any kind of a sermon do a young man good if he does not hear it? The only remedy in such cases is for the Christian people of a town or city to bring the godless young man to church, if possible, and then perhaps the preachers may do them some good. How could the preachers of Newark wait personally on 25,000 young men and attend to their other duties at the same time? Twenty-five thousand is a large number, and young men who have no fixed place of abode are often hard to find out. If the whole membership of the churches took a hand in the work a certain proportion of the 25,000 could no doubt be brought into the Church.

THE following communication from W. H. Houston, honorary secretary of the Toronto Industrial School Association, deserves earnest and thoughtful attention. The good work this admirable institution, up to the full measure of its resources, has been enabled to accomplish is ampler guarantee that it is deserving of the most liberal support. It is earnestly hoped that the subjoined appeal will evoke a response that will largely increase the capacity and usefulness of the Victoria Industrial School:

Will you kindly permit me to make through your columns the painful announcement that to-day we have received the last boy we can accommodate at the Mimico Industrial School. We have crowded the lads together as much as a regard for their health will permit, but this afternoon, with seventy applications on hand and more coming in every day from the city and the country, we have been compelled to close our doors. We have done all we can and have undertaken heavy financial responsibilities in erecting the buildings we have, and providing for the proper maintenance of over one hundred boys.

The crying need of the school is evidenced by the number of applications pouring in; its efficiency has been shown by the improvement of the boys under our control; but we cannot under present circumstances proceed with the erection of another cottage, which would, moreover, accommodate only sixty of the seventy present applicants. We can only place the responsibility on the people in general.

The case is serious—awfully serious. We realize the hardship that these boys will undergo, and we can do nothing. Scores of boys are drifting, through force of circumstances, into a life of vileness, dishonesty, drunkenness and rapine and maybe murder. We can only look on and grieve.

THE contention that the Dominion Government have power to disallow the Jesuit Bill has not, so far as we have seen, been successfully met. It certainly is not met by saying that the veto can be used only against acts passed in excess of legal powers. Acts of that kind are illegal and can be dealt with by the courts. If the veto power is simply judicial power and nothing more, where was the sense in giving to the Dominion Government powers possessed by the courts and now exercised by the courts every day. Sir Alexander Galt, one of the framers of the constitution, certainly understood that the veto power could be used for the good of the people, even when the Bills vetoed were strictly legal. In his well-known pamphlet on Church and State, published a few years after he helped to frame the Confederation Act, Sir Alexander says:

The veto by the Federal Government is the real palladium of our Protestant liberties in Lower Canada. I have already shown that our educational rights are oily safe under its shelter, and that our representation guarantee will some day dissolve into thin air without its exercise. Let me now point out that in the firm, but modest, use of this vast power safety may yet be found from the undue encroachments to which both Protestants and Catholics are exposed. But it is negative only, and if the opportunity for its exercise is lost it is impotent to remedy the evil.

Read in the light of passing events these words seem prophetic. The veto, firmly but modestly used, Sir Alexander thought, would save the Protestants of Quebec from the undue encroachments to which they are exposed. That is exactly what it did not do in the case of the Jesuit Bill.

THE New York *Evangelist* has this to say about the Galt case:

It is Knox Church, in the flourishing Dominion city of Galt, that is, or was, adorned by two or three members, who believed themselves to have attained to a very exalted condition—that of entire sanctification—so that ordinary temptations found nothing in them. Esteeming them greatly mistaken, their brethren expostulated with them; finally, it may be, in an unkind and censorious temper, in view of their presumption, or what was regarded as such. But this had no good result, and so these "moral peacocks," as some might esteem them, were handed over to the Presbytery of Guelph for further admonition, and, if needs be, discipline. It seems a pity that matters have taken just this direction, when, as one of our contemporaries has suggested, a much better use might have been made of these brethren. Taking them at their word, they should have been rejoicingly invited to perform some of the most onerous and self-denying tasks of the church, such as visiting the sick, carrying succour to the very poor of the parish, especially collecting any subscriptions long due the Trustees, and it might be, lending a hand generally in aid of the envelope system, at hard places. These and similar tasks call for a high degree of devotion and consecration for their punctual performance, and if these brethren proved fully equal to such ordeal for a series of years, they would inevitably be adjudged by common fame and consent men and women of saintly attainments. Whereas, falling short in anything, they must needs give up their high claims, themselves being judges. In any case, the church would be the gainer, as compared with the present course.

We think it may be stated that the persons in question were not dealt with in an unkind and censorious temper by the Session of Knox Church, Galt, and certainly not by the Presbytery of Guelph. As regards the tests suggested by the *Evangelist*, they were all tried. The members suspended had every opportunity to visit the sick, help the poor, collect subscriptions long due to the treasurer, and work the envelope system. We are not aware that even after some of them had made very high attainments in divine things they displayed any special aptitude for collecting old subscriptions. Their consecration does not seem to have run in that line.

THE LETTERS FROM FORMOSA.

THE correspondence from the mission field in North Formosa for some time past has been of a somewhat remarkable character. Much that has been published has certainly not been for edification, neither has it been of a kind to deepen an interest in Foreign Mission work. So impressed were we at the time that the publication of the first portions of the correspondence would serve no good end that we felt strongly disposed to consign them to the customary receptacle for unavailable MSS. This considerate suppression, however, was at the time rendered impossible from the fact that copies of it had been forwarded to various newspapers throughout the province. And what has come of it all? With the correspondence which through courtesy of the Secretary of the Foreign Mission Committee appears in this issue, the matter is different. The inexplicable mystery of the Jamieson letters rendered it desirable that the Foreign Mission Committee should take the Church into their confidence without any unnecessary delay.

Now that all is told that is likely to be, how much more light has been cast on the cause of the difficulties that in some respects have resulted in a manner so undesirable. There is the repetition in the Formosa letters of Mr. Jamieson's indisposition to be guided by Dr. Mackay's advice; the reiterated confessions that this was a mistaken course; incapacity to acquire a sufficient knowledge of Chinese that could be turned to much good account; inability to render anything like adequate service to the mission; and the same regrets that Dr. Mackay's patience should have been so long and so sorely tried by a course of conduct the nature of which is left in nearly as nebulous a state as ever. What does it all mean? There is, however, a new element to which both Dr. Mackay and Mr. Jamieson make reference. It is clear that Mr. Jamieson had passed through an important spiritual crisis. He evidently came to the conclusion that he had entered upon his work an unconverted man. The deep distress made upon his mind by this discovery had a most depressing effect. In passing through that experience he seems for the most part to have wrestled alone. In the gloomy state occasioned by spiritual anxieties he penned those unfortunate epistles and arranged for their wide publicity—all, as it now appears, without taking counsel with Dr. Mackay, who, like every sensible man, regrets the publication of such despondent letters. Both are now at one that a most blessed change has been experienced