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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, OCTOBER 6, 1886.

If you want to interest your fellow Church members in Christian work tell them that THE CANADA PRESBYTERIAN will be sent to them from now till 1st January for 15 cents.

The following terrible scathing sentences are found in Parkers "Apostolic Life." They form part of his discussion of the words "one accord," found twice in the opening chapters of the Acts:

God has promised nothing to disunion; the man that creates disunion in the Church must instantly be put away; he is worse than a drunkard, a liar, a thief. The man who utters one jarring note in God's assembly is a thief in heaven; he is not stealing some property that was mine—he is stealing the very riches of the divine grace. . . . If a poor, moral cripple should be caught suddenly in some moral fault, then is the imperfect and blind Church enraged with him, but the man who is speaking ungracious words, making unlovely statements, breathing a spirit of dissension in the Church—who takes note of him? Number me with the wildest drunkards that were ever lost in the wild night rather than with those men who with bated breath even can seek to mar the union, the sweet accord, of Christ's redeemed Church. I know of no Gospel for such men. It hath not entered into the infinite compassion of God to have pity upon them. To all the rest of you I have Gospel, high as heaven, wide as the horizon, but to the marplot in the Church, to the spirit of disunion, to the discipline of dissension, God has given me no message except the message of anathema and excommunication.

The man who can read these scorching sentences, and then needlessly raise a disturbance in the church, must be peculiarly constituted.

SPURGEON has not a very high opinion of those people whose highest ambition is to get through the world quietly. He says:—

The fact is that a certain class of men love to be quiet, and are ready to sell their country to the evil one himself, that they may live at ease and make no enemies. They have not the manliness to plead for the right, for it might cost them a customer or a friend, and so they plead a superior holiness as an excuse for skulking.

Unfortunately, this peace-at-any-price class is to be found in the Church as well as in the world. A useless minister is often allowed to wreck a congregation simply because no one wishes to incur odium by interfering with him. The people do not like to make a movement, and the Presbytery does not like to interfere. Both parties want peace, and affairs are allowed to drift. On the other hand, a few cranks or disturbers in Israel are often able to drive a good pastor out of his pulpit simply because the bulk of the people want peace at any price. They count out-vote the cranks and disturbers ten to one. If they made their united power felt, the cranks and disturbers would be instantly crushed. But they want peace, some because they are constitutionally timid, and some because they have not the manliness to plead for the right, lest they lose a customer or offend a so-called friend. Peace obtained by dodging and skulking is obtained at too high a price, and it is a bogus kind of peace any way.

Not long ago we saw a cartoon which illustrates the *Mail's* attitude on prohibition. In the foreground stood a couple of Irishmen, the one a Protestant, probably an Orangeman, and the other a Catholic. The Protestant had a fish in his hands, and was in the act of raising it to his mouth to play something. The

Catholic—an immense muscular fellow—stood over him with a shillelah, and as he brandished the weapon, said, "Now, sor, give us the Protestant Boys. Just play it aisy for a little, to see if I can stand it." Our neighbour is playing up prohibition very "aisy" at first, apparently to see how his friends can stand it. Its articles are exceedingly mild. One can hardly believe he is reading the *Mail* when reading one of its articles on prohibition. Let any one turn up a file of the *Mail* and read one of its editorials on "Mowat must go", or its description of the Grit convention that met here two or three years ago, or any part of its editorial page the morning after a certain noted trial took place, and he will be astonished at the "aisy" style in which the *Mail* plays up prohibition. In fact its war against whiskey amounts to nothing compared with its war against the Grits. The thrusts that it gives such men as Mowat, Charlton, G. W. Ross, McMullen and other good Presbyterians are deadly compared with its blows at the liquor traffic. Perhaps our neighbour thinks that Grits of this variety are far more dangerous foes to the commonwealth than whiskey.

THE following motion was made in the Methodist Conference on the last day of the session:

That, inasmuch as charges of gross immorality and cruelty have been made, and so far established as to be generally believed by the public, against the servants of the Dominion Government in the North-West, whose conduct defeats the very purpose for which they are employed at the country's expense, namely, the elevation and civilization of the natives, and is destructive to the Indians, disgraceful to this great Christian nation, unapproachful to any Government which knowingly tolerates such conduct, and a hindrance to the spread of the Gospel. That in the judgment of this General Conference the Dominion Government should institute as soon as possible a rigid inquiry into the charges which have been publicly and repeatedly made against public servants and Government officials in the Indian Department of the North-West, who are especially appointed to care for those who are wards of the Government, and that such officials who are found guilty of injustice or immorality in their relations to the Indians should be immediately dismissed, and upright, virtuous, and trustworthy men be appointed to such places of responsibility, and this General Conference pledges the assistance of the Methodist Church, so far as it can be given to counteract and remedy the evils referred to.

Viewed as a mere motion, the foregoing is all that could be desired. It is strong in its terms and well expressed. It is almost as good a deliverance as the one drawn up by Principal Caven, and passed unanimously in the General Assembly by a solemn rising. There is this difference however, between the action of the two bodies. The Assembly passed theirs and sent it to the Government; the Conference laid theirs on the table. Just how much good it can do the the Indians if it remains on the table does not appear. Perhaps it never was predestinated to do anything more than lie on the table.

GOVERNMENT by party has no doubt some serious drawbacks. Like everything human it is often abused. One of its worst features is the opportunity which party warfare gives to unscrupulous men to practise hypocrisy of the most loathsome kind. Men whine in private, in the Church courts, and even in the pulpit about the evils of party warfare, and it is a fact as notorious as it is disgraceful that some of those who whine the most about the evils of party warfare are themselves the most unscrupulous party wire-pullers in the country. For the man who stands up boldly before his fellow-men and fights his political battles in a manly way one can have some respect, even though he does sometimes strike with a bludgeon or tomahawk; but for the sneak who whines about the evils of party while he pulls the wires behind the pulpit cushion or professor's chair one can have no feeling but that of contempt. The politician who faces his fellow-men on the platform, and takes all the risks of open battle, is an infinitely better man than the disguised party hack who whines about the evils of party in public and attacks his political opponents from behind a professor's desk, or an editorial "We," that others as unscrupulous as himself allow him to use. If we are to have political warfare let it be of the open manly kind. The men who decry politics in public and pull the party wires for their masters, in secret tell the world that political life is degrading. The most degrading thing in it or about it is the hypocrisy of the disguised party hacks who try to conceal their party tricks by a thin coating of religion or prohibition. The man who abjures party in

public, does the dirtiest kind of party work in private, and then tries to cover up his tracks by canting and snivelling, is not more honourably employed than he would be selling cats in Lennox or dispensing frozen whiskey in Muskoka. Party warfare is often bad enough, but it is not bettered by a thin coating of cant and hypocrisy.

**THE SALVATION ARMY.**

GENERAL BOOTH'S visit to America has recalled attention to the Salvation Army. When it first made its appearance in Canada, the peculiarity of its methods was far from creating an impression in its favour. In more senses than one it was a novelty. There is no denying that average religious feeling was shocked by the parades and other demonstrations on the public streets on Sabbath. Many things were said and done at variance with the reverence and decorum universally associated with religious worship; and these things necessarily evoked unfriendly criticism. There had been no opportunity in Canada to test the professions of the Army. Now, after several years' experience, the value of their efforts can be better understood.

The Army, as explained by General Booth, had its origin in a conviction that has existed in earnest minds of all denominations that there were great masses of people living in practical heathenism, and for whose spiritual interests no adequate efforts were made. For a time he had laboured as an evangelist in the Methodist Church, and was afterward requested to labour among the dense masses of the East End of London. In undertaking this work he felt that to make any impression he must discard the ordinary and unostentatious methods hitherto pursued. He had to adopt those that would secure the interest and attention of the people on whom other agencies made little or no impression. When William C. Burns went to China, he found ready access by discarding his European dress and assuming the attire of the Chinese, and adapting himself to their customs; so the Army, by adopting a uniform and noisy music, made its appeal to the imagination and the tastes of the people living in obscure streets and crowded alleys. In mediæval days, similar devices were resorted to by the preaching orders of the Roman Catholic Church. The processions of flagellants, the mimes and the miracle plays, common on the European Continent, are claimed to have originated in the desire to commend religion to the lowest and most ignorant of the populace.

Results are not wanting to justify the sagacity of General Booth's experiment. It is now generally admitted that, wherever the Army has carried on its work, unmistakable instances of good having been accomplished are testified to by those who have the means of knowing. Men lost to all sense of decency and self-respect, who have been looked upon as hopeless drunkards, have been reclaimed, and now lead honest and reputable lives; women who had lost all traces of womanly feeling have been rescued; and children who were left to neglect and starvation now live in happy homes wherever the Army has planted its banners. A practical Christian work like this necessarily commands the respect and sympathy of all who bear the Christian name.

In his explanation of the methods and work of the Salvation Army General Booth showed that of late years its progress had been rapid. It is twenty-one years since its formation; but, in the first eight years of its existence, it advanced slowly. For the next twelve years it has shown remarkable vitality. In many places it encountered persecution, but in the end, as is always the case, this helped the movement forward. Twelve years ago, there were altogether only thirty-five corps, with thirty-six salaried officers; now these had increased till at present they number 1,643 corps, with 4,063 salaried officers. At present there are sections of the Army in nineteen different countries; and the soldiers preach the Gospel in twenty-two languages. They had nineteen newspapers, with an aggregate circulation of about half a million. They purpose extending their operations very considerably. In the Province of Quebec they intend to carry on work on an extensive scale. New barracks are to be erected in Montreal, and after a time their forces are to be strengthened in France, and French-speaking Switzerland, by volunteers from the Province of Quebec. The operations of the Army have met with much