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Toronto, August 22, 1895.

National Perils.

THERE are many hopeful signs of the times which it is folly and ingratitude to depreciate as is sometimes done. Of these we do not now propose to speak although they deserve, and the world is made better, by giving them due consideration. Yet there are many who cannot be regarded as pessimistic, whose interest in humanity is profound, who have a sensitive ear for the ground-swell of society and who are deeply concerned as to the result. To the selfish who care not what is to be, after they have gone, who can basely sit at the feast of life and "try and slink away without paying the reckoning," these considerations may be of little account, but to the generous and thoughtful who feel the burdens of humanity it is manifest that there are explosive elements in society at the present time which are significant of unspeakable disaster which will surely come unless their destructive tendencies are counteracted or averted, by some greater power than seems to be at present operating. These influences are more distinctly discerned in older lands, but in our own sufficiently distinct to warn us of what the possibilities are. "When we see mighty nations armed to the teeth against each other, exhausting their resources, squandering their strength, swelling their national debts, in these costly and gigantic follies; when we read of these frightful inventions, explosives of unknown force, guns of infinite destructiveness, torpedoes which go far under sea to explode navies; when we see man's ingenuity exhausted in the elaboration of devilish enginery and international jealousy adding its dread quota to miseries caused by commercial rivalries; when we see in Europe at this moment at least twelve and a half millions of armed men doomed to lives of unproductive menace, amid groaning and tax-burdened populations, I ask you which seems most likely to happen in our days—the dawn of that millenium,

When the war drum throbs no longer and the battle flags are furled
In the parliament of men, the federation of the world,

or rather that dim awful Armageddon-battle of the last days when the hosts of evil shall concentrate all their wrath for one last and deadly struggle against the hosts of light. These are the eloquent words of no misanthrope, but of one of the seers of the age whom God has sent to utter the note of warning that man may give heed. And they are true words. The accumulation of wealth in a few hands, the fact that notwithstanding the enormous increase of national wealth, the millions of the masses are getting less and less able to provide the necessaries of life is of itself a question that demands the closest attention, connect that with the other fact that the rapid increase of population is from the lower and not from the well-to-do specimens of the race. In 1884, in the East End of London 59 per cent of men and 75 per cent of women

were married before twenty-one years of age, whilst in the better parts of the city only one per cent were so married. We are thus developing amongst ourselves the Huns and Vandals that will ship-wreck society. A multitude of men and women and children whom no man can number, with nothing to lose, whose lives are daily becoming more and more intolerable, who are under-clothed and under-fed, "whose only joy is drugged and poisonous drink," are preparing for such a social revolution as the world has never seen, unless the antidote is found. What is the antidote? It is and can only be the Gospel of Jesus Christ. The Church must be the principal agent in saving society, not the economist but the Christian, is the hope of the world to day. We have said that some more potent influence must operate than at present appears. We repeat, that the Church is not exercising an influence commensurate with the promises of the Gospel and the needs of the times. There is need of an awakening, that the Church should arise with new strength and justify her claims as being under the leadership of Him unto whom all power is committed and who promised His abiding presence, whilst the Church sleeps the hostile forces develop and the catastrophe may be upon us before the danger is fully realized.

After Vacation, What?

As August moves onward in its unhesitating and un-resting course, carrying home in its arms those whom it has rested and restored to healthy conditions, both clerical and lay, ministers and members of the Christian Churches of our land, it is not improper, but rather we regard it as very fitting, to ask this question, AFTER VACATION, WHAT?

Doubtless, in every gracious heart there will be desires to do more than ever before for the good of men and the glory of God; and in every Christian mind their will be plans and schemes in order to the accomplishment of these desires.

Work will be entered upon under the inspiration of faith. Love will give it sweetness and hope will crown it with glory. In the best conditions Christian work is not always encouraging. There is some cross to bear, some untoward difficulties with which to contend, some obstacles that need to be removed. And often those obstacles which we bring into existence ourselves, are the very hardest to deal with. And they are not few. But the chief one is this: we say "come," standing aloof from men, in a holier than thou fashion, while our commission runs, "Go ye into all the world etc." Get into living contact with the people. Touch them. Be one of them. Stand on their level, or even get below them to lift them up. Do not seek so much to start a mission as to be a missionary. How many missions have been started and the doors of cordial invitation thrown wide open, and the people have not entered in. The fact is that that is a plan without Divine sanction. It is the condescending, free and easy plan. It seldom accomplishes much. We have seen more than one that has not reached the class for whom they were intended. The "workers" and "sympathizers" have been the congregation. Why? Because the missionaries have been wanting. Brother-men and sister-women who would reach the firesides of the lapsed and by loving attentions lift them out of the pit into which they had fallen. No kind of Christian effort can take the place of personal effort for the salvation of the lost. We must go to individuals, and by the help God gives us, seek to bring them to Christ. We