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C. BLACKETT ROBINSON, MANAGER.

TORONTO, WEDNESDAY, OCTOBER 17TH, 1894.

THERE are colleges that have more money and more chairs than Knox College has, but in the matter of effacing itself it stands easily first among the theological seminaries of the world.

THE *Interior* says:

Springfield, Ohio, has a paper called "Womankind." Why not put it hind-end foremost, and call it "Kindwoman?"

Because the women who publish the paper may not be women of that kind.

THERE does not seem to be any activity in P. P. A. circles at the present time. The business of the concern was wound up on the 26th of June. Of course it would never do to say anything against a Government that has half a dozen Catholics in it, some of them Jesuits.

THE *British Weekly* devotes some space to criticism of a volume of sermons by a very young minister of the Bible Christian Church who says in the first sermon of the volume that at Athens "Paul made the mistake of regarding his hearers as philosophers, and preached a philosophical sermon." The young man should remember that the Apostle had not the benefit of his advice in regard to the selection of a subject for the Athens people.

A GOOD deal is being said about the fact that Gladstone has recently written an article on the atonement, that Mr. Balfour has read a paper at a church congress and that Lord Salisbury has been addressing a number of his fellow sinners on evolution. Supposing they have, what of it. Is theology such a small contemptible thing that the world should wonder when three prominent politicians stop talking about Home Rule and say something on theological topics?

THE Republican candidate for the governorship of New York State employed a private secretary the other day at the same salary that Ontario pays Mr. Meredith for being Chief Justice of the Court of Common Pleas. Any number of horse jockeys in America and England have larger incomes than a judge or Cabinet Minister has in Ontario. In fact a good base ball pitcher on the other side of the line used to have as good a salary as Ontario pays her Premier. Compared with others we are a severely economical people in Ontario.

WHY are Presbyterians called "God's silly people?" Because they often help every other cause and allow their own church to suffer. We once saw a man collecting money for some nondescript

Home Mission work in the northern part of Ontario. A Presbyterian asked for aid—he must have been a rare exception—declined, on the ground that his own church needed all the money he could give. The collector was very indignant. The idea of a Presbyterian declining to contribute for any such reason almost paralyzed him. He had never seen such a case before.

THE old theory that low salaries prevent young men from going into the ministry from mercenary motives is pure nonsense. The minimum salary of \$750 a year and a manse is just as strong a temptation to a young man earning seventy-five cents or a dollar a day—and many young men do not earn either sum—as four thousand a year would be to a young man of good prospects brought up in affluent circumstances. The small salary merely shifts the temptation to a different class of young men. There is nothing gained by the shifting. Even the small allowance given in the Home Mission field may be a temptation to some boys.

THE Home Mission Committee made some wholesome regulations last week in regard to student missionaries, which, it is hoped, may have a salutary effect. No student should be given work in the mission field if he, without good and sufficient reason, declined to take the work assigned to him the year previous. The number of students who want work every year is larger than the number needed, so that every student who refuses to go to his field not only disarranges the work, but keeps some other student out of employment. Several other matters will stand a little treatment, but it will be soon enough to call attention to them when the committee meets in March.

NEVER in the history of civilization has anything been unearthed quite so foul as the disclosures that are now being made in New York. Everything municipal is putrid. The police have been singularly efficient along one line—the line of blackmail. The detectives and police judges have been in league with the worst characters in the city and the entire municipal concern is rotten to the core. An occasional individual man in some lines of service may not be quite as black as some of his fellows, but taken as a whole the local government of the city is about as bad as it could be. All this comes from failure of duty on election day. People who are too fine or too pious to vote, help to turn their city into a Sodom.

DR. COCHRANE has received the following sums in aid of N.W. Missions: A member of Anstruther Free Church, £5; "S," £50; Westborne Free Church, Glasgow, £50; St. Andrew's Free Church, Edinburgh, £50; St. John's Free Church, Dundee, £17; St. Paul's, Dundee, £50; McCheyne Memorial, Dundee, £14 3s. 6d.; Free St. George's, Paisley, £25 12s. 6d.; Wellington St. U.P. Church, Glasgow, £98 os. 2d. And through Mr. Gordon, there has been sent, from Rosemary St. Church, Belfast, £50; a member there, £50; Fisherwick Place, Belfast, £50; Trinity Church, Cork, £50; Free St. George's, Edinburgh, (Mrs. Geo. Brown) £50; Kingston Church, £50, and Windsor Church, £10.

**MR. MOODY'S VISIT.**

AFTER some years of an interval this famed evangelist is again to visit Toronto. During those years Mr. Moody's work and name have become familiar in all lands. Naturally a visit from such a man, and on such an errand as brings him here, excites a lively interest. It is an interest of a purely religious kind, that is of the highest and best kind. Committees of representative men of all evangelical Protestant denominations have been appointed to prepare for Mr. Moody's visit, to co-operate with him so as to make, as far as such means can do so, his work successful and beneficial in the highest degree. In Massey Hall, where the meetings will be held, will be found ample, though, we trust, none too much room, for all who shall wish to attend, while it will also afford in good measure all the other kind of accommodation such meetings require. So far so good. All these external arrangements are important in their place. There are other things all Christian people know, which for the high ends that those meetings are intended to promote, are more important, but which may be made all the more effective and be accompanied by all the greater blessing because of them.

A great responsibility in connection with these meetings, for the blessing to be reaped, we mean, lies upon all Christian people in the city, and especially upon ministers and those who take an active part and interest in the religious work and welfare of the city. Every man's first duty in this respect begins with himself, to prepare his own heart to receive and to impart a blessing, and in imparting to receive. Every earnest Christian will acknowledge it when we say that this requires much earnest prayer, heart-searching, humiliation and confession of sin before God in both an individual and collective capacity. Our churches as well as individuals should be setting their hearts very earnestly to seek the Lord, so that His servant may be met by and find himself from the first in an atmosphere of prayer. Mr. Moody's methods of working in the after meetings and other ways, call for help and co-operation on the part of many, of a kind in which they are not much accustomed to engage, which they will find difficulty in taking part in, and will therefore naturally shrink from, even when their hearts tell them they ought not. Let all Christians feel that they are their brother's keeper, and seek for the strength and qualification needed to help those who need and who will look for help. Mr. Moody's visit may be of immense help to all the churches, to none more than to the Presbyterian, by furnishing for the time a kind of training school, in which those who have done little of this kind of work may learn to do more of it and to do it better. But if any one would learn he must begin and use so far and as well as he can such a measure of his gift to help others as he now has. In this, as in other things, "practice makes perfect." Not the least, perhaps indeed, the greatest good that results from such meetings is, in addition to instruction, and more than instruction, the quickening and stimulus, the fresh impulse given to the divine life in Christians themselves, so that each one becomes a more active, fruitful centre from which blessing may radiate out and continue doing so to all around.

Another of the benefits received by Christians themselves from such meetings and which is well calculated to produce a happy influence upon the outside world, is the breaking down of barriers which hinder the progress of true religion, in the exhibition of the spirit of union and good feeling among all Christians, their oneness really of spirit and aim, and the cultivation of these among Christians. Happy are we to be living in a day when this spirit so largely prevails, and everything which deepens and spreads it upon a right basis, must result in good to the individual and to the cause of Christ at large. It will be well if this should be one marked effect of Mr. Moody's visit.

One more of the chief results, the most important of all in many respects of such services, is the gathering into the church, or, to put it in another way, the leading to become sincere, active, holy living Christians, very many who are not so and who have never professed to be. The aggressive work of the church at home, the duty of every individual Christian in this respect to his next door neighbor, to his acquaintances and relatives, is very easy to be overlooked and very apt to be. Evangelistic services profess to make this a principal object and call special attention to it. It is to be hoped that this may follow as a result at this time, and that many in Toronto who have never done so before, may now be heard saying to their neighbors and friends, "Come with us and we will do you good." The ideal state of a Christian church is one where this anxiety for the salvation of souls, or the building up of Christians in all holy living, is so deep, so all-pervading and so abiding, that every man is an evangelist. A stirring up in this respect can hardly fail to follow upon Mr. Moody's meetings, and it cannot but be productive of lasting good. Not a few, it may be hoped, will be led by means of them to offer themselves, and give themselves up entirely to the Lord's service in Christian work at home or abroad.

There can be no doubt that many will be gathered to Toronto for the time from all the district around, and that by means of the press, accounts of the work and the influences of it will be felt over the whole Dominion more or less. The evangelization of large cities and a high tone of Christian life in them, makes itself felt over a whole country and is therefore of the utmost importance. It is what may be hoped and prayed for, that the good which it is anticipated the city of Toronto will derive from the coming of Mr. Moody and his work, will radiate out in all directions, and in different ways and by different agencies be felt and redound in good over the whole land.