

**THE CANADA PRESBYTERIAN,**  
— PUBLISHED BY THE —  
**Presbyterian Printing and Publishing Company**  
(C. BLACKETT ROBINSON),  
**AT 5 JORDAN STREET, - TORONTO.**

TERMS: \$2 per annum, in advance

ADVERTISING TERMS:—Under 3 months, 10 cents per line per insertion; 3 months, \$1 per line; 6 months, 1.50 per line; 1 year \$2.50. No advertisements charged at less than five lines. None other than adobectionable advertisements taken

**EASTERN GENERAL AGENT.**

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, FEBRUARY 24, 1886.

HERE is an extract from a letter written by a minister of an influential Christian body in this country to a bookseller desiring his magazines to be discontinued owing to the necessity for retrenchment, which serves to show how desirable it is that the salaries of all our ministers should be raised to a minimum of \$750 per annum and manse:

Your kindness touched me with that touch which beats and inspires. I know that my present relation cannot remain as now much longer, unless a great improvement occurs. I will hold on so long as in my power. I had a \$3,000 policy that had to go—my, it cut! And, of course, I have had to borrow, and dread this next year. Many promising openings have offered during the past ten years, whether wise or no, I have always declined to accept. This has not been to personal advantage, judged from other considerations than those of character. Do you ask how I have lived? By kindness from friends, and that help by which Paul "remained unto this day." I have not averaged \$450 per annum in sixteen years, yet my literary expenses have gone from \$60 to \$150 a year.

Surely it is time that both Augmentation and Aged and Infirm Ministers' Funds received a substantial recognition at the hands of Christian people everywhere.

AFTER a fair, patient and thoroughly exhaustive investigation, the Commissioners have reported that the charges against the management of the Central Prison are false. Some months ago we stated, as our readers will remember, that these charges were concocted by Roman Catholics in this city, that the object was to drive Mr. Massie out of his position, and that there would have been no charges had Roman Catholics been allowed to control the institution. Every word we uttered was correct. The assault on Mr. Massie's management has failed in every particular. The special charge of cruelty to Catholics has completely broken down. If they got more punishment it was because more of them deserved it. Not only has it been shown that Mr. Massie never abused his power; it was most conclusively proved that his management of the prison has been excellent in all respects. The report of the Commissioners, and the verdict in a recent libel suit, should teach these people that they cannot ride roughshod over everybody by virtue of that changeable commodity, the "Catholic vote." If Catholics can do any public work better than Protestants by all means let them have it, not because they are Catholics, but because they can do it better. The most humiliating thing about this miserable attack is that the people will now have to pay the cost of the investigation.

THE Attorney-General showed the other day in the Legislature that the exemption matter about which so much is said in this city when the municipal elections are going on is a rather small affair. The amount of exempted property over which the Legislature has control is not large. Dominion property cannot be taxed. The salaries of Dominion officials cannot be taxed. Mr. Mowat is not willing to allow municipalities to tax Provincial property. He thinks places like Toronto, Hamilton, Brantford, Belleville, Orillia and other municipalities that have large Government institutions within their bounds derive quite enough of advantage from these institutions without compelling the

people of Ontario to pay taxes on them. Everybody outside of these municipalities, and most of the people within them, will agree with the Premier. Though he did not say so in so many words, it is pretty well understood that Mr. Mowat is opposed to taxing churches and graveyards. So are a large majority of the people. Counting out then the property that cannot be taxed and the amount that the Legislature will not tax, how much is left? Very little. With regard to that little we say let those who want it taxed go at once to the Legislature and make their wants known. There is no sort of sense in doing nothing while the Legislature is in session, and abusing churches and ministers when the elections come round. Why don't those persons who wish to tax places of worship, and raise municipal revenue from the bones of their grandfathers, take action now?

THE Rev. Sam Jones is a master in the art of putting things. His strong points seem to be his broad common sense and his ability to say good things in a way that makes people remember them. What could be better than this utterance of his on revivals?

None of your cornstalk revivals. We want the sort of revivals that will make men do the clean thing. If we can have that sort of revival, I want to see it—but not cornstalk revivals. Do you know what a cornstalk revival is? Well, if you were to pile up a lot of cornstalks as high as this house, and burn them up, there wouldn't be a hodful of ashes. We want a revival of tightness; we want a revival of honesty; we want a revival of cleanness and purity, of debt-paying, of prayer meetings, of family prayer, and of paying our brothers a little more salary. That's the sort of revival we want. The Lord give us this sort!

Yes, that is the sort of revival all the Churches need. A revival that makes men pay their debts, have family worship in their homes, attend the regular prayer meeting, tell the truth, practise honesty in all their transactions, and live clean, pure lives. A cornstalk revival seems to be one that burns itself out and leaves no useful results—nothing but a hodful of ashes. If all the preachers of Mr. Jones' class were as sound on the revival question as he is, we might well put up with their peculiarities. Mr. Jones is of the opinion that a genuine revival should be the means of adding a little more to a poor minister's salary. He is right. People who feel the power of the Gospel won't pinch the man who preaches it if they can possibly help it. We have heard of movements called revivals that did not add a cent to stipend, missions, college funds or anything else. Mr. Jones would call them cornstalk revivals.

THE Washington correspondent of the New York *Evangelist* lets in a flood of light upon the "Republican simplicity," which prevails at the American capital in official circles during the winter season. Republican simplicity is a myth. "Jeffersonian simplicity" is a thing of the past. The Republican "Court" is as gay and festive as any court in Europe. A number of deaths lately took place in high official circles, but there was nothing more than a brief cessation of festivities. The correspondent says:

The wonder is not that so many, but that so few, public men die in their prime, and that our most cultured and beautiful women fade before their time. It is not so much the burden of public business as the demands of social etiquette that take all freshness and vigour and life from them. Violating the laws of health which God has written indelibly upon our being, and which demand, imperatively, obedience, the order of the day and night is reversed, and the functions of the inner man utterly fail amid the eatings and drinkings of "the king's meat."

Washington is not the only capital that needs reform in this regard. Ottawa might be greatly improved. It is said that no Government can hold power in Ottawa unless a certain number of its members entertain lavishly during the parliamentary session. Indeed we have heard it said many a time that no Government can retain power unless its members put liquor on their tables for their friends. We don't believe anything of the kind. People who think so imagine that the crowd who hover around the capital during the session are Canada. Why in the name of common sense should the public men of any country be compelled to dine and wine everybody who goes to the capital on business? If public men are compelled to impoverish themselves by feeding a small army it is not wonderful that some of them should try to reimburse at the expense of the country.

IN the death of John B. Gough, which took place suddenly last week, the world has lost one of the most noted men of the century. The story of his early life

is a fine illustration of the old proverb that "truth is stranger than fiction." There is little, if anything, in the drama more thrilling than his fight with the demon that raged within him. As a lecturer Gough drew larger audiences and held his place longer than any man of the century. He was the one man that was nearly always certain to crowd any building. He charged figures, but it rarely happened that those who secured his services failed to make money by him. As everybody knows he won his spurs by lecturing on temperance, but his platform efforts were not by any means confined to that subject. His lectures on London, delivered in Toronto twenty-odd years ago, were exceedingly good. Those who heard the course knew much more about London than many who go there and see it. His descriptions of Hyde Park, the House of Commons and other places are remembered by many to this day. Who ever forgets his lectures on "Peculiar People," on "Circumstances," and on "Orators and Oratory"? His descriptive powers, his ability to move to laughter or tears, were simply marvellous. He usually caught his audience by the first or second sentence and held them spell-bound to the last word of his two hours. Each picture had a sound moral lesson, each story enforced a moral or spiritual truth, and the result at the close always was that every man who had moral instincts to move felt moved to be and do better. Like every great man Gough had his detractors. Men who would like to draw pictures like his, but could not said his pictures were not in good taste. Monotonous bores who put people asleep with their stupid commonplaces often condemned his anecdotes. Certain kinds of people always abuse the man they cannot imitate. But Gough went on addressing his thousands, and last week, when the wires told of his death, good men the world over felt that a really great man had fallen. Those who knew him best knew him to be a sincere and humble Christian who walked closely with his God, and depended mainly on divine grace for strength to contend against his life-long foe. Farewell, prince of orators, we shall not soon see thy like again.

**COUNT LEO TOLSTOI.\***

THE present social and political condition in Russia leaves little occasion for wonder that Nihilism is not only hard to uproot, but is, despite vigilantly repressive measures, continuing to make progress. It is not among the toiling masses alone that it secures a following. In the universities, the civil service, in the army and navy, ardent believers in the social revolution are to be found. The spirit of dissatisfaction and unrest is abroad. The social condition of the landed classes is represented by those most competent to speak as one of great degradation. The well-to-do owners of land have little to occupy their attention, they are uninterested in public affairs, and too many of them are indifferent to the wants and sorrows of the poor. They are disposed to indulge in ostentatious and barbaric display, and are much given to intemperance. Ambitious youths complain that proper spheres for their energies are wanting. In the prevailing dissatisfaction the revolutionary theories and the glowing rhapsodies of the Nihilist find eager listeners.

The Greek Church is sinking into formalism and intolerance. It is losing its influence among the people while it seeks to repress dissent with an iron hand. In such conditions earnest souls will seek for light amidst the darkness, for a purer faith and a better hope than a nominal Christianity can supply. They long for a brighter future than Nihilism is able to promise.

The spiritual history of Count Leo Tolstoi is, as he tells it, profoundly interesting. He was born in the Province of Tula in 1828. He pursued his studies at Kasan University, distinguishing himself as a linguist. At twenty-three Tolstoi became an officer in an artillery regiment. He saw service in the Crimean War, and was enrolled on Prince Gortschakoff's staff. He lived, after the manner of the Russian aristocracy, in profuse luxury. At the same time he kept up his literary studies and produced several works of great general interest, which brought him fame. A spirit so intense as his, and with yearnings for better things, could not find rest in the pursuit of ignoble pleasures. Count Tolstoi betook himself to the study of Christ's teaching as expressed in the Sermon on the Mount. The result was an entire change in his beliefs and in

\* MY RELIGION. By Count Leo Tolstoi. (New York: Thomas Y. Crowell & Co.; Toronto: Williamson & Co.)