

he regards it of consequence or the reverse. They naturally bring the conduct of their professedly Christian neighbours to the test of this principle, and as they find, they judge and approve or condemn. What can such men think when each of them has to say, "I spend in the course of a year more upon my dogs than this Christian neighbour of mine, though equally well off, spends upon his God, and I don't worship my dogs after all." They can't help saying, "That man's not in earnest. If he were, his conduct would be different." We lately heard of a Presbyterian in good standing, who walked three miles to tell his elder that he could no longer afford to take the "Church Record" at the cost of one quarter of a dollar per annum, because he was preparing to buy another farm! What in the name of absurdity could such a man mean by calling himself a Christian? And yet we fear his like is not unknown in any of the Churches, perhaps in any of the congregations of Christendom.

The Presbyterian Church in this Dominion has no more important work on hand than that of Home Missions. It has supported these well in the past. The very success which has attended its efforts has multiplied and is multiplying the demands and the consequent expenditure. It will be a mortification of no ordinary kind if it now falters and fails in its high and honourable career, and has to leave to others the mighty and momentous work which at present so fairly and invitingly lies to its hand. We cannot believe that such will be the issue of the present difficulty. If each, whether member or adherent, does his duty faithfully and fully, not only in accordance with the *real* importance of the interests involved, but with that amount of importance which he himself is ready to acknowledge belongs to them, the thing will be done; and what is now feared as a danger, and by many looked upon as an inevitable injury, will, through the good hand of our God upon us, be turned into a blessing and will issue, we trust, in a very precious spiritual revival.

#### THE GREAT SIN OF GREAT CITIES.

IN our remarks upon this subject a week or two ago, it was very far from our intention to belittle the evils connected with the lowest, most offensive forms of licentiousness and vicious indulgence, or to cast reproach upon any who were engaged in the work of exposing and condemning such exhibitions of social iniquity. That we were prompted to what we said by political rancour or professional jealousy, as one journal in the Lower Provinces asserted, is too absurd to merit even a passing notice. All we meant to set forth, and this we reassert with even stronger emphasis than ever, was, that the form of the evil chiefly if not all but exclusively assailed was very limited in its range of injury, and consequently very little threatening to the well being of the community compared with what was little if at all meddled with, while all knew that it existed and flourished among us to an extent which augured ill for the future of our city. We said further that we did not believe Toronto was in this respect a greater sinner than all the cities and towns of the Dominion, while we neither denied nor belittled the extent of its immorality. We are quite pleased to acknowledge that we had overlooked the two references in the "Mail" to the higher class of vice, but substantially our position that the less dangerous form of the evil had been pushed into prominence while the more attractive and injurious, as well as the great feeder of the other, had been all but entirely overlooked and ignored, still holds good. None but those who are already utterly lost and degraded will find their way into those "dens" which have got all the prominence, while our young men are being ruined by scores, and family peace is being disturbed and destroyed to an extent little suspected,—by what is tacitly understood not to be mentioned in ears polite. We sympathize with and most cordially give credit to all to whom it is due for every effort put forth with the view of purifying the moral atmosphere of our city and country. But, in all cases, let the worst and most dangerous be struck with the heaviest and most frequent blows.

It has sometimes been said, by those who profess to know from personal examination, that for its size Toronto is more vicious than London, Paris, or New York. We should hope that this is not the case, though our familiarity with the "night side" of modern cities is not so great as to permit us to speak very authoritatively on the comparative immorality of

different localities. We, in Toronto, are bad enough in this respect in all conscience, and we acknowledge that it is but a poor consolation to protest that we are no worse than our neighbours. For many years past our police authorities have been culpably negligent in carrying out the law as it stands, and the "Mail" deserves all commendation for urging them to do their duty. It is at the same time never to be forgotten that mere physical force can go but a comparatively little way in rooting out this and kindred evils. As the moral tone of the general community is raised so will those evils seek the darkness or altogether disappear. In order to this being accomplished something far more potent is to be specially called into operation than the policeman's baton or the magistrate's award. We have no wish to screen the police nor to palliate the negligence of the magistrate. But are the ministers, the churches, and the church members of our city altogether irresponsible for such a state of things having prevailed so long and so openly as it has been represented? Has the "salt" so much lost its savour, that as our churches are multiplied our morality has, as is said, actually decayed? And more than this, has the general community not to bear a large amount of the responsibility by the manner in which it has treated and is treating not a few who are prominent and influential in various respects, but notoriously loose in their morals and foul in their conversation. We have heard a good deal of abandoned women plying their wretched traffic in the streets and speaking to gentlemen as they passed in terms as offensive as they were significant. Have we heard as much on the other side of men, or—as they would themselves insist on being called—gentlemen, insulting ladies by offers of protection, and humble overtures to see them home? Yet notoriously this is not uncommon, and many who make a habit of it are not unknown. We could lay our hand on more than either two or three, "in good name and fame with the best" in unimpeachable broadcloth, members of churches, and all the rest of it, who rather pride themselves on this sort of work. Do these fellows think they are not known? Have they any idea of how narrowly they have once and again escaped cudgelling at the hands of indignant brothers and husbands and fathers? Have they any notion of how their offensive overtures have been made town talk and private jest? "Shall I have the pleasure of seeing you home?" "Oh yes! Mr. So-and-so, if Mrs. So-and-so has no objection!" What about the social standing of these folks? We don't see that it is much affected.

And what shall we say of public men, of more or less popularity, and of all political parties, who are notoriously licentious in their conduct and filthy in their conversation, whose talk is of brothels far more than Samuel Johnson's Durham friend's was ever "of bullocks," and whose lives have been faithful counterparts of their words? Everyone knows with what gusto the last foul story of these people—as destitute of wit as it is reeking with obscenity—is retailed by their admiring *claqueurs*, and comes to be regarded as specially "good." Is it not notorious that these men in their story-tellings will often not spare the blushes even of their wives and daughters, if indeed under such manipulation blushes have not ceased altogether to put in an appearance? And yet what says "society" about them? Says about them? That they are "charming," a "little fast" perhaps, rather "naughty" but "nice." They walk our streets and the streets of every city on the continent with a harlot's forehead that knows not how to blush, and it may be are the first to cry out about low dance houses and filthy prostitutes being a disgrace to civilization and an outrage upon decency. "Punch" some time ago had an illustration of two drunken officers winking at each other in their cups, and moralizing over the threatened abolition of flogging, in the following fashion: "In that case, how are we to keep the fellows from getting 'dunk'?"

Let "society" strike the sinners in broad cloth as impartially as the sinners in rags, and the general atmosphere will become more wholesome,—the waifs and strays both fewer and less debased.

THE Presbytery of Whitby meets in Oshawa on the 25th inst., at eleven o'clock a.m., for the ordination of Mr. Eastman and for other business.

WE call special attention to the report of Knox College Students' Missionary Society which will be

found in another column. The amount of evangelistic work which is every year accomplished by the students of our Colleges is very great, and the success attending their labours has been very gratifying. Surely the least the Church can do is to give them and all other faithful labourers in the mission field the benefit not only of their sympathy and prayers, but of their active co-operation, and their substantial pecuniary help.

A MEETING of the Young Men's Christian Association connected with St. James' square Presbyterian Church, was held on Monday last, for the election of office-bearers for the current season, and for the transaction of other business. The following is a list of those chosen: President, Mr. Robert Adamson; 1st Vice-President, Mr. John Paton; 2nd Vice-President, Mr. D. Bain; Secretary, Mr. Joseph Monteith; Treasurer, Mr. J. S. Inglis. Committee, Messrs. Wood Watt, Wightman and Brown.

A SERIES of anniversary meetings, under the auspices of all the congregations in Montreal of the Presbyterian Church in Canada, will be held in Erskine Church, on the evenings of the 25th, 26th and 27th instant, commencing punctually at half-past seven o'clock. The design of these meetings is to afford our people an opportunity of receiving information respecting the mission work of the Church at home and abroad. And, for this purpose, one whole evening will be devoted to the subject of Home Missions, one to that of French Evangelization, and one to that of Foreign Missions. Among the speakers who have consented to take part in the proceedings are the Rev. D. J. Macdonnell of Toronto, Revs. Dr. Jenkins, Messrs. Geo. H. Wells, Fleck, Doudiet, Scrimger, and A. B. Mackay, of Montreal. A collection will be taken at each of the meetings to defray expenses. During the past two years these meetings have been well attended, and have helped to awaken interest in the various schemes mentioned above.

THE concluding service held by the Rev. George Müller on Monday last, in the Metropolitan Church, here, was very largely attended, the place of meeting being crowded to the doors. It was a peculiarly interesting meeting. Mr. Müller gave a very graphic account of his past career, from childhood downward—the particulars of his conversion—and his work in England both as a pastor and a philanthropist. At a very early period in his ministerial work he cast himself unreservedly upon the Lord for temporal support, taking what his congregation was pleased to give him without stipulating for any fixed sum. Mr. Müller most emphatically testified that throughout his lengthened experience he has found this plan to answer well. He has always had his wants supplied out of the inexhaustible fulness that is in Christ Jesus. In a very simple, interesting way Mr. M. then traced the history of his work among the orphans. Shewing how that work was put upon him and how it grew under his hands, till from very small beginnings it reached its present magnitude, when through its instrumentality more than two thousand orphans are housed, fed, clothed and educated by the free will offerings of God's people, without anyone having ever either directly or indirectly been asked to contribute a farthing to the cause. Throughout all these years of labour and sacrifice no debt has ever been incurred. Whatever could not be purchased with cash was invariably done without. And yet these orphans have never wanted, while five large buildings have been erected for their accommodation, and paid for as they were built. Single contributions have been received, varying from a farthing to \$45,500, all as the Lord put it into the hearts of the donors. It will give some idea of the extent of the work when it is borne in mind that the daily charge for current expenses is upwards of \$600. Mr. Müller is now seventy-five years of age. He is still vigorous and alert, and is spending his last years in evangelistic labours in different parts of the world, while his peculiar work at Bristol, under the superintendence of his son-in-law, goes on as regularly and successfully as if he were present. It is surely scarcely necessary to add that the lesson which comes from Müller's life and work to all the Lord's people is, "Have faith in God," "Ask and ye shall receive." We may add that we understand there will be held in this city, under the auspices of the Y. M. C. A., from the 10th to the 13th December, a Christian Conference, at which Mr. Müller has kindly consented to be present, and in the various exercises of which he is expected to take a prominent part.