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The Canada Presbyterian

G. BLACKETT ROBINSON, MAN. GER.

TORONTO, WEDNESDAY, JANUARY 30TH, 1895

DR. COCHRANE has received \$150 from St. Andrew's and St. Andrew's Brookside Mission Band, Perth, being their annual grant in aid of the support of a missionary in the North-West.

WHO rules this University? is the question that must soon be settled by the Council and students of University College. When this question is disposed of the other matters at issue can easily be arranged.

A WRITER in an English magazine says that the highly rhetorical style of preaching and the auctioneer style are giving away to a third and better style. It ought not to be difficult to find a better style than either.

THE Presbytery of Whitby has taken a new departure in appointing as its Moderator Mr. David Ormiston, a worthy elder, who will discharge well all the Moderator's duties in presiding over the Presbytery's deliberations.

WE are glad to know that the first edition of 5,000 of the little missionary catechism or pamphlet of Rev. R. P. Mackay has been already exhausted. We trust that three or four more editions will be immediately required to supply the demand.

LET some members of the Ontario Legislature, who wish to do a friendly stroke of business for the morality of this Province, introduce a bill providing for the exclusion of the public when trials of a certain kind are going on, in our courts. The crowds that gather to hear and gloat over these trials are a standing disgrace to the country.

IN his great speech on the Anderson slave case, delivered in Toronto many years ago, Dr. Willis said that Britons who had gained their liberties by force should not too accurately measure the blow that Anderson struck for freedom. People whose pockets and stomachs are well filled should not criticise too severely the words spoken by hungry men in Montreal.

RIDICULE without end has been heaped upon a member of the New York Presbytery because he opposed a vote of thanks to Dr. Parkhurst for his efforts to purify the civic life of the city of New York. Now there is a remote possibility that this member was not so very far astray. Are Presbyteries under obligations to endorse every good man, and every good cause in Christendom. The people who think that a spir-

itual court should attend to its own special business are a long way from being all fogies or fools. Why cannot the members of a Presbytery in their capacity as citizens attend to their civic duties? It is easy to pass resolutions in a church court, but not so easy to go into the fight as a citizen and contend for good government.

GLADSTONE does not take kindly to private life. The old war horse hears the shouting of the political captains and he cannot keep out of the fray. He intends to re-enter the House of Commons and speak on several of the leading issues. Quite likely he may take the platform at the general election. His health is good and his sight and hearing have greatly improved. It is a common remark that Gladstone is the most remarkable man of this century. He is the most wonderful man of any century.

THE Supreme Court of Canada has decided that the Dominion Parliament alone has the right to enact a prohibitory liquor law. The decision will in all probability be appealed against and perhaps be reversed by the Privy Council. It is devoutly to be hoped that a final judgment will soon be given by the court of last resort. The question has been an open one ever since the Provinces were confederated, and the sooner it is closed forever the better. That the prospects for Prohibition are not improved by the decision of the Supreme Court goes without saying.

OUR Methodist neighbours have some trouble with their mission work in Japan. They are far from being alone in their experiences. Foreign Mission work is proverbially hard to manage. In the nature of the case it could hardly be otherwise. To superintend any kind of work on the other side of the globe must always be a difficult task for people on this side. The difficulties are increased and intensified when the work has to be carried on under conditions that it is extremely difficult for people on this side of the globe to understand. Reading about Foreign Missions is one thing; dealing with a live heathen is another and very different thing. Still the gospel must be sent to the heathen. No good work is done without difficulties.

WE would ask the special attention of all our readers to the admirable contribution to be found in our columns this week on the Augmentation Fund of our Church, from the pen of Rev. Peter Wright, B.D., of Portage la Prairie, Moderator of the Augmentation Fund Committee of the Synod of Manitoba. It puts the place and work of this fund in the Church and its usefulness to weak congregations in so clear and convincing a light that, if all who read it do not see and feel the force of Mr. Wright's statements, it can only be because they do not want to see, and are beyond feeling. We cannot but think that if this letter of Mr. Wright's were printed as a leaflet by the Augmentation Committee and distributed broadcast over the Church, the effect of it would be felt throughout its whole extent and an improved state of the fund take place in consequence.

GENERAL BOOTH.

AS this famous man and honored servant of God is to visit Toronto within the next few days, it is natural and right that, with hundreds and thousands of our fellow-citizens who shall do so, we should bid him welcome and prepare for him the most cordial reception. He has reached thus far in his circumnavigation of the globe on an errand of love and mercy. Wherever he has gone his reception has been little less than an ovation. He is probably the best and most widely known of any living Englishman, and there is no Englishman living who is enthroned, as he is, in the love and admiration of millions. It was not always so. Speaking of one part of his early career he says: "We had a hard fight in the market-place, amidst oaths and blasphemies, and peltings, and mobbings." How different to-day! It is interesting to trace, however briefly, the career of this most remarkable man, and of that great movement, of which, under God, he is the author, and both the soul and head.

General Booth (multitudes do not know that his Christian name is William) was born on April 10th,

1829, in Nottingham. Undoubtedly he is one of those men whom God in the fulness of time raises up to do not by might, nor by power, but by His Spirit a special work for Him. "As far back as I can remember," General Booth tells us, "the Holy Spirit had continually shown me that my real welfare for time and eternity depended upon the surrender of myself to the service of God." His father was a remarkable man—proud, ambitious, acquisitive and gifted with an extraordinary talent for calculation, although almost illiterate. His mother was a saintly woman, of such blameless life that her son used to say that she was always a difficulty in the way of his "acceptance of the doctrine of the natural depravity of the human heart." At fifteen he was converted and soon after fell sick. While he was ill a few lads, his comrades, under the power of religious fervour, began evangelistic services in the poorest parts of Nottingham. When he got well, he joined them in the fight and became a leader in it, and to this day has continued to be. Thus began one of the most remarkable careers, the most remarkable in some respects in our day. He was born and baptized in the Church of England, and from seventeen until he was thirty-two remained in the hands of the non-conforming churches, for he soon left his parent Church. At first he was engaged in business, but with that joined the work of a local preacher among the Wesleyans whose founder was to him the object of the fondest admiration. The body sought to conform him to the regulation pattern of the time. But he could not be so confined. He was a born evangelist and his passionate zeal for souls led him into street preaching, preaching in the open fields, wherever he could find people who would listen. This led to his expulsion from the Methodist body.

At this juncture he met and took counsel with Catherine Mumford, who afterwards became his wife, and she advised him to join the Congregationalists. But this for him was still worse. He next allied himself with the Methodist New Connexion, and under that body he studied and labored for some time as a travelling evangelist, until they, desiring to confine him to the regular ministry, he withdrew proclaiming boldly to the conference, "I am called of God to this work."

Before this time he had married the consecrated woman who from the hour they met had been one with him in heart, soul and purpose. Much, but not too much, has been said of this saintly and heroic woman. Says W. T. Stead: "Among the great Englishwomen of the nineteenth century her place is secure. She, after some wrestling with herself, and long and bitter struggle against the prompting of the Spirit, began to take public part in the work of evangelism." This course she pursued with growing and contagious enthusiasm until her death which was mourned as that of no other woman of our time has been. Cut adrift from the churches. William Booth was by no means cut off from evangelism. Calls came from several quarters and his work was greatly blessed to the conversion of multitudes. Walsall, in the Midlands of England, appeared to be proof against every method of arousing interest which he had yet tried. Then he got together a company of poachers, drunkards, wife-beaters, prize-fighters, gaol-birds converted by him and enlisted them in the service, of the revival. These he advertised as the Hallelujah Band, and with them he again advanced to the attack. It had an immediate success which much impressed the General and it contained perhaps the germ of what has since been elaborated into an entire system of new methods of operation.

In 1864 he was drawn to London, that great and seething centre of attraction, oppressed and dispirited by his failure, as he regarded it, to reach the masses. On July 5th, 1865, he there began out door preaching in Mile End Waste, amid the rival attractions of the shows and shooting ranges. In a tent, a dancing-saloon, a woollen warehouse, a stable, a penny gaff, an old beerhouse, he and his helpers successively established themselves until they took the Effingham Theatre when they regarded their work as firmly rooted with some prospect of permanence. His aim all these years had been to make converts for the churches, but he was reluctantly forced to the conviction that they were not welcomed by them. Accordingly, gradually it dawned upon him that he would have himself to take care of them and build up a whole religious society on some permanent lines of which the chief feature was that "no one can keep saved who does not try to save other people." It