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Toronto, November 15, 1894.

Triumph for Morality.

OUR readers are aware that we do not tempt Providence by straying into the forbidden field of politics, but when a tribute has to be paid to the courage and indomitable perseverance of a Presbyterian minister it may be given even though a political fact must be noticed. The Republican victory owed almost everything, so far as New York city was concerned, to the exposure of venal corruption, unparalleled in the annals even of United States corruption, made before the Lexow Commission of Enquiry. And the honor of that exposure belongs chiefly to Rev. Dr. Parkhurst, of Madison Square Presbyterian Church, New York. When he began his crusade by taking very bold measures to unearth fostered evils, there were very few indeed who thought well of his methods and as was supposed mistaken zeal. Now he is a hero. Is it because he has succeeded? Probably. For success is most seductive, though it be an unsound criterion of right or wrong. Yet success in such a cause goes far to justify methods otherwise to be eschewed; and it is fairly questionable whether less sensational means would have fired the torpid heart of a community like that of New York to the necessary temper. But in Dr. Parkhurst's success we have better things than means or procedure. We have the fact of what one determined man, fighting in a holy cause, sustained by faith, can do. The value of this ought to be incalculable. The voice of one crying in the wilderness it may be, but if the cry be right, if trust in God fail not, the little one may become a thousand and the erstwhile pity or contempt give place to approval and honor. As with Dr. Parkhurst why not with other faithful servants of God in battling with sin. His course points to the old truth that not in numbers, not in popularity, nor the approval of our fellows does the warrant of duty always lie. "There is no king saved by the multitude of an host, and many a one has to stand alone for what according to his or her light is the plain path of duty. Perseverance, vigilance and a receptive mind are doubly needed in such cases, when not the contumely of open foes, but the grief of friends is the harder to bear.

An example of the treatment meted out to Dr. Parkhurst is furnished by that experienced by Mrs. Ormiston Chant and the ladies prominently associated with her in the campaign against the immoralities connected with the London music halls. To go through the dictionary of billingsgate would be extremely nauseating, but to show how people who pass among the cultured and respectable classes can descend in defence of vice when it has a commercial value, this summing

up by the *Christian Commonwealth*, will afford food for thought:—"The abuse piled on Mrs. Chant and her colleagues is both ludicrous and lamentable. It is the raving of moral impotence, which is always ridiculous. A weak cause always compiles for its own use a big lexicon of vituperative adjectives. The vile promenades and pictures which Lady Henry Somerset described with withering scorn are actually praised by a few hardened apologists as innocent and necessary. These pretenders to a simple and child-like idea of the things that lead to quick perdition and plunge many souls into the vortex of every vice, turn quickly to pick up handfuls of weeds with which to bespatter the ladies who denounce impurity and its preliminary temptation. The columns of *The Daily Telegraph* have been for a fortnight a study in vilification of good women as a fine art. These ladies are prowling prudes. They are canting humbugs of the Social Purity gang. They are moral undergrovelers. They are faddists, saints, and goodies. Their words are but the screechings of a handful of loud-mouthed specimens of the genus Stiggins. They are cranks and mawworms of the Praise-God-Barebodes sort. They are unco' guid. They are self-constituted Dianas of chastity. They are hypocritical specimens of the shrieking sisterhood. But indeed the hailstones of epithets which these lady-Puritans have brought on their heads by their courage is so furious that these euphemisms give only a small idea of its terrors. This blizzard is, however, not a novelty. The same thing has happened whenever, what some are pleased to call Puritanism, has spoken plainly. It always will occur when effrontery and shamelessness are fearlessly and openly rebuked."

The source of the epithets if not of the inspiration noticeable in at least one of the Toronto dailies, dealing with the obscene pictures displayed in the city, may probably be found here. But Dr. Galbraith, Mr. Boustead and others who are doing their duty by the city will not be dismayed by the delirious rage of moral weaklings. As the *Commonwealth* adds, "The public house, the turf, and the theatre, are all on the side of the devil. This is the simple truth. These institutions may be apologized for at any length by cold-blooded and unemotional people who know how to seek out their pleasures and to escape their fatal dangers. But for every one who escapes several are doomed. The weak are more numerous than the strong. Those who do not admit this are either ignorant, or careless, or affected."

The Revised Hymnal.

The copy of the proposed hymnal sent down by the Committee of the General Assembly has been receiving careful attention, and if our information be correct, is meeting with very general approval throughout the Church. And it must be admitted that both the arrangement and the selection, the two great lines of work, the former including the classification, show extreme care and no small skill. Now remains the important question of music. It may be supposed that this part of the duty of the Committee has not been allowed to stand although naturally up to this time the Church has not heard so much about it as about the hymns. But it must not be supposed that a light task confronts the Committee in the matter of selecting the tunes. Recognizing this fact the *Presbyterian Witness*