

The Presbyterian Review

Issued EVERY THURSDAY, from the office of the Publishers, Rooms No. 20, 21, 22, 23 Aberdeen Block, South-East corner Adelaide and Victoria Streets, Toronto.

TERMS, \$1.50 per annum.

All communications for either Business or Editorial Departments should be addressed PRESBYTERIAN REVIEW, Drawer 2454, Toronto, Ont.

ADVERTISING RATES.—Under 3 months, 15 cents per line per insertion; 3 months, \$1.00 per line; 6 months, \$1.75 per line 1 year, \$3.00. No advertisement charged at less than five lines. None others than unobjectionable advertisements taken.

Toronto, Jan. 28, 1897.

THE AUGMENTATION FUND.

THE energetic Convener of the Augmentation Fund is ever alive to the interests of his important work and we are pleased to see an appeal from his pen addressed to Young People's Societies throughout the Church. It is wise and well to get at the young people in the Church and to unfold to them directly the needs of the Church Schemes. Dr. Campbell presents the following facts and plan:—

In Nipissing and Algoma and our great North-West there are many weak congregations wishing very much that they could have *their own minister*; one likely to remain with them for a number of years. The Augmentation Committee would like to help them, for we think it would do them good; but it is so hard to get the money, for all the older people say that they are giving us every cent they can spare and yet we have not enough.

Sometimes we have thought of you young people and children, but we know about your Mission Bands and Home Missionary Societies and pupils at Pointeaux-Trembles, and so we thought you, too, might be giving every cent you could spare. Now we think you may have a cent or 5 cents or 10 cents over what you intended for the other missions. So we ask you to consider whether between now and the end of March you can have an Augmentation night in your Young People's Society or an Augmentation day in the Sabbath school, and send on the collection to Rev. Dr. Warden, Confederation Life Building, Toronto. Don't be afraid to send it because it's small—twenty-five cents or a dollar or five dollars, may be—a great many small gifts will make a large fund and do ever so much good. We shall put all we get into a Special Young Folks' Fund and use it only for very weak fields in new districts, and alter a while let you hear about the results.

THE SEOLAR PRESS.

Monday morning is profitably spent by ministers in many Canadian towns and cities in the discussion of what may be called professional topics, at the meetings of the Ministerial Association. It is not in Toronto and Montreal only that such organizations exist, although those named are pretty much in evidence because of the publicity given to their deliberations by the daily press, almost every city and large town has its Ministerial Association. At the meetings ministers of various denominations have the benefit of friendly, brotherly intercourse and of an interchange of opinion on the various problems confronting the preacher, the pastor and the minister as a public man. Mutual advantage to the ministers and indirectly to the community and Church can only result from such meetings, and they deserve the care bestowed upon their proceedings.

A profitable discussion was led at the meeting of the

Toronto Association, this week, by Rev. A. C. Courtice, B.D., editor of *The Christian Guardian*, the organ of the Methodist Church in Canada. Mr. Courtice is well-qualified to speak about the secular press, which was his theme, he having risen from the ranks of newspaper writers to be a minister of the Gospel and the editor of a religious paper. His criticism of the secular newspaper is, that it is given too much to pry into personal and private affairs, invades the home and office and discloses to the public eye matters better left in obscurity. News there must be in the paper but the selection ought to be carefully made and facts should never be distorted.

Editorial opinion he did not greatly value, and the day would come when an intelligent public would draw their conclusions solely from the news items and then the "leader" would disappear. We would have preferred something more definite from Mr. Courtice. His practical knowledge of "the facts of a newspaper" might have been placed more fully at the disposal of his brethren. The pulpit and the press are too important, and wield an influence for good or evil too great, to allow of any misunderstanding between them that can be removed. It is vain to look for an ideal daily newspaper in a low-toned community. The preacher is a prophet, a pioneer of thought, far in advance of the press. The newspaper cannot go far beyond the tastes and idiosyncrasies of its readers. It is as well to recognize this, as a commercial fact, and to brush gauzy ideas aside. The constituency makes the newspaper more than does the newspaper the constituency. The community furnishes the readers. If the community be a theatre-loving, sport-loving, sensationalism loving community it will buy newspapers containing mental pabulum to suit its taste just as ladies go to the store displaying the latest fashions in bonnets or furs. The community is made by the church. There is no gainsaying that fact anymore than that the Spirit is more powerful than the flesh. The pulpit is the mouthpiece, the moulder, the leader of the church. The result of its work is reflected in the daily and weekly secular newspaper and in the habits and pastimes of the community. The inference here ought to be as clear as the facts are obvious. Let the facts be looked in the face; let the causes be traced and the effects can be understood and dealt with. These remarks by no means imply that the press should go scathless, evil in every form must be denounced and the gospel of repentance boldly and faithfully preached, but bad as the press may be it is not as bad as the hearts of those who demand and pay for what is wicked in its columns, for let this fact never be forgotten, the press is not the master, but the servant of the public; on the other hand the pulpit is or ought to be the master, in righteousness, of the public, for right is might, if we believe. In an able editorial dealing with Mr. Moody's complaint of the decadence of pulpit power, the *Independent*, New York, last week, has the following admirable paragraph:

Mr. Moody, it is complained, preaches against the sins of the age. Of course he does, and that is the right use of the Gospel. The Gospel means salvation from sins. "Thou shalt call his name Jesus; for He shall save His people from their sins." What sins? Sins of the age? Certainly. Not the sins of past ages. We have nothing to do with the sins of preceding generations; it is the sins of the age, of to-day, our sins, that we are concerned about; and we need the plain truth of the Gospel to show them to us as God sees them, abhorrent, deadly, wicked. Does it lower the medical profession to treat of terrible diseases? Does it lower the judiciary to deal with awful crimes? The preacher must preach righteousness, and he must