

## Editorial Articles.

### PREACH THE WORD.



I N the winter just past, Mr. Moody has visited the Pacific coast; and there, as everywhere, has drawn crowds of

men and women to hear the plain unadorned Gospel. Where the Douglas pine towers up to heaven; among the deep "gulches" of California; in the bustling city; on the trackless prairie—wherever there are men with souls to save, Moody directs their thoughts and affections towards God and holiness. His visit to Toronto three years ago will be remembered. A few months afterward, in the ups and downs of life, we were occupying for a night a double-bedded room in Galt. Our neighbor was determined not to be cheated out of a cheerful conversation.

"Did you ever hear Moody, sir?"

"Yes, last December."

"So did I." Then after a little pause, "*I might have been converted long ago, if anybody had ever spoken to me about my soul!*"

"Well, are you converted *now*?"

"Oh, yes!"

"When?"

"Oh, just last December, at Moody's meetings."

He was away to his early breakfast and his work before we awaked; and we shall never see him till we pick up each other's acquaintance again on the eternal shore, where the man who had waited for fifty years for someone "to talk to him about his soul," will praise the Saviour that he found mercy before it was too late! A San Francisco paper says:

"It certainly is one of the notable incidents of the

times, that a layman (Mr. Moody), owing little to the training of schools, and very little to oratory, having no eccentricities and no peculiarities of person or speech, can enter a great city as a stranger comparatively, and draw more people to hear him than could be drawn together by the most renowned orator in the land—more than any theatrical star, polished lecturer or speaker in the heat of a political canvass—and this not for one night only, but for the successive nights of many weeks. The man comes with a message. He is at once in touch with the people."

### PRISON REFORM.

The Prisoners' Aid Association, of the Committee of which Dr. A. M. Rosebrugh is chairman, has issued a circular on Prison Reform. Apparently in response to this, the Knights of Labor have published a series of Resolutions on Prison Labor. We have thus before us two aspects of the question.

Dr. Rosebrugh's committee contend that county jails should only be used for detention of untried prisoners; not for those undergoing sentence. That a boy should never be brought up in an open police court; and that Industrial Schools and Reformatories should be provided for reclamation of boys who are drifting; and that the whole theory of imprisonment for crime should be to *reform*. They further insist—and here they come in sharp collision with the Knights of Labor—that industrial employment should be provided. On the latter point, the experience of Sing Sing is valuable. Time was when the N. Y. State Penitentiaries paid their expenses by prison-labor; and the men were healthier in body and mind for being made to work. Now the Trades' Unions are all-powerful, and work has been stopped. The men are going off in half dozens to the Insane Asylums. Some kind of work will have to be restored to them.

The Knights in Toronto protest against some small manufactures in wire and iron, proposed to the Government for the Ontario jails. But what is to be done? Prisoners must have some sort of work. Theoretically it might be best to employ prison-gangs in road-making and canal-digging, and the like. But there would be great difficulties in the way—proper guarding and protection; the fear of quiet citizens in having such gangs near them; the certainty of occasional