

The Presbyterian Review.

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Toronto, October 30, 1895.

Professors for Knox College.

No more responsible work waits to be performed by the Church at the present time than the filling the chairs rendered vacant by the death of Professor Thomson, and the resignation of Professor Gregg. There is but one mind in the Church as to the desirable, but diversity of opinion exists as to the attainable. All wish to see the past efficiency of Knox College maintained, and in addition a decidedly forward step taken in the more thorough equipment of her for the valuable service she is rendering the Church, and to which her faithfulness in the past has given her a claim which the gratitude of the Church will not suffer to go unheeded. It is to the interest of the Church to maintain her colleges in such a condition that there may go forth from these halls of sacred learning "workmen that needeth not to be ashamed, handling aright the word of truth."

But in this as in many other questions the financial aspect presents itself and demands attention, and there can be no wise action taken if this part of the subject is ignored, we are not always able to do all we would like to do. Prior, then, to the nomination of a professor or of professors by the Presbyteries, this question should be carefully considered and decided, viz—are we to appoint two professors or one professor, the very best that can be secured, leaving the remainder of the work to be done by lecturers. Each of these has its advocates, and has decided advantages to commend it. Then when this has been done the most competent men who are available, must be discovered, all this will require time and labor. Fortunately, for these there is at present no consensus on the question, nominations do not require to be forwarded to the Board until March, and Presbyteries will do well to employ the intermediate time diligently in the consideration of these things, delaying nominations until the February or March meeting.

The Alumni of the College, who in common with the whole Church are desirous that the very best be done for the College, have appointed a Committee and charged them with the responsibility of making enquiries respecting the whole matter. This Committee will report at a meeting to be held in connection with the Post graduate course in January when the question will be given very careful consideration.

Value of Presbyterianism.

The *Interior* publishes an interesting article on Presbyterianism as a power for producing a strong type of character. It gives these figures from the *Times-Herald* showing the denominations to which the State Governors belong. Presbyterians, 10; Congregationalists, 5; Episcopalians, 5; Methodists, 4; Unitarians, 3; Baptists, 1; Christians, 1; Unattached, 16. Applying the principle that the closer a people approach to direct and immediate personal worship of the true God the stronger

they become morally, physically and intellectually, our contemporary finds that the Calvinists produce the strongest men, because it is the purest of all types of theology and of worship. We do not mean to apply this remark in any offensive, but purely in a scientific sense. We mean to say that it is the simplest and most direct form of worship possible. There can not be any simplification of a worship that is one of immediate relations between the believer and God. That is reducing it to its mathematically simplest terms. The father of the family, as prophet and priest of his own household, leading each person and each child direct to the throne of grace, to ask, each for himself or herself, that is Theism in its perfection, both Godward and manward. We mean to say that whatever complicates this relation is, scientifically to speak, an impurity. It is no longer absolutely pure religion, but a compound, composite religion—weakened more and more by each additional element of humanity. It is God diluted by the addition of man—and not diluted only, but contaminated also with the impurity of human nature. Every addition of priestly mediatorship, of rite, of ceremony, of visible emblem, of ritualistic prayer, dilutes and weakens the religion, and dilutes and weakens the divine power in the man. A man thus weakened in his resources, other things being equal, can not be as strong as the man who takes his energy direct from the source of power.

A Public Duty.

We quote freely from a recent address delivered by Rev. Dr. Parkhurst, to an audience of Christian Endeavorers, in view of the movement for civic reform which is arousing the minds of the citizens of Toronto. There are questions here of more than passing importance to be solved, wrongs to be righted and good civic government to be secured and the part which the Christian people as such ought to play in the fight for improvement is fearlessly urged by the redoubtable reformer of New York. "Christian Endeavorers are not politicians, and this society is not a political organization. I'm glad it isn't. But the time is here when Christians must make a stand in politics. It is the Church's duty. The churches won the victory in New York last year, and the churches can and will deal out doses of paralysis until Tammany, the stripped beast, lies dead beyond the hope of resuscitation. The trouble with many decent people is that while they are willing to fight the devil they don't want to dirty their hands by a grapple with him. That is why a finical piety cautions us against rubbing against the world too indiscriminately. We who preach are encouraged to fight evil if we can with that foxy discriminativeness that makes it uncertain who is hit or whether anybody in particular is hit at all. If we want to be specific, we must aim our arrows at some old reprobate whose sins have been expiated upon until he has come to stand for a type. In following this rule, enough is said of the wicked politicians of 3,000 years ago to drive them into the East River, if they were here now. It is a bit suggestive of cowardice to hammer antediluvians for their shortcomings and to let alone those who are equalling them in painstaking wickedness to-day."

"After four years of experience," continued the speaker, "I believe that the tide of political misrule can be turned only by God's people fighting with all their might with the spirit of God animating them. One cheering fact is that we have 300,000 Christian Endeavorers to whom religion means not only going into a closet to pray, but coming out to fight, and to