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Toronto, July 23, 1896.

Presbyterian Education.

WHETHER the distinctive principles of Presbyterianism should be taught in educational institutions that are named after the Presbyterian Church, or are conducted under its auspices, is a question which is causing discussion among the Southern Presbyterians. The question has a wide application for "Presbyterian" Colleges are to be found under the wing of almost all the Presbyterian Churches, Canada included. This is how the *Southern Presbyterian* puts the case:—"In the Presbyterian College of South Carolina at Clinton, provision is made for the study of Hodge's Commentary on the Confession of Faith. This is a brief analysis and explanation of the Westminster Confession of Faith, and is closely akin to dogmatic theology. We know of no other Presbyterian College where this is used as a text book, and we do not think it necessary in the college curriculum. Younger students are hardly prepared to understand it, while those intending to become ministers will go over the ground more thoroughly in the Seminary."

The other side is thus ably argued:—"The Presbyterian College of South Carolina exists for the purpose of building up the Southern Presbyterian Church, by giving the proper instruction and training to the Presbyterian young men and women of the South. The Presbyterian College of South Carolina claims to be Presbyterian, and that claim would be deceptive, and dishonest, if the college did not teach Presbyterianism. Presbyterianism does not consist in Presbyterian control, and Presbyterian teachers, unless that control and those teachers let their Presbyterianism appear in their work."

Contributing to the discussion Rev. Professor J. Ferdinand Jacobs adds: "Is it not time the Presbyterian Church was getting enough courage to defend itself? Is there anything to be ashamed of in being a believer in God, in Christ? Is there anything to be ashamed of in taking the Presbyterian view of theology rather than that of some other denomination? If there is nothing to be ashamed of, if it is good enough to be taught to fathers and mothers from newspaper columns and pulpits, it is good enough to teach to the children in the colleges that claim to be Presbyterian, and if it narrows them perhaps the narrowness is better than ignorance of God's dealings with man, or avowed infidelity. At any rate it will not make the young people worse off than their Presbyterian fathers and mothers.

It would be difficult to prove the peculiar advantage to the Presbyterian Church of a college bearing an empty name, and it would be equally difficult to justify the use of the Presbyterian name, without Presbyterian teaching. The religious exercises and instruction ought to be from the Presbyterian stand point, and the history and fundamental principles ought also to be

taught in every such college, as is done for instance in the institutions at Ottawa, Toronto and Brantford.

Christian Endeavour Figure.

From the annual report presented by the Secretary at the Christian Endeavour convention in Washington, some figures of great interest have been gleaned and are here given. In Canada are 3,292 societies, and in foreign and missionary lands there are 6,399. The United Kingdom has over 3,000; Australia, over 2,000; France, 66; West Indies, 63; India, 128; Mexico, 62; Turkey, 41; Africa, 38; China, 40; Germany, 18; Japan 66; Madagascar, 93.

In the United States the Presbyterians lead, with 5,458 Young People's societies and 2,599 Junior societies; the Congregationalists have 4,109 Young People's societies and 2,077 Junior societies; the Disciples of Christ and Christians, 2,941 Young People's societies and 1,087 Junior societies; the Baptists, 2,679 Young People's societies and 927 Junior societies; Methodist Protestants, 975 Young People's societies and 302 Junior societies; Lutherans, 854 Young People's societies and 268 Junior societies; Cumberland Presbyterians, 805 Young People's societies and 289 Junior societies, and so on through a long list. In the Dominion of Canada the Methodist of Canada lead, with 1,041 Young Peoples's societies and 150 Junior societies (most of the societies known as Epworth Leagues of Christian Endeavor); Canadian Presbyterians are next, with 1,026 Young People's societies and 134 Junior societies; Baptists next, with 173 Young People's societies and 34 Junior societies; Congregationalists next, with 103 Young People's societies and 40 Junior societies, etc. In the United Kingdom the Baptists lead, with over 900; Congregationalist next, with nearly as many; then the Methodists, with over 700, and the Presbyterians, Episcopalians, Moravians, and Friends, in order named. In Australia the Wesleyan Methodists lead, and Congregationalist, Baptists, Presbyterians follow.

A Rich Record of Blessing.

It is a pleasant thing to draw attention to and to emphasize the great work accomplished in Cooke's Church, Toronto, during the incumbency of Rev. Wm. Patterson, who has just completed ten years in the pastorate of that charge. On Sabbath last he made fitting reference to the growth of the congregation and its agencies from which the following interesting facts are extracted. When called in 1886 there were attached to the call the names of 80 members and 2 adherents, and there were 160 names on the roll. When he preached his first sermon as pastor there were 87 persons present, a good many of them being students. During the ten years there have united with the church 2,088. Of these 1,553 united by profession of faith, and 935 by certificate. There are now only 47 names on the roll that were on in 1886. Since that time 63 members have, died 551 have received their certificates and gone to other congregations, and 261 names have been struck off the roll. A large number of the latter have removed to other places without having asked for their certificates and as is the custom the names were removed when they had been two years from communion. There are now 1,403 members. During the decade 176 adherents have died; there have been 385 baptisms, 112 of which were adults. In 1886 the Sabbath contributions amounted to \$1,504.82; last year they amounted to \$7,275.99. In 1886 the amount raised from all sources was \$2,500.46; last year it was \$11,489.06. In the ten years the congregation raised \$105,550. In the Sabbath