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THE "REVIEW" FOR 1887.

We invite attention to the inducements we offer to our old subscribers to renew promptly, and to all who are interested in the welfare of the REVIEW, to assist us in adding to its subscription list. We are happy to be able to state that the past few weeks have been a season of unexampled prosperity, and that in the ordinary course of business several hundred names of new subscribers have been placed on our books. With the inducements now offered we hope to have the list greatly augmented during the next few weeks. Will the friends of the REVIEW kindly exert themselves in its behalf by entering upon a vigorous canvass? Our advertising columns testify to the appreciation in which the REVIEW is held in the mercantile world.

A NEW CONTRIBUTOR.

AMONG the many contributors who will write for the REVIEW during 1887 we are happy to be able to announce that the well known Biblical scholar and attractive writer, the Rev. A. B. Mackay, pastor of Crescent Street church, Montreal, will contribute to our columns a series of papers under the general title, "Scripture Illustrations of the Shorter Catechism." The papers will be in the form of short stories, and will be especially suitable for home reading and family instruction in the doctrines of our Church. The favour which Mr. Mackay has conferred upon the publishers, and the interest he manifests in the REVIEW will be apparent from the fact that though the volume made up of the completed papers will be published abroad, and the right to issue it has already been bought for by the Agent of a British and American Publishing House, he has most generously allowed them to be first issued in our columns. The first of the series will appear in our issue of January 7th, and the subsequent numbers will follow in weekly succession throughout the year; and we have no doubt will be eagerly waited for alike by old and young. In permitting the publication of these valuable papers in the REVIEW we are gratified to find Mr. Mackay thus expressing himself: "I would prefer your paper to any other because its circulation is larger than that of any other Presbyterian paper in the Dominion, and because I have no sympathy with the attempts that may be made to injure its prosperity."

THURSDAY DECEMBER 30th, 1886. A GREAT CONFERENCE.

OUR readers who have access to the leading religious newspapers of the old country cannot fail to be struck with the evidences of the deep seated anxiety that pervades them, with regard to the insidious encroachments of Popery. It is in some quarters charged that the Church of England is "saturated with Popery and leavened with worldliness," and that it is being used as "a mighty instrument for the perversion of the nation to the tenets of Rome." However this may be—and the imitation of Romish ritual and practices by many Anglicans, gives no little ground to suspect them of strong leanings to Rome—it is worthy of note that all writers, in accounting for the growing power of the Roman Catholic Church in Protestant countries, unite in ascribing the signs of vitality, not so much to anything new in her policy, as chiefly to the apathy of the Protestant churches and their apparent willingness for party purposes to lend themselves to be the willing tools to further the machinations of Rome. It has long been known that it is the settled policy of the Papacy to breed and foster dissensions among the Protestant Churches so that she may take advantage of their strifes to make unobserved in the dust of the conflict new advances. Another plan is by the help of a venal press to disseminate false ideas of liberality. A clergyman writing to the editor of the London Christian of the 9th inst., puts this latter aspect of her policy very clearly, thus:— "I ask you duly to weigh words of deep importance which I heard the other day from a highly educated man, who has for many years been a high dignitary of the Romish Church, and spending much of his time at the Vatican. They were these:— It is to the Nonconformists of England that the Church of Rome owes her position and the spread of her power in the country at the present time. They are a vast body, and they wield a mighty influence, which, if directed against the onward march of the Papacy, would have formed a barrier not to be overcome; instead of which the 'liberal' spirit which pervades the whole mass has not only caused them to withhold opposition, but has blindly led them to give us the right hand of fellowship! I had, by personal experience, known this for years, but yet I must own that hearing such a statement from the lips of such a man took my breath away! I tell you this, not for you to publish, or even quote from, this letter, but to use your influence in stirring up our Nonconformist brethren to searchings of heart and repentance towards God. There is solemn warning, not inapplicable now, in Judges v 23."

But there are many cheering signs that the Protestants Churches are beginning to be roused from their apathy and from the false sense of security into which they have been skillfully lulled, no less by Jesuit intrigue than by pseudo-liberalism. The more the Papal Syllabus is studied, the more does it become apparent that Rome is bending all her energies in these closing days of the 19th century to infuse, as Pope Leo directs, "into the very veins of the State the blood and sap of Catholic wisdom." And the Syllabus is being studied carefully even in Canada, and men are more and more coming to understand as the Christian puts it, that "the best, and indeed the only effectual mode of coping with the

insidious encroachments of Popery is to let the masses of the people thoroughly understand the course of its past history and the real nature and bearing of its authoritative tenets." To this end we note with much interest that a conference was held in Glasgow, Dec. 14 16, at which topics of practical and living interest were presented by men of note fully conversant with the situation. We give below a list of the leading subjects and speakers; and with the arrival of a full report of the proceedings shall not fail to give at least a summary of what was said and done at this memorable gathering:—

- TUESDAY, DEC. 14.—Receptional Conversations, Christian Institute, 7 p.m., Mr. William C. Maughan, J.P., in the chair. Brief addresses by various gentlemen.
WEDNESDAY, DEC. 15.—Christian Institute. Noon. "Romish Ascendency & British Ascendency," by Rev. C. A. Salmood.
"Popery in the South Seas," by Rev. John Inglis, D. D., New Hebrides.
"The Jesuits and Social Morality," Mr. A. H. Guinness.
"The Educational Policy of the Papacy," by Rev. James Kerr.
"Romish Organization in Scotland," by Rev. D. M. Connor.
"British Legislative Concessions to the Papacy," by Rev. James Paton.
WEDNESDAY EVENING, DEC. 15.—Christian Institute. 7 p.m.
"Modern Romanism: Anti-Christian and Idolatrous," by Rev. J. A. Wylie, LL.D.
"Papal Infallibility—Ecumenical Council of 1870," by Rev. Vermer M. White, LL.D.
"Romanism—Movement in the Church of England," by Rev. Canon Taylor.
THURSDAY DEC. 16.—Christian Institute. 11.30 a.m.
"Mission Work among Roman Catholics," by Rev. Hamilton Magee, Dublin.
"The Sensuous Worship of the Church of Rome," by Mr. W. C. Maughan, J.P.
"Duties of the Present Time," by Rev. W. Barras.
Open Conference on "What Practical Measures should be adopted to Arrest the Aggressions of the Papacy in Britain?" 1.30 p.m.
Public meeting, City Hall, 7.30 p.m., Mr. James A. Campbell, M.P., in the chair. Among the expected speakers are: Lord Robert Montagu, Rev. Peter Leys, and others.

THE SUNDAY SCHOOL STAFF.

OUR readers who looked into the article on "the Worldly-Sunday School," published in our issue of November 9th, will be interested to know the views of Dr. Vincent on some other points connected with the large branch of Church work. We call it a branch of Church work, for we entirely agree with Dr. Vincent's emphatic expression of his judgment as to the relation of the Church and school.

"The Church should create the school—the regular church school, and as well the mission school on the borders. It should appoint the officers, subject to such co-operative plan as may enlist the judgment and sympathy of the teachers with whom the officers must be associated. A Sunday school to do its best work needs a Church back of it."

From the pastor to the one whose duty it is to attend to the heating and ventilation of the school rooms, so as to have the air always fresh and neither cold nor hot, all should realize that they represent the Church and work in its interest. Of the pastor Dr. Vincent expects much, but not too much.

"The pastor is the highest officer of the school. He should, by his personal presence, whenever possible, by frequent allusions to the school in prayer and sermon, by the conduct of teachers' meetings and normal classes, by a careful supervision of the library, by the frequent review of the current lesson, by training the school in supplemental studies, by tender sympathy, with his teachers and with the children and youth, by expostulation, public and private, with parents—by all these, and by every other possible way—keep a firm hold upon the Sunday school, and be helpful to every department and to every member of it."

With such a pastor, and with teachers of the true type, the real success of the school is sure. The true teacher is one who himself is taught of God. The child-soul is reached and touched and taught by the soul of the teacher. Here is the secret of all truly spiritual teaching.

"Soul quickens and masters soul. The mystery of it all lies in the innermost recesses of being. The power is not in the face nor the form, not in the dress nor the address, nor in the voice nor the language, not in the air, nor yet in the magnetic energy—although all of these are potent; but it is the Spirit, under the dress and within the body, and back of the manner, and master of the magnetism, that holds the highest teaching energy. Wonder of natural wonders is this natural power! Wonder of all wonders is the gracious use of this same power in winning and in saving souls!"

The teachers make or mar the school, alas, too often the latter:

—Barren teachers—a sterile school; careless teachers—an apathetic school; trifling teachers—a frivolous school; dead teachers—a cemetery; earnest teachers—a fervent, consecrated, successful school!"

No one knows better the value, or insists more on the necessity of training for the special work of the Sunday school teacher than Dr. Vincent, and the emphasis he places on the personal influence of the teacher must not be misunderstood, as in any way depreciating such special preparation.

"Let us have system, science, helps, drills, reviews; but let us have life. The greatest need of the Sunday school to-day is a body of real men and women, who believe in God, in the Scriptures, in the Church, in humanity, and who have made up their minds to live and work in harmony with their faith. They may have large knowledge or little knowledge; but they must be Christians."

We are especially pleased with what so enthusiastic a teacher says for the encouragement

of plain, matter-of-fact souls, who love Christ and wish to do good, but who rarely, if ever, enjoy any transports of religious feeling.

"I do not put great stress upon them. Sunday school teachers may not on any occasion enjoy them; but there is a reality of life, a convincing force, a sturdy, common-sense, everyday tone in a teacher who truly lives, and who is, that is worth more than a tremulous voice, a face full of 'solar light,' or eyes brimming with tears."

"We want real men and women to teach in Sunday school, with tears or without tears, with sober or with shining faces, but with real faith in a real Gospel, and having a real life look of all their words—a real life that throbs and works and endures seven days every week."

We wish that every Sunday school worker in our Church could read the whole of these suggestive papers, but as this is unlikely, we give our Sunday school readers the gist of them, with the suggestion that they should show this article to any of their fellow-workers who may not be readers of the REVIEW.

THE SABBATH SCHOOL REGISTERS.

THE attention of Ministers, S. S. Superintendents and all others engaged in Sabbath school work is again invited to the announcement in our advertising columns that the New Edition of the S. S. Registers and Records, at reduced prices, is now ready. This series prepared by the General Assembly's S. S. Committee, and recommended by the Assembly for use in the Sabbath schools of the Church, was well tested last year, and gave very general satisfaction. Improvements suggested by practical tests in the school room have been made, and now with the reduced price there is nothing left undone on the part of the committee, or the publishers, to render them more acceptable and to secure their introduction on their merits into all the Sabbath schools of the Church. In their present shape they afford an easy general system of recording and tabulating the attendance, contributions and other facts necessary to form a proper estimate of the scope and character of the work done in these institutions.

A specimen of the new Class Registers will be sent for inspection on application to the publishers.

The Foreign Missionary, The Home Missionary, and The Record, the well known missionary periodicals of our nearest Presbyterian neighbours to the south of us, this month say farewell to their very numerous readers at home and abroad. As we have already stated in these columns the last Northern Assembly in session in Minneapolis, decided that it was desirable in the interests of the Church to consolidate their various missionary periodicals into one magazine with one general editor and a good staff. The new magazine is to be called The Church.

Dr. A. T. Pierson is to get out the first number, but the permanent editor-elect is Dr. Nelson, who, if we are to believe the American religious press, is a thorough competent man but has some difficult work cut out for him. Each number is to consist of ninety-six pages divided into departments for each board. It is to be sent free to all foreign missionaries and to all home missionaries who are not pastors. "In order that our people" says the Interior, "with a dash of incredulity, may all take the new monthly and so be, universally informed about the missionary work of their Church, this single-headed magazine is put at the trifling price of \$2.00 a year for single copies, and \$1.00 a year prepaid for church clubs." As the Americans are a very enterprising and progressive people, we shall hope that the price of the new magazine will be no barrier to its introduction into all the families of the Church. And yet we in Canada must be a long way—a very long way behind them in loyalty to the Church's interests, for there are many to grumble at the price of the REVIEW, and we have even heard of a good elder walking two miles to give up the Record because it was too dear! However, we shall miss the old magazines from our list of most welcome exchanges. We shall give the new magazine a warm welcome and trust that the hazardous experiment of our neighbours may prove entirely successful.

A PARAGRAPH has appeared in the Globe newspaper, which has of late manifested extraordinary interest in the affairs of the PRESBYTERIAN REVIEW, to the effect that Mr. John L. Blaikie, one of the Directors of the Presbyterian News Co., has resigned, the intention of the Globe evidently being to leave on the mind of its readers the impression that the step was induced by dissatisfaction with our course. We may inform our readers that the resignation of Mr. Blaikie has been in the hands of the President for some considerable time and as stated by Mr. Blaikie himself to be entirely on the ground of ill health, which has compelled him to retire from the Directorate of several other companies. As to the resignation of Messrs. McMurch and Gibson, we need only state that both these gentlemen were candidates for parliamentary election and apparently dreaded the effect which the honest utterances of this journal might have on their Catholic supporters.

THE WEEK commenting on some examples of irreverence in preaching recently said: "Wesley was reverent, he would have turned from irreverence with disgust, and his success in drawing hundreds of thousands to God seems to prove that irreverence is, at all events, not indispensable to conversion." Upon this, the New York Christian Advocate (Methodist) remarks "This is true. The style can be free, vivid and telling without irreverence and it may be doubted whether irreverence does not work out