

the world for Him. They, too, have their missions to the heathen, and do battle with the forces of atheism and agnosticism. "Bob" Ingersoll has been answered by Father Lambert as by Talmage and Parker. Like ourselves, too, they have their good soldiers in the conflict for social purity and sobriety. The names of Father Matthew and Father Stafford stand high in the roll of temperance reformers. Now, the question is: Is this church to be considered by us as an ally in the Christian warfare? Of course we think it is in error and darkness; so much so that through our French evangelization scheme we are trying to let in upon it some of the gospel light. But until we have succeeded in doing that, are we to consider it *so much* in error that, far from being regarded as a branch of the Church of Christ, it is to be ranked with Mohammedanism and infidelity as an enemy to Christianity?

Here we must take issue most decidedly with the *Presbyterian Review*. We hope, and believe, that the article on "Christian Union," which appeared in the issue of that journal for October 14th, will receive but small support among the Presbyterians of Canada. Whether or not the *Globe* editorial which called it forth was but the talk of a "politician who is striving for place and power," it was surely in its views as near the truth as an article which regards Roman Catholicism as a greater foe to us in Canada than infidelity, and which, in referring to a proposed alliance with Romanism as against infidelity, exclaims: "Why not ask us also to shake hands with Mohammedanism?" We are reminded by this of the inflated rhetoric of a certain English preacher who visited Toronto some six or seven years ago. He gave it as his opinion (in something like these words) that it was "better to perish on the frozen plains of materialism than be stifled in the poisonous vapors that rose from the reeking fen of Romanism." Surely the *Review* does not believe such rubbish as that. The "Christian Union" article certainly looks somewhat in that direction.

In discussing this point, it is necessary to remark, in the first place, that it does not settle the question of what our attitude should be towards the claims of the Church of Rome to be a Christian church, to say that she will not thank us for admitting that she is a Christian church. It is true that she claims to be the only true church, and classes us as infidels. That is one of her errors, but