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The Presbyterian Review.

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Pastors are respectfully requested to announce to their congregations, and our readers to tell their friends, that the numbers of this paper for the remainder of the present year will be furnished free of charge to all new subscribers for 1887, so that they will receive THE PRESBYTERIAN REVIEW for the price of ONE YEAR'S subscription, \$1.00, postage included.

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THURSDAY, NOVEMBER 11TH, 1886.

"PROTESTANTISM NOT IN DANGER."

IT was our purpose in this issue to deal with some further statements regarding this journal and the matter of Separate Schools made by the Hon. Oliver Mowat in his letter to Mr. Milligan, but we defer this in order to make room for Mr. Milligan's reply which appeared simultaneously in the Mail and Globe of last Saturday.

"Be assured that things cannot remain for ever in our Province as they are, where probably seven or eight children are Protestants to one who is Roman Catholic. We are not only denied the right of Protestants in education, but that of Britons. Much that is gloriously characteristic in Britain's history is distasteful to a Church which never acknowledges that it has been wrong."

With regard to Romish aggression as seen in the Central Prison affairs, Mr. Milligan, it will be noticed, speaks from personal knowledge and supports everything that we have said as to the nature and object of the difficulty in that institution:—

"Mr. Massie entered upon his duties as Warden of the Central Prison with the sincere desire to promote the spiritual welfare of his inmates, and gave warm encour-

agement to the band of Christian men who were in the habit of visiting the prison to give religious instruction to the prisoners. The success attending the labours of these men, aiming to bless not prostitute their fellow-men, so aroused the opposition of the priests that the determination was come to by them to stop it. And no wonder, for "what concord hath light with darkness?"

We are grateful to Mr. Milligan for his high tribute to the faithfulness of the REVIEW to protestant interests "at a time when the policy of suppression was acted upon." The praise of such a man as Mr. Milligan would at any time be encouraging to us, but at this juncture when open enemies of truth and liberty are seeking for party purposes, to overwhelm us with a cloud of detractions rude, and when their false friends would seek to allure us from the path of duty, it is inspiring. We hope by a consistent adherence to principle to continue to deserve not only his support but the support of all good men like him, who feel that "a blow at the REVIEW would be a blow struck at a most important agency of our Church," and who hold with Mr. Milligan and ourselves that "Protestantism is in danger."

RECENT DEATHS IN THE PRESBYTERIAN CHURCH IN IRELAND.

[SECOND NOTICE.]

MORE than sixteen years ago, in a biographical sketch of Dr. S. M. Dill, the first occupant of the Chair, by Dr. Croskery, his successor, the following words occur:—"The first generation (of the Dills as ministers,) was tougher in physical mould than the second, for its members all lived beyond seventy; the second generation has not seen sixty years of life, for Edward Dill died in his fifty-seventh year, Richard Dill in his fifty-second, and Samuel M. Dill in his fifty-eighth. The pace of this second generation was faster; the conditions of Church activity had become more multiplex in recent days causing a greater strain upon mental and physical energy, and the pen, that great exhauster of nervous power, had been more used by the later Dills. These words seem as we recall them now to have been unconsciously prompted by prophetic prevision. Dr. Croskery himself reached fifty six only, and Dr. Stevenson was only fifty-four when he died. If the pen is an exhauster of nervous power, Dr. Croskery should have tried for the good of the world to have been more sparing of himself. But ardent workers are seldom aware of their own weakness. It is easy to be wise after the event.

But a greater contrast is seen in the youngest of the three whose names were mentioned in our last issue. Samuel Arrot Bellis was apparently a vigorous, tough man, and he was but forty-seven years. His father who died a little more than a year ago, was over sixty-years a minister, having been ordained in 1825. He was able to work to the very last. For about forty five years he was Mission Agent and Secretary. Many of our readers will remember with pleasure what he was like a quarter of a century ago—most venerable in appearance the very picture of placid temper and benevolence. It may be mentioned that the well-deserved honour of the degree of Doctor of Divinity, was conferred on him in 1880, by the Senate of Queen's University, Kingston.

Dr. Bellis was a second son, and was born in Belfast in 1839. His opportunities for culture were exceptionally favourable, and he made a good use of them. He attended Queen's College in his native town where he was graduated M.A. and in process of time passed the examinations for L.L.D., being the first student for the ministry that took the latter degree in the Queen's University. He spent some time in Edinburgh, where he sat in the classes of Dr. Wm. Cunningham and gained the lasting friendship of Dr. Tulloch. He was also some sessions in Germany, in Bonn, in Erlangen and in Tubingen. Returning home he was licensed and soon after called to the Scots Church, Ramelton. That was twenty years ago, and there he remained until his death. His ministry showed the fruit of his great culture. His knowledge of German neology did not alienate him one hairsbreadth from the standards of his own Church as unfolded in the Word of God. He was a trusted pastor, at the same time he was the best type of the Christian gentleman. He was a lover of his country as well as of his Church, and without making himself ostentatious as a politician, he did much to mould public opinion in the county where he lived and laboured. A few years ago he preached on such subjects as, "Our Duty in the Present Crisis," and "Our Duties as Fellow-Citizens and Subjects of the British Crown." He has left behind him a memory that will be stimulating to younger men, particularly to students, in stirring them up to avail themselves of the highest culture within reach, and to have all sanctified by divine grace.

We may repeat here, for the benefit of new readers, that at a special meeting of Assembly held a few weeks ago, two Professors were elected, one to fill Dr. Roger's place in Belfast, and the other to succeed Dr. Croskery in Derry. To the former the Rev. A. Robinson of Broughshane was elected by a large majority, and to the latter the Rev. Dr. Pettigrew, of Faughavale, was elected unanimously. Indeed the latter was a most unusual and unique appointment. Not only did not Dr. Pettigrew seek the office, he declined to be nominated. When approached on the subject, and even in Assembly, he again and again besought his brethren not to put his name forward. In spite of all he was elected,

and then with great reluctance he bowed to the will of the court. 'This is an example of the office seeking the man rather than the man seeking the office.

The news of another death of a leader in the Church has, as we stated last week, also reached us, that of the Rev. Dr. Young Killen, of Duncairn, Belfast. He was a nephew of the Rev. Dr. W. D. Killen, the venerable Professor who is still alive and at work. Dr. T. Y. Killen was a fellow student of Dr. John Hall, of New York, when some thirty-five years ago he began his ministry in Ramelton. After some years he was translated to Ballykelly, one of the finest rural congregations in Ulster, and from thence about a quarter of a century ago he was translated to Duncairn, a new congregation on the Antrim Road, Belfast, founded by the Sinclair family, and of which the principal Belfast representative of the name is now an elder. Dr. Killen was a model pastor and a great church worker. He was Moderator of Assembly some years ago, and for a length of time past was at the head of the Sustentation Fund. This Fund demands a great deal of labour and no doubt was a great strain on him. He contemplated retiring from it next year. He was for a time a candidate for the professorship to which Mr. Robinson was elected some weeks ago, but before the Assembly met he withdrew from the contest.

THE PROTESTANT EPISCOPAL CHURCH.

AT the triennial General Convention of the Protestant Episcopal Church of the United States, which began its sessions in Chicago on October 6th, several important questions of general interest came up for discussion. Among these may be mentioned the better organization of the domestic and foreign missionary work of the Church, the promotion of a basis of Christian union between the Episcopal Church and the other Protestant bodies, and the proposal to change the name of the Church by dropping the words "Protestant Episcopal," and substituting therefor the words "American Catholic." The meetings of the Board of Missions, which is simply the two houses of the Convention meeting together, are reported as very stirring, and it is a noticeable fact that many of the speakers were not slow to acknowledge that most of the other Christian denominations had far surpassed the Episcopal Church in missionary enterprise. We learn from the New York Observer that at the last General Convention a committee of laymen in Pennsylvania started what was called the Enrollment Fund, which was simply a plan to raise \$1,000,000 for missions by the laity during the next three years. It was reported that only \$78,000 of this sum had been actually raised, and of this the greater part had been raised in Pennsylvania. The failure was said to be due to the apathy of the clergy and churches, and not to the unwillingness of the laity to contribute. The scheme was re-organized, and it is hoped that during the next three years the amount will be raised. An endeavour was made by the Rev. Phillips Brooks to pass a resolution sending the fraternal greetings of the Convention to the Council of Congregational churches also assembled in Chicago, which aroused a great deal of excited discussion. An amendment sending greetings to the Congregational "brethren" was finally passed, but even this fell to the ground, as it was a concurrent resolution, and the House of Bishops refused to concur in it. Another important matter was the debate on the proposal to change the name of the Church by dropping the words "Protestant Episcopal," and calling it "The Church," or the "American Catholic Church." An exceedingly able and interesting debate followed on this question, in which some of the most eminent deputies in the Convention, clerical and lay, took part. The discussion lasted several days, and on Saturday, October 16th, a vote was taken on the question, which showed that a majority of the dioceses were opposed to any change in name. The result has been received with general satisfaction.

Eleven hundred clergymen, among them thirty-two bishops, and a even hundred laymen signed a memorial on organic Christian unity which was presented to the Convention, and the House of Bishops issued a weighty declaration in favour of such unity, and High Churchmen in the Lower House made unexpectedly liberal speeches advocating the duty of the Episcopal Church to make overtures to other denominations.

The Interior thus comments upon the action of the House of Bishops in refusing to extend Christian recognition on any terms whatever to the Congregationalists:—

They haughtily ignore a great council of men eminent in piety, learning, and good works, and who represent a Christian constituency larger, more spiritual, more devoted to Christ, as shown by their gifts of money, and missionary work than themselves. The reader will search in vain for a "reason" for such unfraternal conduct in the pretentious sanctimony of the deliverance of the Bishops. It is a self-condemnatory deliverance. If the Congregationalists are "fellow-Christians," if division from them is dishonouring to Christ, then what possible apology is there for these bishops when they refuse the common civilities extended to each other by all gentlemen? Speaking for the Presbyterians, we beg to be excused from any effort to "terminate the division" between ourselves and a Church that is dominated, and permits itself to be dominated by such a House of Bishops. We freely concede to that denomination its claim for recognition as a Christian church, but we will insist upon the right to choose our associates, and we do not choose to associate with such as they. We acknowledge that they may be Christian, but we insist on more than that, that they must acquire the culture of gentlemen—otherwise their ecclesiastical association with the Presbyterians is impossible. We are quite happy to recognise the many Christian, and gentlemanly bearing and principles of Dr. Phillips Brooks, and the majority of the House of Delegates, and a vast majority, as we believe, of the Episcopal laity. The question naturally arises, whence comes this arrogance? It finds no suggestion in the New Testament. It is opposed to the Spirit of Christ. The answer is, that

it is the same spirit which prompted King John, of Abyssinia, to proclaim himself the "King of kings and lord of the world." King John was a barbarian. Culture had not softened or subdued his rampant egotism. Let not the bishops look one ell beyond their own thresholds for a divisive spirit in a form highly dishonouring to Christ.

Mr. O'SULLIVAN desires, in so far as the receiving of money is concerned, to correct a statement to which we gave currency in our last issue to the effect, that he has recently received a handsome sum for writing a History of England for our schools, containing such an account of the Reformation that the Education Department would not dare to print it. Mr. O'Sullivan does not attempt to repudiate the fact that there is now in the hands of the Education Department the manuscript of a History prepared by him for our schools. It may also be noted in confirmation of the correctness of the information supplied to us that there may be found a statement in one of the daily newspapers of this city made by a Public School Inspector to the same effect as the paragraph in the REVIEW:—"It is worthy of note in this connection that Mr. Ross actually engaged a Roman Catholic gentleman to write the History of England and Canada that he intended to authorize for use in the Public and High schools of Ontario. He has not yet issued the book, but he had to pay an honorarium for it out of public money."

From the report of the meeting of Toronto Presbytery sent to us by the clerk, which has reached us too late for insertion in full this week, we make the following extract respecting the action of Rev. W. Inglis, a public journalist:—

A memorial and petition was read from Rev. Wm. Inglis, a minister without charge, resident within the bounds, complaining of certain statements (quoted by him) which appeared in the PRESBYTERIAN REVIEW, involving, as he believes, a serious assault on his moral reputation, and praying the Presbytery to afford him protection by requiring the manager and editors of said REVIEW, being members of the presbytery or of the Church, to repudiate and apologise for the publication of the statements referred to, or to serve him with a libel. A motion and two amendments were submitted and seconded on this matter, and these being duly voted on, the first amendment moved by Rev. H. M. Parsons was carried by a majority, and in these terms:—That the Presbytery, having heard the memorial of Rev. Wm. Inglis, decline to entertain it as involving a principle in regard to Presbyterial action, which they deem unwise. At the same time the Presbytery would protest against the habit too prevalent in our public journals of using language (to say the least) extravagant and often unchristian. Against this decision Mr. Inglis protested, and appealed to the Synod of Toronto and Kingston.

THE decision of the Post Office authorities to open the Montreal post office for delivery on Sunday is an outrage upon the Christian sentiment of the country and cannot be too strongly reprobated. The Christian people of Montreal representing the evangelistic Churches at least, should rise en masse and protest against this invasion of the sanctity of the Sabbath, and the Christian people of Canada should without delay make our rulers understand that the granting of such a concession to the desecrating demands of Mammon will not be tolerated. The demand is bad, the concession is worse; and the toleration of the evil will prove an unspeakable calamity, as leading in time to a general disregard of the Sabbath.

OUR readers will not fail to read the very interesting letter from Rev. R. C. Murray, our missionary at Mhow, Central India. Mr. Murray wields a facile pen, and his vivid description of what he and Mr. Wilson saw in their visit to the neighbouring towns and cities will be read with deep interest by old and young alike.

CHRISTIAN WORK AMONG THE JEWS.

It is sometimes interesting to notice and to recount the links by which God in His providence draws the hearts of His people to the work He is doing in the world. About two years ago, the Hon. Justice Torrance, an elder of Crescent street church, Montreal, delivered a lecture in the David Morrice Hall, on "Anti-Semitism." This lecture appeared in the PRESBYTERIAN REVIEW, Toronto, and a copy of it fell into the hands of the Rev. Abraham Ben Olie, a Jew labouring among his fellow-countrymen in the Ghetto at Rome. An interesting correspondence was the result, and by-and-by, the British Society for the Propagation of the Gospel among the Jews, of whom Mr. Ben Olie is an agent, had their attention directed to this correspondence, and they resolved to send a deputation to this continent to seek to stir up the Christians here to a deeper interest in God's ancient people. The members of this deputation are, the Rev. John Dunlop, Secretary, F. Y. Edwards, Esq., Treasurer, and the Rev. Aaron Matthews, a Hebrew Christian, who has been engaged in Christian work for his countrymen for many years in Great Britain and Ireland. The deputation arrived on this continent towards the end of August, and finding most of the city ministers from home, and their congregations diminished by the annual migration to summer resorts, they accepted a pressing invitation from a friend of the society to visit San Francisco and its neighbourhood, and there present the claims of their work. They met with an enthusiastic reception. All the churches were thrown open to them. Drs. Sprecher, MacLean and Spinning, with others, threw themselves heartily into the work, and the people crowded the churches to hear them. The earnest and manly pleadings of the Rev. Aaron Matthews for his brethren according to the flesh, touched a sympathetic chord in many a heart, and before the deputation left California, a committee was formed, composed of Christians of all denominations, which urged them to send a Jewish missionary to California, at the same time guaranteeing his support. The deputation returned from the Pacific coast by the Canadian Pacific Railway, and during his stay in Winnipeg, Mr. Matthews spoke to large audiences, among whom were many of his countrymen, and on the Monday, a number of the most influential Jews in that city, thanked him for his good words concerning Israel. Thence they came on to Montreal and presented their case to most of the Presbyterian churches in the