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The Presbyterian Review.

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THURSDAY, JANUARY 7TH, 1886.

"1886."

IN wishing our readers a Happy New Year we think it right to express to them our deep sense of indebtedness for the interest they have taken in our enterprise—an interest manifested not merely by subscribing for the PRESBYTERIAN REVIEW, but by inducing others to do likewise, and in many instances by becoming shareholders in the PRESBYTERIAN NEWS COMPANY. We take it for granted that there are none to be found who regret any labour they have spent in promoting our interests, and that there are thousands of our readers who were at first, perhaps, somewhat doubtful of our prospects, or who misunderstood our motives, but who are now ready to offer us hearty assistance. It is a source of great gratification to us that we can look back upon the first year of our enterprise with the comforting reflection that we have imported no strife into the Church and that we have secured the good will of many of the most active workers in the Church, whose unselfish devotion to her interests there is no room to doubt, and whose sympathy and fellowship in all that pertains to her best interests we shall seek to cultivate and retain. We are pleased to know that we have been enabled, by the blessing of God, to carry out our purpose of placing in thousands of Canadian Presbyterian homes a journal which cannot be read from week to week without profit, whose

influence, while being clearly on the side of evangelical Christianity, has been none the less instrumental in stimulating loyalty and affection for Presbyterian doctrines and principles and interest in the Church's work at home and abroad.

If the PRESBYTERIAN REVIEW had effected during the past year nothing more than we know has resulted directly from the column "Woman's Work," we would feel that our labour had not been in vain. But in connection with every department equally cheering results have been reported. The weekly exposition of the Sabbath School Lessons has been welcomed by many readers who had no other help within their reach and has been highly prized by teachers and Scripture students even of other communions. The columns devoted to "Mission Work" have frequently been made the subject of favourable comment and have been most helpful in supplying information respecting this department of the Church's work and stimulating increased activity therein. The frank statement of our views on matters of vital interest to the Church has been welcomed by many of our leading ministers and laymen who have often felt the need of a journal to outline some definite policy and advocate some fixed principle, even though neither policy nor principle might be in exact accord with their own. But we need not further particularize.

We deem it right to repeat that we entered upon this enterprise solely with a wish to promote the best interests of the Church, and that actuated by this spirit we desire to be on the friendliest terms with all our neighbours. We have never desired to push the REVIEW to the injury of any other paper, and our whole ambition has been to reach as large a portion as possible of that vast constituency of Presbyterians even as yet unreached by any of our denominational papers.

We look back, then, with thankfulness to God for the work we have been able to do in this direction during the past year, and encouraged by the very gratifying measure of success that has attended our efforts we look forward with hopefulness to occupying a wider sphere of usefulness.

It is our aim to render the REVIEW more and more worthy of the patronage of its readers; and we trust we may look in turn for their assistance in increasing our subscription list until there will be no Presbyterian family in the Dominion, without a Presbyterian newspaper. We have to express our thanks to all our contributors, regular and occasional, who have in any way assisted us, and we trust that the new old friends, with many new ones, will unite with us in making the REVIEW more and more acceptable to its ever-increasing number of readers.

OWING to an unexpected advance in publishers' rates we have been obliged to alter our clubbing rates with some magazines. After this date the new terms must be observed.

A MATTER of some interest to scholars and readers is the revival early this month of the famous Princeton Review. In its new form it is to be literary and philosophical. It will discuss questions in morals and social life, and theological matters only as they are involved in other topics.

THE following item of news is going the rounds of the American religious papers.—High license has decreased the number of saloons in Chicago from 13,000 to 9,000 and added nearly \$1,300,000 to the revenues of the city. We should very much like to see the statement made on good authority. Meantime we can only hope that as there is nothing incredible in it, it may be true.

WE understand that the National Temperance League of England, is making arrangements for a Temperance Congress in London, in July next, in connection with the Indian and Colonial Exhibition, to which Temperance organizations of all kinds throughout the Dominion of Canada, are invited to send representatives. Persons wishing further information should communicate with Robert Rae, Esq., Secretary of the National Temperance League, 337 Strand, London, England.

THE account of our Mission Work in the North-West from the pen of the Rev. James Robertson, Superintendent of Missions, N. W. T., will be read with much interest and encouragement. But here again the old words are applicable.—"The harvest truly is plenteous, but the labourers are few; pray ye therefore the Lord of the harvest that He will send forth labourers into His harvest." His call to the young men for help should not go unheeded. Shame on the reapers that look for an easy place in the field!

It will be remembered that at the meeting of the Alliance of the Reformed Churches in Belfast the subject of co-operation in Foreign Missions was referred to a committee to take the matter into consideration and see what could be done toward securing a closer union of efforts in the foreign field. A public meeting will be held in New York on the 12th inst. to further the scheme. It is to be hoped that the meeting will result in the devising of some feasible plan of securing such an arrangement of missionary forces as will prevent any further waste of men and means.

IN the New York Observer the Rev. Dr. A. T. Pierson answers the question: "What is the greatest need of the Church to-day?" by "A consecrated ministry." He says: "If the

Church is to be roused to a true evangelism God's ambassadors must make a new and more complete surrender. Before men made mighty by yoking with God nothing can stand. O for a holy enthusiasm for God to melt through these icebergs which encase the Church!" Such a revival must begin, he says, with the ministers of Christ; and then these movements, now so common for the evangelizing of our great cities, will spread in every direction like fires on the prairie.

THE New York correspondent of the Philadelphia Presbyterian, in speaking of the labours of the Rev. Charles F. Deems, D. D., pastor of the Church of the Strangers, one of the busiest among New York ministers, states that one of his cherished institutions, the American Institute of Christian Philosophy, is taking good root and has reached a fruitful state. The object of this Institute is to ensure the perennial presentation of the philosophical side of Christian truth. Sessions of about ten days duration are held in summer and lectures are delivered in winter. The various papers read are preserved in permanent form in Christian Thought, the magazine of the Institute.

THE progress of Presbyterianism among the coloured population of the American Republic is not, at least in some States, very satisfactory, owing chiefly to the lack of means to push the work. In the State of Maryland, for instance, which has a population of 210,000 coloured people, Presbyterians have only four churches with a membership of about three hundred and fifty. South Carolina has about two and a half times as large a population as Maryland, with a membership of 5,869—a much better showing than Maryland. North Carolina, with a coloured population more than twice as large as Maryland, has 2,504 Presbyterians; Florida, with about half the population, has 537 Presbyterians. These facts are attracting serious attention and will doubtless lead to earnest effort to overtake this important work.

THE charitable in this country who send their money to help the sick and suffering in times of plague, will not we hope draw tight their purse strings in future from the revelations made by the London Times, respecting the failure of the Mansion House Fund to reach their destination in Spain. A correspondent of that paper states that "The Mansion House Fund had not been so much as heard of in those districts, and among those persons that should have derived most benefit from it. In Granada, for instance, where the number of deaths and the resulting poverty and distress were very great, neither the First Secretary of the Prefecture, the Chief of the Statistical Department, the doctors who attended to the cholera patients, a professor at the University, nor the editor of the local newspaper knew anything about it. Some Sisters of Mercy, who had never heard of the Mansion House, knew that they had received £4 from England, and four other sisterhoods had each received a like amount, but of what had become of the greater part of the funds transmitted, excepting that they had gone into the hands of the local clergy, it was impossible to obtain any account. They had undoubtedly been appropriated to other objects than those contemplated by the charitable donors." Evidently the Spanish authorities, both lay and clerical, are not to be trusted. But streams of charity have been known to become lost in American deserts.

HERE is the way the New York Observer touches upon a matter that troubles a good many honest souls: why the poor do not attend church. "A United Presbyterian church in Allegheny, Pa., has resolved to worship in plain clothing, the pastor having requested the congregation to attend church without wearing 'jewellery, seal-skirts and plumes.' While we think the aim of the pastor and of the church is well intended, we doubt the wisdom of specifying what is plain attire and what is not. Tastes and opinions differ so widely in matters of dress that what appears rich to one is simple to another. During the war a lady presided at a meeting in favour of economy in dress, who was dressed in a style that appeared to some ladies gay and extravagant, while to others it seemed very plain and common. We have seen ladies in the costume of the Quakers who were far more richly clad than any of their neighbours. It is a pity that any one should ever dress for display, or in any way that is not becoming. It is also desirable that every one should be decently attired on Sunday, and no one can have anything too good for the house of God. "We do not believe that the poor are kept away from church by the clothing of the rich. They are kept away from any place where they find no welcome, and clothes cannot be made plain enough to conceal selfish coldness, or to supply the lack of genuine Christian sympathy."

BISHOP POTTER has been giving in the Churchman an account of the long and careful preparations for and his impressions regarding the results likely to flow from the remarkable religious movement in the Episcopal Church, New York, known as the "Advent Mission," which lately stirred the whole city to its very foundations. As the methods for advancing the Kingdom of Christ were very different from the machinery provided in the ritual of the Anglican Church, the views of the Bishop are of more than passing interest. He is evidently glad that the "Mission" can be differentiated from "a revival," that it was held at the advent season, that the services were without "spasms of feeling" or "quickenings of emotions mistaken for the deliberate action of conscience and will," and that it

was not a tardy adoption of weapons which others have used and which some of them have learned to distrust. Being satisfied that the movement is sufficiently "Churchly" he enters into details and commends "the informal and personal approach to individuals" and rejoices in the success of the "missioners" in reaching the lapsed—"the baptized and confirmed who had drifted away from all habits of religious living." To those who know the value that the Anglican Church has everywhere set upon form and ritual, the following commendation of informal methods will be very suggestive and hopeful:—"Almost everybody was ready to admit that the ordinary Prayer-Book services did not meet the need of exigencies, nor suffice to grapple with individuals in a direct and efficient way. Liturgical services imply a previous education, often wanting, and oftener inadequate. . . . Greater freedom in prayers, hymns and other details, has brought home to many what something more formal would have failed to impress upon them. There has been nothing to cause alarm, nothing of the nature of reckless license; but much that was simple, personal and direct. And this larger liberty has, I am thankful to believe, come to stay." And he ends with a statement at which true Christians of every denomination can heartily rejoice: "Finally, the Mission has deepened the faith of all who have had to do with it in the Mission and power of God the Holy Ghost. We have seen the tokens of His presence, and we have gained a new conviction of the reality of His influence and work. Out of vagueness, and doubt, and coldness, there have come a definite understanding of His office, a clear perception of His operations, and a glowing sense of His gifts. And this, surely, is the best result of all. We have waited for the promise and it has been fulfilled to us."

MUST THE CHINESE GO?

THE anti-Chinese cry which comes up from the whole western coast of America is gathering volume, and awaking many echoes here in the East. How shall we deal with these heathen Chinese who are pouring in upon us, is a pressing question which puzzles alike United States and Canadian philanthropists and politicians—especially politicians. The obvious answer is, make them Christians and citizens. It is little to the credit of our religion and our civil institutions if they are not equal to so slight a strain as this. And if we Canadians cannot use, to advantage, temperate, peaceable, and industrious labour, such as the Chinese offer in an open market, with such vast resources undeveloped, and vast areas unoccupied, we are surely unworthy of such a blessing as the country God has given us.

The only objection of any force to the answer allowed to make homes for themselves, is that they will not make themselves at home with us. They are aliens, and continue so to the end of the chapter. The only possible solution of either the Chinese or Indian problem is absorption. Let them become part of the body politic. What education is necessary to qualify them to mark their cross on a ballot, etc., let the Government place freely within their easy reach. And let them understand clearly that if they are to live in the country they must be Canadians. And the sooner they are Christians the better Canadians they will be.

In an able article in last week's Independent, written from a purely commercial point of view, are the following strong and sensible sentences: "We go further, and add that there is no good reason why they should not be naturalized upon the same terms as any other aliens coming to this country. The whole tumult among labour organizations about Chinamen is a sheer humbug, founded in ignorance and selfishness, and fostered by unscrupulous political leaders. We have absolutely no respect for it and no sympathy with it." The leading minds on both sides of the line are looking into the Chinese problem, and are beginning to see how it may be solved and settled.

"Canada for the Canadians." Yes, but there is room in it for fifty millions instead of five, and there is no reason why there should not be Chinese-Canadians and Indian-Canadians as well as English, Irish and Scotch-Canadians. The Church should spare no effort to make them Christians, and the country to make them Canadians.

IMMORTALITY.

THE volume bearing the above title is a collection of papers on the "Foundation of Belief in Immortality," published originally in the Homiletic Magazine. The contributors were selected because they had made the subject a special study, had published something on it, or had become representatives of a certain phase of thought, or section of the Church.

The first paper is by the Rev. Prebendary Chas. Adolphus Row, who, taking it for granted that the Old Testament contains no direct affirmations of the existence of a future state, proceeds to argue for such a state on various grounds. The two arguments he considers of most commanding force are: that the Creator is a righteous, moral governor, and that there must be a future state in which the inequalities of the moral government of the present will be redressed. His second argument is derived from the greatness of the powers of man, the slowness of their growth, the shortness of the period during which they can be exercised, and the rapidity of their decay. From this he reasons that human powers, not being permitted to develop here, there must be some future state in which they will find some appropriate sphere of exercise. Such arguments go only to prove the existence of human personality after death, and prove nothing of absolute immortality. He accepts the revela-

\*Immortality: A Clerical Symposium on What are the Foundations of Belief in the Immortality of Man. London: Jas. Nisbet & Co., 1885. Toronto: S. R. Briggs, Willard Tract Depository.