

THE Presbyterian Review.

THURSDAY, NOVEMBER 14, 1889

WHY THAT PREAMBLE?

WHEN first the Jesuits' Estates Act was published the question was asked by many. What is the use of that Preamble with the Pope's name in it so offensive to Protestant sentiment?

This grant, however, of \$400,000, to which the Jesuits confessedly had no legal right, was a small matter; but it was adroitly used to secure a far more important end than compensation in money for alleged loss of landed property.

You have alluded to the final settlement of the question of the Jesuits' Estates. It is certainly the most important political Act of the age.

These are the ends which Hon. Mr. Mercier and the Ultramontane party had in view when they put that Preamble into the infamous Act.

1. It recognizes the principle of restitution. In other words, admits that the British King in 1801 did an unjust and unlawful act in taking possession of these estates, inasmuch as they did not belong to him, but to the Pope of Rome, as was decided by Clement XIV.

2. It officially acknowledges the respect due to the religious authorities. What authorities? Answer, the Bishops and the Pope. Aye! Pray, what respect is due in civil matters by our Queen or rulers to Bishops or Pope—more than to Christian ministers in Canada who are Protestants, or to the Archbishop of Canterbury?

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3. It is an Act of compromise between Church and State, which glorifies Leo XIII. and attests the faith of our rulers. What Church? we ask. The Church, of course; Mr. Mercier knows only one Church, that of which the Pope is head. Yes, and the Act "attests" that our rulers have faith in and are disposed to obey the head of that Church in defiance of all British law and precedent.

Thanks to Mr. Mercier, we know now why the Preamble was put in the Jesuits' Estates Act, and we commend to our readers the reasons he gives for it being there.

THANKSGIVING DAY.

THAT the Government of any country should officially set apart a day on which the nation should publicly render thanks to Almighty God for national blessings is eminently becoming. The only way in which the national recognition of the divine goodness can be manifested is by the people assembling together in their places of worship publicly to thank the God of Nations for His mercy.

At a meeting of the Presbytery of New York held on Monday, Nov. 4th, the subject of the revision of the Confession of Faith came up for discussion. After a debate which lasted nearly six hours, the Presbytery adopted the following answer to the first question of the General Assembly:

Whereas, The General Assembly has overruled the Presbytery the following questions: (1) Do you desire revision of the Confession of Faith? (2) If so, in what respect and to what extent?

The decision was reached by roll-call, and resulted in sixty-seven votes for the affirmative and fifteen for the negative. The second question, including a resolution offered by President Hastings of the Union Seminary, calling for a new Confession of Faith; the resolution presented by Dr. Howard Crosby upon the third chapter of the Westminster Confession and such other chapters as may be connected therewith; a paper by Dr. Shedd, protesting against any disturbance of the present creed; a resolution of Dr. Sample's, that the matter should be referred to a committee to draw up a declaratory act to be submitted to the Assembly;

sham fight should be held on a sham Thanksgiving.

We are glad that the public conscience is being awakened to this outrage on common decency, and not a few are beginning to protest against its continuance. Among movements in this direction we heartily commend the action of the Session of St. Andrew's Church, Toronto. At a recent meeting the following resolution was adopted:

The Session express their regret that the one day set apart by public authority for the united rendering of praise to the Giver of all Good for the blessing which we as a people have received, should have been by the same authority selected for a military display, which renders it impossible for a large number of citizens to join in the public worship of God to which the people of the land are invited.

We observe with pleasure that at its last meeting the Presbytery of Toronto adopted it, and we trust that this is only the beginning of such an agitation as will ultimately prevent any recurrence of this most unbecoming practice.

TWO GOOD EXAMPLES.

IN these days of doubtful methods of raising Church funds it is refreshing to observe the spirit in which some of our congregations meet their obligations, and what measure of success attends their efforts to maintain ordinances according to Scripture precept. Here, for instance, is the congregation of St. John's church, Brockville—not strong numerically nor financially—with a debt on building of \$1,000 principal, and \$180 of interest due on 1st October. The Building Committee—the pastor Rev. Alex. MacGillivray, with six other gentlemen—after mature deliberation decided not to solicit contributions by personal canvass with a subscription list; nor, we may add, by holding a tea-meeting. They decided that a more excellent way would be for members and adherents to give on Sunday, 29th Sept., a special contribution for this purpose. Intimation was given to this effect by printed circular, enclosing envelope for the contribution, with an earnest request that it should be used. Now mark the result. On Sunday, Sept. 29th, the offering was made, and when the envelopes were opened the sum total of the contents was found to be \$1,190. A particularly noteworthy fact in connection with this pleasing event is that nearly all the families in the congregation gave something.

Again, take the incident recorded in last week's REVIEW respecting St. Andrew's, Lindsay. We repeat it here:

Two weeks ago Rev. Robert Johnston, B.A., pastor of St. Andrew's Church, Lindsay, at the close of a powerful sermon on the grace, honesty, privilege and blessing of giving for the support of Missions, expressed the wish that the congregation would contribute one thousand dollars for the Schemes of the church during the year, commencing October 1st. An opportunity has been given to the people for a fortnight to say what they would do. The response has been so full and hearty that the reverend gentleman was able to announce that more than the amount mentioned would be forthcoming. We understand the congregation has thus undertaken to more than double the contributions of preceding years for the same purposes.

It would not be difficult to dwell upon the example to other congregations that these two fine congregations afford, though probably the last thing they thought of was being an example. We shall leave our readers to make the application for themselves. But we cannot refrain from saying. Well done, St. John's, Brockville! Well done, St. Andrew's, Lindsay!

EDITORIAL NOTES.

At a meeting of the Presbytery of New York held on Monday, Nov. 4th, the subject of the revision of the Confession of Faith came up for discussion. After a debate which lasted nearly six hours, the Presbytery adopted the following answer to the first question of the General Assembly:

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Dr. Briggs' twenty-four theses in favour of a revision and a simple creed, and all the other papers and suggestions that had been made, were referred to a special 'Digesting Committee,' to use Dr. Crosby's words, who are to report at a special meeting of Presbytery on December 2nd.

THE New York Christian at Work wishes to be informed why in contravention of the labour law, one of the foreign professors for the new Roman Catholic University at Baltimore landed at an American port the other day, and did not pay the \$1,000 duty, the sum paid by the congregation of Holy Trinity Episcopal Church, New York, for importing its rector. The reason is not that the law is a foolish, demagogic, bad measure, and ought to be abrogated, but simply that in the United States, as in Canada, in all such matters the Roman Catholic Church holds itself, and is permitted to hold itself, superior to the civil law. It is a law unto itself; and the worst of it is that many Protestants seem willing to acquiesce in its assumptions.

THE paper on "The Ministry of the Deaconess," from the pen of Rev. L. H. Jordan, B. D., of Montreal, the first part of which we re-print in this issue from the Presbyterian Review Quarterly, merits, and we doubt not it will receive, wide perusal. Mr. Jordan handles the arguments for and against the revival of the system with conspicuous fairness and ability. While he may not succeed in convincing everybody that the long disused office of deaconess should be revived and perpetuated, he has made an exposition of the case that will help the Church to settle the question when the time for decision comes, as come it must.

IN spite of all the efforts of the ecclesiastics, aided and abetted by such subservient churchmen as Mr. Timothy Anglin, Toronto Separate School Board has, by an overwhelming majority, declared in favour of the ballot at the election for school trustees. Our legislators ought to note this fact, and when the demand for conceding to the Roman Catholic laity the ballot comes up in the House, they should without further hesitation put Roman Catholic and Protestant upon the same footing.

REV. FRANCIS E. CLARK, President of the Society of Christian Endeavour, writes to THE REVIEW respecting the pledge of the Society as follows:

"The trustees of the United Society have agreed to recommend to the local societies an additional clause in the first part of the pledge, by which the active members shall promise to attend not only the Young People's meeting, but with the same fidelity the regular Sunday and midweek services of their own churches, unless detained by some reason which they can conscientiously give to their Master." No society, of course, is compelled to adopt any form of words, but this pledge clearly shows the tendency and spirit of the movement to exalt in every way loyalty to the particular local church to which the young person may belong.

LAST week THE REVIEW had the pleasure of a call from Mr. John Black, the genial and efficient Superintendent of Publications, Presbyterian Board of Publication, Philadelphia. Mr. Black has been making the rounds of the various agencies of the Board. He reports the general business good. During the year the sales of the Shorter Catechism and of the Confession of Faith especially have been something enormous.

THE letters in another column on our Indore College Fund we hope will be carefully read and promptly acted upon. They speak for themselves.

Literary Notices.

A BOOK without a parallel is what Mr. Gladstone says of the "Journal of Marie Bashkirtseff," published by Messrs. Cassell & Company, of New York.

MRS. FRANCES HODGSON BURNETT was earning a small salary as a school teacher down in Tennessee when she wrote her first stories. It is said that the stamps with which her first story was sent to Paterson's Magazine were made by picking blackberries.

THE old favourite, St. Nicholas, in the current issue (November) appears in a larger and plainer type and with more than enough extra pages to accommodate the increase of size without loss of material. The present is a good time to subscribe.

GOETHE'S house, at Weimar, from which the public have been excluded rigidly until within a year, is very fully described in the November Scribner, by Oscar Browning. The many illustrations are from the first photographs taken since the house was thrown open

and represent the rooms as Goethe left them.

SIR MORELL MACKENZIE, the physician to the late Emperor of Germany, has written expressly for the Youth's Companion, a most valuable article on "The Care of the Voice in Youth." A similar article on "The Care of the Eyes in Youth," has been prepared by the famous oculist, Dr. D. B. St. John Roosa.

AMONG the leading papers of The Treasury for Pastor and People for November are a children's service on "Unpleasant Children," by Dr. McEwen, of London, "Defects in the Pulpit and Pew with the Remedy," by Prof. Bisbee, and "The Sunday Newspaper," by Dr. A. H. Momen.—[E. B. Treat, New York.]

ONE of the most remarkable books of the season, so far as the delineation of Scottish social customs in the early portion of this century is concerned, has just been published in the remote burgh of Wick, under the title of "Memorabilia Domestica, or Parish Life, in the North of Scotland," by the late Rev. Donald Sage, of Kesolis.

The Arena is the title of a monthly to be issued in Boston. The first number will appear Dec. 1. It will be devoted to the discussion of the leading social and political issues, and the publishers expect to number among its contributors the ablest thinkers of the present time. Its form and general character of make-up will be similar to the North-American Review.

THE Phonographic World, in its November issue, begins a valuable series of papers on "American Preachers and Short-hand." The World recently addressed a series of questions on sermon reporting to a large number of the leading clergy of the United States. The replies give an interesting glimpse of life in the study and the process of sermon-building.—[Phonographic World, New York. \$1.00 a year.]

THE numbers of the Living Age for November 2nd and 9th contain among other valuable and interesting papers, "The Triple Alliance, and Italy's Place in It," Contemporary Review; "A Court-day in Fiji," Cornhill Magazine; "Some Reminiscences of the Author of 'Jane Eyre,'" Gentleman's Magazine; "A Scholastic Island," Mammoth's Magazine; "The Life of a Girton Student," Woman's World; "Rome in 1889," Nineteenth Century.—[Littell & Co., Boston.]

THE Missionary Review of the World for November contains a very interesting paper entitled "The American Missionary in the Orient." There are several other notable papers in the number, such as "The Great Crisis in Japan," by Dr. Ellinwood; "The Ministry of Money," and "The Crisis in Cities," by Dr. Pierson; "The Historic Churches of the East," by Professor Schodde; a sketch of "The Student Missionary Uprising," "A Christian College in Brazil," by Dr. Chamberlain; a highly interesting account of the recent Continental "Missionary Conference at Bremen," and a stirring poem by Mrs. Merrill E. Gates.—[Funk & Wagnalls, New York.]

THE contents of the November Popular Science Monthly are:—"The Art of Cooking," "Old and New Methods in Zoology," "The Decadence of Farming," "Sensitive Flames and Sound-Shadows," "Conditions Affecting the Reproductive Power in Animals," "Israelite and Indian," "Is the Human Body a Storage-Battery?" "Responsibility in Mental Disease," "The Lucayan Indians," "Speech and Song," (by Sir Morell Mackenzie)—I. Speech, "Sketch of John Le Conte," "Correspondence: The Value of Human Testimony.—Why not 'cobble-up' the Human Body?—The Rights to Property," "Editor's Table," "Literary Notices," "Popular Miscellany," "Notes." [D. APPLETON & Co. New York.]

Our Youth, an American publication which we frequently quote in our "Family" page, offers its readers three fine serial stories in 1890. The publishers announce "Under Orders," the experience of a New York reporter, by Kirk Munroe, one of the best of American writers for boys; "Maide's Problem," a story of home life in Virginia, by Mrs. Margaret E. Sangster, the editor of Harper's Bazar; and "The King's Garden," by Mrs. Emily Huntington Miller, whose "Thorn Apples," another Our Youth serial, is one of the most popular of recent Sunday-school library-books. It would be difficult to name three American writers better qualified to furnish wholesome reading to young people. [1.50 a year, HUNT & EATON, New York.]

THE Homiletic Review for November presents a varied and highly interesting mass of matter in all its departments. Dr. J. B. Thomas leads off with a vigorous paper on "The Kind of Preaching Best Adapted to the Times." Dr. Murray, Dean of Princeton College, writes on "Boswell's Johnson—Hints from it for the Christian Minister." The Egyptological article in this number is highly curious and instructive. C. B. Hulbert, D. D., on "The Law of Marriage" is timely and able, and deserves careful reading by every preacher. Dr. Pierson's "Gems from Dr. Thomas Guthrie" are rich and suggestive. The marked feature of the Sermonic Section is a long and powerful sermon to young men by the late Dr. Christlieb, of Bonn.—[Funk & Wagnalls, New York.]

INTERCOLLEGIATE MISSIONARY ALLIANCE.

(Concluded from first page.)

among the others the fact that for a Mohammedan to renounce Islam is to face death; that Mohammedans are exceedingly jealous of all attempts of foreigners to educate the people; the strict surveillance over all literature; caste and the seclusion of women, and the lack of a point of contact between preacher and people.

Rev. J. Smith, Principal of the Maratha Mission College in Central India, and a missionary fresh from the field in India, was introduced to the Convention, and told them some little of the progress of the work in the land of the Hindoo.

The afternoon session was given to a series of "outlook papers" on the various branches of the missionary field. The first was by Mr. F. B. Hodgins, B. A., of Wycliffe College, on SOUTH AMERICAN MISSIONS.

The work there, he said, is divided into two sections—that among the native Indian tribes and that among the English and Spanish Catholics. At one time the doors of these nations were firmly closed against Christian missions, but now the way has been grandly opened up and there is ample room for many labourers. He took Brazil as typical of the rest of the continent, and referred to the recent abolition of slavery in that country. The missions there are operated by the Church of England, the American Methodist Episcopal Church and the Presbyterian Church South.

Mr. M. P. Floyd, of Albert College, Belleville, took for his theme the GROWTH OF MISSION WORK during the last decade.

Turning to India first, he found evidences of marvellous increases there and predicted that it would yet be seen that much work had been done which fear of caste and similar influences keeps hidden for the present. This growth he found repeated in China, Japan and Africa.

A paper on the EDUCATIONAL WORK IN JAPAN, prepared by Mr. S. W. Mack, of the Congregational College, Montreal, and read by Mr. Read, dwelt on the great willingness of the Japanese to learn from any who have anything to teach, and then went into an exhaustive resume of the educational system of the empire. They have three series of schools—the governmental, the missionary and the Buddhist.

ADDRESSES.

Rev. Mr. Smith, of Maratha, Central India, was again called to the front. Mr. Smith was sent out by the American Board of Missions ten years ago, and has his heart full of the necessities of Central India. The energies of the missionaries on the field are now largely devoted to educating native Christians for the mission work, and he asked especially for more workers to carry the Gospel directly to the heathen. Women were needed more than men to carry the truth and freedom to the wives and mothers of India.

Mr. Versault, of the Presbyterian College, Montreal, urged in a short address the work and needs of the mission schools among the French of Quebec. He feared that if they were not careful, Quebec would follow in the footsteps of old France and become atheistic.

A telegram of greeting was read from Rev. McQ. Baldwin, who is on his way to Japan as a self-supporting missionary from Wycliffe College.

Rev. Dr. Kellogg was warmly received, and made as the burden of his address the extreme importance of a high standard of education among those who go to the foreign fields as missionaries. By this he did not mean to preclude lay missionaries, of whom he regretted there were not more; but he did not want any of them to make the mistake of thinking that the world could not afford to wait for them for a few years. As a general rule, a man who is not able to speak English correctly will not succeed in Hindustani and Chinese. For India and China and Mohammedan countries a man must have a broad philosophic training, and he gave an entertaining account of some of his experiences in overcoming the pantheistic trend of thought among the Hindoos. Missionary work included much more than going up and down the country witnessing for Christ. The missionary should be able to, if necessary, revise the native translation of the Bible and prepare a Christian literature. This training of the foreign missionary is the more important in that he must lay the foundations of God's Church among these people.

On Saturday evening Mr. Robert P. Wilder, of New York, who is practically the founder of the Canadian Intercollegiate Alliance, met the delegates in conference informally, and one of the most interesting sessions of the Conference was enjoyed.

SABBATH SERVICES.

Sunday morning Rev. Dr. Gordon preached the anniversary sermon of the Alliance in St. James' Square Presbyterian Church, from the text, "Go ye into all the world and preach the Gospel to every creature."

The farewell meeting in the evening in Association Hall was very largely attended. Hon. G. W. Ross presided and warmly commended the progress of the missionary spirit among the students. Addresses were given by Mr.