

## THE CANADA PRESBYTERIAN.

\$2.00 PER ANNUM IN ADVANCE.

C. BLACKETT ROBINSON, *Proprietor.*  
Office—No. 1 Jordan St., Toronto.

ADVERTISING TERMS.—Under 3 months, 10 cents per line per insertion; 3 months, \$1 per line; 6 months, \$1.50 per line; 1 year, \$2.50. No advertisements charged at less than five lines. None other than objectionable advertisements taken.

### WESTERN GENERAL AGENT.

MR. JAMES BROWN is our authorized Agent for THE CANADA PRESBYTERIAN. He will collect outstanding accounts, and take names of new subscribers. Friends are invited to give any assistance in their power to Mr. Brown in all the congregations he may visit.

## NOW READY. International Scheme of Lessons FOR 1884.

Specially adapted for Presbyterian Sabbath Schools.  
MAILED FREE FOR 60¢ PER 100.

C. BLACKETT ROBINSON,  
5 JORDAN ST., TORONTO. PUBLISHER.



TORONTO, WEDNESDAY, DECEMBER 12, 1883.

The recent Luther celebrations have brought out into pretty clear light the fact that the spirit of Roman Catholicism has not changed as much as some amiable persons supposed. The comments of some of the Roman Catholic organs show that if the wolf at times appears covered with a sheep's skin the wolf is still there. Take the following from the "Catholic Mirror," of Baltimore, as a specimen brick:—"Luther was the most depraved sot, the most abandoned villain, the most superstitious driveller, the most utter skeptic that ever lived." This is as good as showing that even the free institutions of America have little or no effect upon the devotees of Rome. Had such a sentence been written in an obscure corner of a priest-ridden country in Europe one would not have wondered. But remember it was written amidst all the enlightening and enlarging influences of the great American Republic. Rome changes not.

The recent union of the Methodist families brings out with almost amusing clearness one of the points of difference between Methodist and Presbyterian human nature. Scarcely had the ink on the basis of union become dry when a number of congregations throughout the country began to "double up." Steps were taken by local officials to put three congregations into two and two into one although the union is not fully consummated and may not be for a year or more. The brethren who were a little tired of keeping up separate organizations took time by the forelock and began to rush into each others arms. The embracing business became so lively that the authorities had to remind the parties that the ceremony was not yet performed and ordination was premature. It was far otherwise with the Presbyterians. As a result of the unions of '61 and '75 probably not twenty congregations have united. For some years the number might have been counted on one's fingers. Quite likely the right course lies somewhere between the Methodist's and ours. They go too fast and we too slow. They embrace too soon and we wait until the next day. One thing is clear—they will double up in half the towns and villages in Canada with less labour than would be required in uniting half-a-dozen small Presbyterian congregations. Methodism has a marvellous power for adapting itself to the situation.

The augmentation scheme is fairly float, and encouraging reports come from all quarters. To use the well-known phrase of a great journalist who writes no more: "The work goes bravely on." The real pinch, however, has yet to come. It comes when the practical details are to be worked out among the people. It is comparatively easy, and we should say rather pleasant, for members of the Home Mission Committee to visit the different Presbyteries and talk over the scheme with the brethren. The tug of war comes when members of Presbyteries have to visit the con-

gregations and lay the scheme before the people. This work or any other must be a failure unless the great body of the people move. We have no millionaires to float the scheme with princely sums no matter what the people may do. We must carry the people or fail. Now we ask our readers once for all to give this scheme such a lift at the very start that its success shall be certain. There are no readers of THE PRESBYTERIAN, we feel assured, who think a minimum salary of \$750 too much. There are none who think that the Church is not well able to pay more than this amount. The subject has been discussed for years. We cannot remember when some one was not speaking or writing about a sustentation or augmentation fund. Now let us DO something. Let the elders, trustees, and other officials take hold of the work in their own localities with as much vim as most of them put into their private business and the work will soon be done.

### THE NEW UNION QUESTION.

THIS is an eminently charitable age. Charity is an admirable virtue. There is no end to its praises. All, however, that goes by that name is scarcely recognizable as genuine. There is in fact a wave of sentimental gush flowing over the surface of the religious and social life of the time whose effects may be very beneficial after its subsidence, but meanwhile its influence is anything but healthy.

We know how horrible and repellant Puritan, and as our Episcopal friends occasionally delight to describe it, Presbyterian, moroseness and severity are generally portrayed. Presbyterian scrupulosity is depicted as dark and gloomy as a winter's day, while charity, like sunlight, makes all delightfully happy. The man who can hold his convictions because he believes them, because they are true in themselves, and accordant with the Word of God, not because they are parts of a system, who can treat with kindly toleration and respect those who differ from him is a much more charitable man than he could possibly be who regards all expressions of truth as equally important or equally valueless. The unity which Christ and His apostles taught is growing year by year, both intensively and extensively, but a great many people cannot discriminate between charity and indifference.

There are distinguished ecclesiastics in these days who would be heavenly in their charity to everybody, provided all who differed from them had meekness enough to confess that in so far as they differed they were necessarily wrong. This is virtually what some of the advocates of a comprehensive ecclesiastical union are now saying. They don't say it very plainly, but in a lofty, learned and charitable way, calculated to make disbelievers in apostolic succession feel inexplicably sad.

Occasional regrets are expressed that points of difference between the Anglican and non-Episcopal churches should have been touched upon so early in the discussion. It is rather matter of thankfulness that essential and radical differences such as the sacramentarian theory of an episcopate held in some quarters with great tenacity should at the outset be clearly understood. It will certainly be better in the end. Plausible generalities and dreamy platitudes may be very pleasant things but they will not afford a basis of union between High Church Anglicanism and Presbyterian parity.

Dr. Laing is too shrewd a man to be cajoled by the pastoral simplicity of Mr. Langtry, or overborne by the mild but irrepressible erudition of Dr. Carry. The good pastor of Dundas discoursed as follows:

Another argument is given by Dr. Carry, and as it seems to have great weight with Anglicans, I notice it merely to say that it has no weight whatever in my eyes. It is this: "Three-fourths of Christendom are unwaveringly episcopal." What of it? Nearly the same portion holds deadly errors. Does that make the errors true? Truth is not to be decided by majorities. The three-fourths may be wrong and the one-fourth right. In the sixteenth century the Reformers had more than four-fourths against them, but they were right notwithstanding. But union with the Roman, Greek, Coptic, and Arminian Churches is in the eyes of Anglicans more to be valued than union with the Protestant and Evangelical portion of Christendom, we can only regret it. For we must continue apart. Nothing can induce a man who is conscientiously Presbyterian to enter into union with an arrogant exclusively hierarchical system, the only bond of which is union by outward rites to a human pontiff, or a Greek patriarch, or some other human head of the so-called Church. Our appeal is to the Bible. If the apostolate or episcopacy is of Divine institution and is recorded in Holy Scripture I accept it; if not, I reject it as obligatory, and can only recognize it as a human institution based upon expediency.

### MOODY AND SANKEY IN LONDON.

THE American evangelists, Messrs. Moody and Sankey, have already met with most encouraging success in their London mission. It is designed that they labour for a number of months steadily in the English metropolis. They conduct a series of services in one locality and then move to another. The first meetings were held in Islington, whence they moved to Waudsworth, and last week it was announced that they had gone to Stepney. The intention is that Clapham, Stratford, Newcross, St. Pancras, Camberwell, Marylebone, Croydon, Bayswater and Knightsbridge be visited in the order named.

It is stated that those who co-operate with the American Evangelists have gained valuable experiences from the work conducted by Messrs. Moody and Sankey eight years ago. Better arrangements enable them to accomplish more satisfactory work at half the cost of the former movement. Two iron buildings for the express purpose of holding these evangelistic meetings have been secured. They can be easily taken apart, moved without difficulty and set up again at a small cost. They can each comfortably accommodate an audience of 5,000 people.

During their first English visit the evangelists encountered much and varied opposition. Many ministers were but half-hearted in their welcome, while others criticized their methods with some severity. The manner in which they are now regarded is very different and much more satisfactory. Ministers of all denominations either work in harmony with them or testify most gratefully to the valuable results of their abundant and self-denying labours.

At first they visited Britain as strangers, and it has to be remembered that since many unworthy adventurers obtrude themselves on the notice of Christian people for no other reason than that of making gain of their professed godliness there is some reason for looking askance on so-called evangelists. Again it has to be borne in mind that some who have engaged in evangelistic work have used the opportunities afforded them for railing at the regular ministry of the Church and endeavoured to inflame animosity against the Church itself.

Messrs. Moody and Sankey have removed all suspicion, they have disarmed prejudice, they have won their way to the popular heart and secured the confidence and best wishes and prayers of the Christian people of England. For their own and their work's sake they deserve the unfeigned esteem with which they are now regarded. Some sections of the English press still affect to look down upon and speak of their work as vulgar and rather shocking to people of refined taste, but these same journals freely concede that they have acquired an unparalleled influence over the masses.

From all sides come cheering testimonies of the great good they have been the means of accomplishing in their present mission. Many hundreds have risen up at their meetings to confess their acceptance of the Saviour. Ministers of various denominations tell of great numbers of enquirers having received deep religious impressions at the evangelistic meetings who wait on them for counsel, guidance and instruction. The good work goes on for God is with it. The good news faithfully and lovingly proclaimed, has lost none of its attractiveness. It is still the power of God and the wisdom of God to every one that believeth.

### THE GERMAN UNIVERSITIES.

THE wave of rationalism that swept over the German theological schools a quarter of a century ago has now well nigh subsided. Its force is spent. It is a significant fact that at German universities where rationalism is still taught the attendance of students is very small. The most pronounced rationalist theological schools are Jena and Heidelberg which have only about 150 students between them, while Göttingen whose teaching is more moderate in tone has an attendance of 200. Tübingen, once the Mecca of rationalism, having undergone a complete change has a large number pursuing theological studies. Leipzig, Berlin, Halle and Erlangen are orthodox in their teaching, and at these renowned seats of learning crowds of German youth are now training for the Christian ministry. It is stated that the aggregate number attending universities where the distinctive criticism forms the chief attraction is only about 350, while 2,200 are studying at the institutions now described as orthodox.