

We are glad to note that the attempt to introduce into the charter of the Street Railway Company, Toronto, now before the Legislature of Ontario, a clause permitting the running of street cars on the Sabbath day, was withdrawn in the face of strong disapproval from the legislative committee.

Literary Notices.

Constitution of Rules of Order for Sabbath Schools and Young People's Christian Associations, compiled by James Knowles, Jr., Toronto. Presbyterian Publishing House, Toronto.

Mr. Knowles has done well to get together in a neat and inexpensive form a body of rules and suggestions to assist the efficient working of two powerful agencies for good in connection with the young people of the Church. The little pamphlet is the outcome of successful practical work, and ought to be a boon to all for whose use it is intended.

"The Young Men and the Churches: Why Some of Them are Outside, and Why They Ought to Come In." By Washington Gladden. James Bain & Son, Toronto. This is a most valuable pamphlet. The author, in order to deal practically with the subject, sent a circular to young men outside of the churches, asking their reasons for standing aloof from the church. Many answered the letter candidly and seriously, and the author takes up all their objections and answers them in a most kindly spirit. We cordially commend this tract to all who are interested in the welfare of our young men.

"The Welsh Pulpit of To-Day." Wm. Briggs, Methodist Book-Room, Toronto.

Having had the privilege of hearing some notable Welsh preachers, we are not at all surprised to find this volume of sermons well worthy of perusal. They are such sermons as must have thrilled the audience to whom they were addressed, and which can bear translation into our cold English tongue without losing their beauty and originality. There is no great display in them of mere rhetoric, nor the faintest trace of sensationalism, but a strong and vigorous declaration of the truth, calculated to draw the hearts of sinners to the Saviour, and also to greatly edify God's people. Where all are so good, it would be invidious to mention those sermons which impressed us most, but we would cordially commend the book as a whole to all who are interested in pulpit utterances, and who wish to be acquainted with the power that has been wielded by the Welsh pulpit over an important part of the Mother Country.

THE GLADSTONE-HUXLEY controversy over the question of the Scientific Significance of the Book of Genesis will be continued in the April *Popular Science Monthly*. The number will contain Professor Huxley's second article replying to Mr. Gladstone's "Prom to Genesis," which appeared in the March number; Henry Drummond's comments on the views thus far presented by the two distinguished disputants; and, in a supplement, Mr. Gladstone's original paper, "The Dawn of Creation and of Worship," which first called out Professor Huxley.

THE *Pulpit Treasury* for March abounds in excellent suitable articles for pastors and Christian workers. Its resources seem unlimited, and its judgment in handling them able and practical.

The portrait of Charles S. Robinson, D.D., L.L.D., forms its frontispiece, which is followed by his excellent sermon. There is also a beautiful view of his church edifice and a sketch of his life. There are also full sermons by Dean Bradley and Dr. E. Tinker. A charge to a pastor, by Rev. T. A. Nelson; and a Memorial Tribute to General Grant's Mother, by Howard Henderson, D.D. The Leading Thoughts of Sermons are by Drs. Fort, Tupper, Dunn, Whittemore, Morgan, Barrows, MacLaren, Dean Bradley and C. H. Spurgeon. Every department is replete with instruction. Yearly, \$2.50; to clergymen, \$2.00; single copies, 25 cents. E. B. Treat, publisher, 771 Broadway, New York.

Communications.

THE HYMNALS.

[To the Editor of the PRESBYTERIAN REVIEW.]

SIR,—As I understand the publishers of the Review, the Presbyterian News Co., Toronto, tendered for the publishing of the Presbyterian Hymnals, and I have been unable to secure any reliable information by enquiry at my bookseller's. I would feel much obliged if you would let me know through the columns of the Review how the matter stands. 1. Is it true that Mr. Blackett Robinson is now the publisher of the Hymnals? 2. Has he undertaken to supply the Hymnals at prices lower than under the former contract? 3. Has the Hymnal Committee published the new list of prices? 4. If my congregation requires an additional supply—and I may say we are in need of a number of two of the editions—must we pay the old prices? 5. Can we compel Mr. Robinson to supply us at the new price list?

The only intimation I have seen of the action of the Assembly Committee was a short paragraph in the *Globe*, saying that Mr. Robinson's tender was "accepted as the most advantageous," but I have seen no statement from the Convenor of the Hymnal Committee of the real position of affairs. In the meantime, until I get more light, I will refrain from buying Hymnals, and I would strongly advise all my brethren to do the same.

Yours, etc.,
PRESBYTERIAN.

COLLEGE FEDERATION.

[To the Editor of the PRESBYTERIAN REVIEW.]

SIR,—"Great cry and little wool." What an amount of crying "too many colleges," and no one venturing to propose a plan of consolidation! No one even ventures to sign his name, except Mr. Tallach, and on him you shut down, because he had no plan. Yet, what plan have those who have written since, and who have not even the courage of their convictions? But, neither do you sign your name, it may be said. No, because I am satisfied with things as they are, till something better and something feasible is proposed.

But, there is a policy suggested. When there are grumblers in a congregation, who have nothing to urge against their minister that will bear discussion, they say, "let us starve him out." Noble policy! And there are some ministers who cry anonymously, "let us starve the colleges." The colleges are a great burden. They ask from the church \$15,000 a year, or nearly as much as one Baptist in Toronto gives for the education of Baptist ministers. Let us tighten the purse strings. That is the way to bring about a satisfactory solution!

Too many colleges! Yes, and too many churches! The people could be accommodated in one-third of the number. Too many ministers! One phalanx in each city would accommodate the families of all the clergy. Too many schools, high schools and universities!

If there are too many, what do you propose? You have surely thought out the subject, and know what is the best lines on which to effect a reform. No reform is ever effected unless the would-be reformers condescend to be specific.

What gift there is in the Presbyterian Church! The whole body is represented as groaning and trailing over the number of colleges. And but one man, Rev. T. Tallach, has ventured to endorse the groans. And not even one will stake his name on a remedy. Did ever any one know before of a Church numbering half a million people so dumb?

Yours, etc.,
CHURCHMAN.

OUR VACANT CONGREGATIONS.

[To the Editor of the PRESBYTERIAN REVIEW.]

SIR,—My attention has been a good deal given of late to the subject of our vacant congregations and their supply. Every now and then something occurs to bring the matter more prominently before my mind; and lately my attention was again called to it by a letter addressed to me by a minister at present without charge, but desirous of a settlement. The writer refers to the difficulty which he has experienced, and still experiences, in securing employment in ministering to vacant congregations. Anything like regular employment is out of the question. He is often informed, in corresponding with reference to a vacancy, that appointments have been made for months in advance. Occasionally a single appointment is offered, the remuneration for which sometimes fails to meet the expenses incurred. We are, it is true, at present without any general scheme for the supply of vacancies or the distribution of probationers; but even in these circumstances much might, in my judgment, be done by presbyteries to lessen the evils which are at present experienced. They should, in my opinion, keep the supply of vacancies more directly in their own hands, and discourage long lists of appointments in advance, the effect of which is simply to protract the period of vacancy, and render it still more difficult for the members to unite on one man. By whomsoever the actual arrangements may be made for supply, the presbytery should at each meeting seek and obtain information as to the supply of all the vacancies, and what the prospects are of settlement. The presbyteries should also in their arrangements recognize the peculiar claims of probationers and ministers without charge and looking for settlement. They should also see that the remuneration for supply is in some fair proportion to the stipend proposed to be given to a settled pastor. Presbyteries, I believe, often practically denude themselves of their powers and responsibilities, and leave vacant congregations without the care and supervision which they specially need, when destitute for a time of a pastor of their own. No doubt the exercise of such careful supervision over vacant congregations would entail trouble and labour, but I am satisfied the results would justify all the trouble. I fear we do not in practice do justice to our Presbyterian system. Let it be honestly wrought, and I believe many of the existing evils would be greatly lessened, or would disappear altogether. Let the Church make a wise use of the machinery we already have, and we should hear less of proposed changes, many of which are altogether outside the order and the constitution of our Presbyterian system, which has stood so long, and accomplished, by the blessing of God, such glorious results both in the Old world and the New.

Yours, etc.,
Toronto, March 2nd, 1886. W. REID.

THE MINISTER AND THE LAITY COMPARED.

[To the Editor of the PRESBYTERIAN REVIEW.]

SIR,—In the PRESBYTERIAN REVIEW of February 25th I see an article which I take to be editorial commenting on Elder's letter in the REVIEW of February 11th. I am not going to discuss Elder's letter, neither do I feel qualified to do justice to the subject. In the editorial referred to comparison is made between the minister and the mechanic of which I do not approve.

You refer to the mechanic living in obscurity. I might say, being "unknown to those who need charitable aid, and is very rarely applied to." There may be some, or even many, of this class living in hovels, unfit for human habitation; it may be brought on by their own profligate habits. But I do not believe this is the rule, and as for their hospitality I think they will compare favourably with their clerical brethren. As far as my observation goes ministers are not any more hospitable than other people, in fact some of them I have in view are the very reverse. As to the statement that the mechanic's "wife and family are unknown and unnoticed except by their own little circle," I would say that if the minister's wife and family do not consider themselves in this circle, but keep aloof from it and join in a higher circle, I am afraid their usefulness is over, and that the \$750 and a manse is like money thrown away. Mechanics, I suppose, as well as other people, are jealous if they see their minister and his family entertaining the nobility and forgetting them. As to the statement that the minister must keep open house for all and sundry who choose to make use of his home as an hotel I do not agree; as I do not think it is common nor at all necessary.

It is hardly necessary for me to say whether the minister should wear broadcloth or not, but I do not think it compulsory. If a minister can purchase cloth that will look as well and wear better for the same money, I do not think any one should find fault. Now, as to whether it costs more to clothe a minister than a mechanic I am in doubt. Will not a mechanic wear his clothes faster than a minister, and will not a minister get his clothing cheaper than a mechanic? If he wants a piano, an organ, a sewing-machine, etc., does he not get a great reduction in price? Even in his railway fare, and I know a mechanic who sets a shoe for the minister's horse for five cents, and I never pay less than ten! If this is not so I am wrongly informed. Then if he gets a manse as part of his salary it is free from taxes. As to the exemption of church and manse property from taxation, I am decidedly opposed. I think it very unjust to a great number of our fellow men. There are great differences in mechanics; some are better workmen than others, and I do not think it is to their advantage to set a price below which they will not work, and I do not think it fair that a poor workman should get the same as a better workman. The same rule would apply to all professions or occupations, and as a person thinks he will succeed in any other occupation with inferior intellect, he will most likely be disappointed. Even a farmer must spend years of hard labour and mental exercise to learn his occupation in order to succeed. I believe that a good, energetic and successful minister should be honoured for the Master's sake, but there are a good many who have mistaken their calling and who get more than they are worth when they get \$750 and a manse.

Yours truly,
Feb. 27th, 1886. A FARMER.

ARCHBISHOP LYNCH'S INVITATION TO THE PROTESTANT LAITY.

[To the Editor of the PRESBYTERIAN REVIEW.]

"That they all may be one; as Thou Father art in Me and I in Thee, that they also may be one in us, that the world may believe that Thou has sent Me." JOHN xvii., 21.

"Beware of false prophets which come to you in sheep's clothing, but inwardly they are ravining wolves. Ye shall know them by their fruits." MATTHEW vii., 15.

SIR,—No true Protestant, no true Christian, will ever object to unite with other denominations of God's people. By objecting to such union he would cease to be a follower of Him who prayed just before His death that we all may be one in Him. But this Author of all love warns us to beware of wolves in sheep's clothing. We all know the character of the wolf, and any clergyman or body of clergymen whose actions betray this disposition, will naturally be avoided, unless indeed the wolf of the sheep is so skillfully disposed as to hide the ears as well as the fangs and claws of the wolf.

I have a great esteem and brotherly love for the Roman Catholic laity; were it not so I would not have spent my leisure hours for thirty-one years without payment, in reading the French Bible to those who could not or were afraid to read it. I know the French Catholics intimately, from the Seigneur (lord of the Manor) down to the beggar on the street, and I believe they are just as good citizens and moral characters as the average of civilized nations. The principal fault I think is pointed out by the prophet Jeremiah, v., 30. "A wonderful and horrible thing is

committed in the land. The prophets prophesy falsely, and the priests bear rule through their means, and my people love to have it so, and what will ye do in the end thereof?" You will say "these were the Jews, not the Roman Catholics." Very true, but here is the resemblance. The Jews once had the Eternal God in their midst, but after many years they grieved the Holy Spirit, who forsok them so entirely that when the Son of God came unto His own, His own received him not, but crucified Him. So the Church of Rome for 400 years served God with some degree of fidelity, and then fell away just as the Jews had done. True, they did not, and had no opportunity of crucifying Christ in *propria persona*, but in His members, let the Inquisition testify, let St. Bartholomew testify, let Bloody Mary testify. It may be said by Archbishop Lynch that he denounces all Protestant history, but the Pope himself had a metal cast in honour of St. Bartholomew's massacre, having a picture of an angel stabbing the Huguenots, with this inscription: "Huguenots omnesque—Slaughter of the Huguenots." Dr. Marigny, a Roman Catholic of Eustache, said to me, "The Inquisition is too horrible to think about." And "La Peste" (a Liberal Catholic paper) in an article about the heretics and the Inquisition said, "La peste Torquemada en a brulé dix mille." However, let us bury the hatchet about old matters, and come down to our own days.

Monseigneur Lynch makes everything beautiful at Toronto, but what about the Province of Quebec? He may say he is not answerable for that. Yet, he is, for the motto of his Church is "Semper eadem," always the same in all ages and countries; therefore he cannot escape responsibility on that score. Your space, Mr. Editor, will only admit of one instance of deceit and sacrilege on the part of the Roman Catholic hierarchy, and it is this. Every priest has a copy of the *Volgate* (the Latin Bible of their church) which contains the ten commandments in full (so that he knows the truth), but in the "Petit Catéchisme" which is found in every house, he gives the people an abridgement of which this is a specimen:—

1st. Commandment. "Un seul Dieu tu adorera et aimera parfaitement." "One God only thou shalt adore and love perfectly."

2nd. "Tu ne jureras ni au Seigneur ni autre chose pareille ment." "Thou shalt not swear against God, nor any such thing."

3rd. "Dimitte saint tu gardera en secret Dieu d'adorer." "Keep the sabbath holy, and serve God devoutly."

The reader will see at once that the 2nd commandment of God is purposely omitted, and then to make up the ten they have divided the tenth in two parts. No man or body of men guilty of such deceit and sacrilege can be worthy of confidence. In Ontario, in Scotland, in England, no such thing would be attempted, for the Roman Catholic hierarchy is like the chameleon, which changes its colour according to its surroundings.

The point of all I have said is that it is impossible for true Protestants to accept of the Archbishop's proposal, because, as Justin Martyr says in his Apology, "No man who is in his right mind can desert truth to embrace error and impiety." An Irishman once said that "he disliked reciprocity which was all on one side," and so do I dislike the Bishop's reciprocity because he wishes us to surrender at discretion all that our ancestors have fought for, in short all that the name *Protestant* implies. Was not the name Protestant given to the Lutherans because they protested against the corruption and errors of Rome? And since then, instead of improving they have added the immaculate conception and the Pope's infallibility. If the Bishop wishes to unite with us, let him propose some such scheme as the following:—Let every denomination of Christians appoint delegates to meet in Rome (or any other city). Let them examine minutely all the teachings of Christ and His Apostles, and let each denomination strip off the abuses, if any, which have crept in during 1800 years, retaining only what is plainly taught and practised in the Apostolic age. On these conditions I am sure that all true Christians would rejoice to join hands and to sing, "Blest be the tie that binds the earth to Heaven above."

Yours, etc.,
EDWARD MARSHALL, SR.
Morrisburg, February 15th, 1886.

MEETING OF PRESBYTERY.

TORONTO.—This presbytery met on the 2nd inst., when the following were the main items of business transacted: A minute was adopted anent the late Rev. James Bain; and a copy of the same was ordered to be sent to his widow and family. Another minute was adopted anent the late Mr. George Wallace, B.A., master of the High Schools, and a worthy elder of the congregation there; his aged mother to be furnished with a copy. A paper was read from members of various Presbyterian congregations in the city, asking the sanction of the presbytery to a movement for church extension in the northwest part of the city. After hearing Messrs. R. J. Hunter, S. Craze and W. J. McMaster in support of the petition, considerable discussion ensued, but, eventually, two motions were carried, as follows: Moved by Dr. Gregg, "That the presbytery receive the petition, and approve of the purchase of a lot for church extension purposes at the intersection of Bloor and Huron Streets." Moved by Dr. Caven, "That a committee be appointed to enquire as to the time and form in which action should be taken in pursuance of the motion just passed, to report to the next meeting of presbytery." A committee there anent was appointed accordingly. Commissioners were appointed to the next General Assembly: of ministers, by rotation, Revs. D. J. Macdonnell, J. M. Cameron, D. Macintosh, E. D. McLaren, P. Nicol, A. Gilray, J. Smith, J. R. Gilchrist, G. M. Milligan, Walter Amos; by ballot, Revs. Dr. Caven, Drs. McLaren and J. S. Mackay; of elders, all by ballot, Rev. Dr. Reid, Hon. A. Morris, Messrs. W. M. Clark, Hamilton Cassels, John Lindsay, R. Kilgour, J. MacLennan, Q.C., Wm. Mitchell, George Smith, John Harvie, A. McMurphy (King), Wm. Crawford and James Brown. Dr. Caven having stated that the Rev. Dr. Kellogg (under call to St. James' Square church), in consequence of a serious affection in his eyes, would not be ready for induction at the beginning of April (as was once expected); arrangements for his induction were postponed to next meeting. On recommendation of a committee previously appointed, the presbytery agreed to report disapproval of the scheme, in its present form, for supplying vacancies throughout the Church as sent down from the General Assembly. A committee was also appointed to draft an overture to the Assembly anent the supply of vacancies and anent the distribution of probationers. As recommended by another committee appointed to deal with the matter of another professor for Knox College, the presbytery agreed to pronounce against the immediate appointment of another professor, and to advise the appointment of two or more lecturers, such lecturers to be chosen (other things being equal), from the *alumni* of the colleges connected with our own Church. The first annual report of the Toronto Presbyterian Society, auxiliary to the Woman's Foreign Missionary Society, was submitted and read, which the presbytery agreed to receive and record satisfaction with. A committee previously appointed to gather facts as to railway work performed on Sabbath days, and to ascertain how far such work could be deemed necessary, submitted a good and lengthy report through Rev. W. Fuzell. The report disclosed sad facts as to the number of trains run on Sabbath days, and the number of men employed on these trains, many of which men, if not all of them, desire exemption from such work. The report concluded with three recommendations, which the presbytery agreed to adopt. And in terms of the first, a committee was appointed, consisting of the Revs. W. Fuzell, D. J. Macdonnell and Dr. McLaren, to correspond with the officials of the Grand Trunk and Canada Pacific Railroads, asking if something cannot be done towards reducing the amount of Sabbath work to a minimum. The next meeting of presbytery will be held on the 6th of April, at 2 a.m.—R. MCINTOSH, Presbytery Clerk.

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