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Toronto, June 4, 1896.

Presbyterian Union.

IN an appreciative reference to our recent article on the prospects of the Union of the Presbyterian bodies in Scotland, a contemporary draws attention to the following passage from the volume of reminiscences by Rev. Dr. A. K. H. Boyd, St. Andrews, quoted in the *New York Observer*. Of the attempts at Union he says: "Never was ranker nonsense than the talk of re-uniting the utterly discordant elements of bitterly divided Scottish Presbyterianism. Those men among us who talk clap-trap about that have already ceased to belong to the same church as me. If I had to choose whether to range myself with such, or with Bishop Thorald, Archbishop Tait, even Dean Church and Liddon, I should not hesitate for one moment," and asks whether such an utterance from a leader in the Church of Scotland does not sweep away any hope there may be held by those at a distance of the Union of the Scottish Churches. We answer that it does not. Dr. Boyd practically represents himself. Certainly not the Established Church of Scotland. The small section whose ritualistic tendencies have been drawing it toward the Anglican Church in Scotland are to some extent in touch with A. K. H. B., but beyond these he has few friends and no followers. He never was much in touch with Scottish Presbyterianism and cannot be quoted as a leader of the Church with which he is connected. He is a prominent minister, who has written various books of essays by which his name has become well-known, but he exercises no influence on the doings of the Church and extremely little, if any, on its thought.

The rank and file of the Established Church of Scotland are proud of their heritage and are loyal to their Church, but evidences are not wanting that the belief is gaining ground that loyalty to their Church and its best traditions may not be inconsistent with a constitutional arrangement which will permit of Union with the Free and United Presbyterian Churches. The advances made by these two latter Churches last month are hopeful signs of an ultimate, and in this practical age it ought to be an early, reconstruction of the Church. It is gratifying to note that Presbyterian Union was discussed in a most friendly and hopeful manner at the meeting of the General Assembly at Saratoga, and that no matter how difficult the problem may appear, nor how often attempts at conciliation and reconstruction have proved futile, the spirit and the purpose survives and breaks into activity from time to time, with hope and determination that one day will be crowned with success.

General Assembly Commissioners.

The following from the *Presbyterian Messenger*, from an article contributed by Mr. Winthrop Gilman is worthy of perusal:—Speaking particularly of our own denomination, we have no doubt but that we are upon

the eve of an immense advance in everything that goes to elevate and dignify character both in our individual and in our corporate capacity. The present indifference to attendance upon our highest court in some quarters, however, must be changed to a spirit of cheerful willingness, if not of ardent desire, to serve the Church in the capacity of a commissioner to the General Assembly. It must not longer be necessary in our metropolitan Presbyteries to make choice, after refusal upon refusal to serve, of brethren not in actual attendance, and so unable to decline, in order to obtain a full representation from the lower court. A generation is coming forward, we doubt not, that will insist upon a nobler and still nobler standard of Christian character with each passing year. We of the older generation will be gone before the tenth or the twentieth milestone of the new century has been reached. Fresher and more consecrated blood will be called into existence to course through the arteries of those who are to glorify God in this favored land, say by the year 1925. The pattern showed them 'in the Mount,' not in the example of the evil world about them, will be their mentor, and will guide their councils and dominate all the impulses of their hearts, 'Every thought' will at last be brought into captivity 'to the obedience of Christ,' and to the service of Him who is worthy to receive from men and from angels all riches, and honor, and glory, and blessing, yea, and 'all power' over their consciences and hearts as well.

For our own part we do not doubt that our beloved Church will lead off in our land in any such new departure in the direction of a truer consecration, and a purer and more enthusiastic devotion to the interests of the kingdom of our Lord and of His Christ. In no small degree shall we be privileged to set the pace for other branches of Christ's vine in everything that goes to make up sincere Christian man and womanhood. In the crusade against all that is low, sordid, selfish, 'after the manner of men,' in the practice of Christian men and women, in private and in public, in the life of the individual, in family life, in social, business and organized religious life, we of the Presbyterian Church will not be found loitering in the race.

Let us not be slow at the present hour to acknowledge our shortcomings. Let us be quick to forgive and to forget the past, and let us nerve ourselves, one and all, for a forward movement for God and humanity.

An Important Duty Neglected.

The distinctive principles of the Presbyterian Church ought to be familiar to all the members. In days of great controversies on the "fundamentals" the public were easily kept well-informed as to the differences between the various sects, but in these days of comparative peace the churches have not been called upon to vindicate their existence as separate bodies to the people. Hence the young are growing up ignorant of many of the principles upon which the Presbyterian has been founded, and by which she is differentiated. The importance of knowledge in this respect was brought home the other day when a public man declared that he had never heard a Presbyterian minister tell in the pulpit of the history, principles, and peculiar work of the Presbyterian Church, whereas the Roman Catholic priests seldom failed to impress their people with the greatness and the goodness of the Church of Rome and the insignificance and insufficiency of Protestant Churches. The hint thus conveyed ought not to be lost sight of. The young ought to be inspired with a pride in their Church, and with loyalty to it and all its