

The Presbyterian Review.

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THURSDAY, MAY 6TH, 1886.

TO OUR SUBSCRIBERS.

We have to thank the friends who have renewed their subscriptions to the *Review* by prompt payment in advance. We have respectfully to request that those in arrears for renewal would take advantage of our most favourable rates. The individual amount is only ONE DOLLAR, but the aggregate is very considerable. The friends who wish to assist us in producing, at as cheap a rate as possible, a good religious weekly will help us very materially by remitting in advance.

THE SALVATION ARMY.

THE opening in Toronto of a Salvation Army Temple by Marshal Booth, son of the organizer of the movement, and the accompanying services during the week, revive public interest which has of late somewhat flagged in this organization, and lend special zest to the perusal of the contribution of Dr. Donald Fraser, of London, England, to the current number of the *Presbyterian Review Quarterly*. Dr. Fraser's article on the "Salvation Army" is written with a careful regard to facts, and in a calm and judicial spirit, presenting the good features and bad features of the system with singular impartiality and insight. He has had rare opportunities for studying the movement from its inception, and the conclusions at which he has arrived will naturally be received with much confidence. We shall probably take an opportunity of presenting the paper *in extenso* to our readers, but in the meantime it may not be inopportune to give a brief outline of the article.

The origin of the movement is Methodist, Mr. Booth being of the New Connexion branch of that Church, and though separated from the Conferences, still works on Methodist lines, the doctrine, in so far as there is any doctrine taught, being Arminianism. This work of the Booths began in 1861 as a mission to the outcasts of London, and although they met with wonderful success they grew emulous of the part John Wesley played in evangelistic work, and determined to strike out some bolder plan, and in 1865 they did strike out the plan of a new crusade. "So Mr. Booth crowned himself and began to reign," much as we see him to day with his army officered by majors, captains and lieutenants. Interesting details are given of his plan of organizing, his methods of finance, training of officers, and pushing of operations at home and abroad.

Dr. Fraser, while not accepting the plea that one must be vulgar in order to do good to vulgar people, gives unstinted praise to their zeal and success in reaching the lowest levels of society. In spite of all that may be said against the Army, "the golden fact remains that the poor—the very poor—have the gospel preached to them, and that flagitious and notorious offenders have in considerable numbers been turned from the error of their ways." He pays a high tribute to the part taken by them in the "Purity Crusade." The movement has now, after nearly twenty years' existence, reached a stage when calm observers can examine what it contains of solid force and worth, and the conclusion is, that the religion of these people, though very frothy, is not all froth and bubble. The Army has no creed, but the personal doctrinal views of the leaders are all-powerful and all-binding. A great weakness, however, in the organization, is the absence of provision for dispensing the Sacraments, and while Mrs. Booth, who, by the way, is the theologian of the Army, seems to be anxious to put off the decision of this point as long as possible, it cannot be right to establish Christian fellowship in deliberate neglect of the administration of the Lord's Supper.

The methods of the Army are most exposed to criticism, and are avowedly and designedly sensational. No organized Church polity is recognized or followed, and Dr. Fraser thinks Mr. Booth's placing of preachers and people under his own unchecked authority, must be noted as the evidence of a wilful and peremptory mind. The Boothites claim to be not antagonistic to churches, while their very existence is a disparagement to the churches for their

supineness and inefficiency. Instead of drawing the vicious classes within the pale of the Church, they emphasize and strengthen the alienation already existing between the Church and the poor.

The intentional sensationalism of Mr. Booth's system arouses the most serious misgivings. "A Christian," says Dr. Fraser, and most people will agree with him, "is to behave himself wisely, he is neither required nor warranted to adopt any extravagant methods, or expose himself and the sacred cause which he seeks to advance to the contempt of the public." Dr. Fraser further points out the danger of undue emotional excitement, and declares it cannot be necessary to resort to such stimulus to the soul, conveyed through nerves overstrained and overwrought to an hysterical frenzy, till the faculties are benumbed, and the very power of coherent thought checked.

In attempting to forecast the future he says: "The tendency and future of the movement may be better than we anticipate. We can judge only from present appearances taken along with the history of other eccentric outbreaks of aggressive Christianity. The Salvation Army carries with it the swing and force of a real sincere and unselfish. But it also carries with it the risks which have in all ages clung to fanatical combinations. The Salvationists may be very happy in their noisy way, and rend the air with their hallelujah volleys, but where is godly fear? Where is the veiling of faces with seraphic wings? Where is humility? Surely the more we are with God the more grave we should be in handling His Word and work, and the sense of His nearness should calm and chasten us. What has a godly man to do with hysterical feebleness, martial vapouring, or clamorous incoherence?"

THE DEGRADATION OF PUBLIC WORSHIP.

THE protest which, in obedience to a strong sense of duty to our own Church at least, we felt obliged to utter respecting the sensational preaching and travesties of worship as recently exhibited in some of the churches of this city has, we rejoice to find, been supported by unmistakable tokens of approval from the sober-minded laity, clergy, and religious press of the country. From what has come under our notice, we are convinced that notwithstanding the toleration of very questionable practices in public worship in certain quarters, the church-going public in Canada is still in no doubt as to what is pure and undefiled in the conduct of worship in evangelical churches; and however much it may be disposed for the sake of peace to endure the vagaries of individuals who have only a temporary prominence, it nevertheless does regard with indignant sorrow their attempts, from whatever motives, to introduce amongst us such exhibitions as have elsewhere made the sermon and the musical service a hissing and a reproach. Amongst many expressions of opinion that have reached us respecting our views on the question, Whither are we drifting in public worship in this city? we find two, and only two, of dissent. The minister of the Methodist congregation now worshipping in the Pavilion, Toronto, is displeased with us, as we cannot but infer from his letter addressed to the *Toronto World*. Our readers will be astonished to learn that in our attempts to speak a word for simplicity and purity of worship we have certainly failed to please our neighbour the *Christian Guardian*, the organ of the Methodist Church. On the other hand, it is abundantly evident from the letters of thanks we have received, and the views of contemporaries, some of which we quote below, that our course of action is highly acceptable to all others whose good opinion we value.

The *World's* correspondent sees nothing wrong in sensational preaching or the employment of professional soloists as a lure to the crowd, and triumphs over all our objections to such performances by dismissing them as slanderous. The *Guardian* labours to cast a mantle over the objectionable performances, evades the points at issue by ingenious word-quibbling, and indulges in vague charges and unworthy insinuations against our motives, but attempts no real, honest defence. Moreover, the *Guardian* in its heat accuses us of untruthfulness, but as it fails to supply particulars, or to attempt to correct our alleged misstatements, we shall not enter upon any refutation of its grave charge, but in the meantime invite it to do us the favour to point out anything untruthful in our utterances. In the meantime, we are not conscious of any misstatements or any unfair presentation of facts; and by this time the verdict of the public must have convinced both the *World* correspondent and the *Guardian*, that however unpalatable the criticisms we ventured to make may be, they were eminently timely and appropriate.

Two things we notice specially offend the correspondent, and on his account the *Guardian*. First, that we see inconsistency in the denunciations of theatre-going, card playing and dancing, while making singing by professional soloists the special attraction to draw the crowd, and second, that we sought to disparage the quality of the preaching at the Pavilion, by stating that it was endured only for the sake of the music. With regard to the first ground of offence, we can only say that if offence must come, we are prepared to abide by our opinion that such things, if merely doubtful, are as gnats when compared with the enormity of secularizing and degrading the public worship of God by the kind of baits held out to the crowd, and the performances that have taken place in some of the churches of the city. As to the things preached at as "doubtful," and their relative enormity, we have only to state that the word "doubtful" is not ours, but the preacher's. To us, they are not doubtful.

In its haste to make a defence for the placard of the city with such sensational pulp topics, the *Guardian* asks: "What should men preach about if not against the sins of the age in which they live?" We may safely leave the answer to any well-taught child in our Sabbath Schools.

The *Guardian* endeavours to make it appear that the expression of our views was designed as a personal attack on the preacher at the Pavilion, and that gentleman seems from his letter to labour under the same mistake. Now, we have no quarrel whatever with that gentleman. We know that he justly commands the respect of his own denomination. That he has fallen into mistakes since going to the Pavilion, he may read anywhere outside of the *Guardian*. As to the charge that we sought to disparage his pulpit abilities, we have merely to say we had no such intention. We made no reference to his usual congregation, but we did say that the religious, attracted by flaming posters, who went to the Pavilion as to a concert hall, would endure the sermon for the sake of the solo singing. We are grieved to say it is the preacher himself who is rating his pulpit abilities as insufficient to make him a successful minister, when he puts the music first and the sermon second,—Madame Blank will sing to-day, so the legend runs, and Mr. Blank will preach!

The *Guardian* is also displeased at our remarks with regard to Sam Jones, and thinks we are desirous of exciting prejudices against him before he comes amongst us. The *Guardian* is at fault again. We merely referred to facts in connection with his work in Chicago which to our minds suggested the serious possibility of his outraging the Christian public sentiment of this city with similar performances. If our Methodist friends desire to bring Sam Jones to Toronto, we have neither the right nor the desire to interfere with their wishes. It is very possible that the Christians need an awakening, but there can be no doubt that they are not suffering from lack of sensations. But let us hear what the bystanders have to say.

THE CANADIAN BAPTIST.—We give, in another column, an article from a recent issue of the *PRESBYTERIAN REVIEW*, which utters an indignant protest against a growing evil in our midst. The moral essays of a chilling moderation, when substituted for the preaching of the gospel from the pulpit, is an evil to be deplored with unfeigned regret. But when the substitute is something more than a respectable formalism, or a cold intellectual collation, on which the hungry soul must thrive, when sensational subjects are announced, and a programme promised that would possibly not be out of place in a second-class theatre; when all the attractions presented in a Saturday evening advertisement of next Sunday's services are of such a character and in such a form as to make you think that it is the announcement of some operatic company that you are reading, then no words can express the indignation roused by this awful breach of trust on the part of the watchmen on Zion's towers. If there is no other way of filling our pews than by sensational preaching and operatic performances on the Sunday, if the gospel, which alone can save men and make them pure, happy and useful, has lost its power to attract; if the simple preaching of the cross is unequal to the unhallowed competition among the fashionable churches, then better close your doors and go into liquidation, than try to gain the day by a resort to such degrading performances. Toronto is fast becoming a by-word and a proverb throughout the country by this prostitution of the pulpit and the Lord's day to sensationalism. But, thank God, that well filled churches all over the city, churches in which the great attraction offered is the faithful and simple preaching of the gospel, prove that the gospel has not lost its ancient power, and that success of the most genuine kind does not depend on questionable forms of attraction.

THE DOMINION CHURCHMAN.—A *New Feature in So-Called Divine Services*.—The introduction of professional vocalists, and instrumentalists as an attractive part of so-called divine service, or public worship, seems likely to develop another novel feature. At Chicago, the revival meetings held by Mr. Sam Jones, were enlivened by cornet solos played by a young girl, which so tickled the congregation with delight that the performances were encored! The Rev. Dr. Scudder, who officiated, tried one night to stop this display, but he was shouted down, then the choir began to sing and between them and the congregation, a noisy contest went on, as to which side should give way. The sects who are engaged in this scandalous travesty of worship, are those who howl and tear themselves with rage at "sacerdotalism" and "ritualism." There is a movement on foot to bring "Sam Jones" to Canada, no doubt with his usual minstrel troupe attractions. What a mistake the Church has made since Pentecost, she has been working to lift men out of the mire, to give them freedom from coarse, sensual, vulgar tastes and habits; that, say the sects, is all wrong, the Gospel must be lowered to the mud, it must be vulgarised into street slang, and the worship of God must be made an amusement, so that the selected parts may even be encored! By and by we shall get tight rope dancing as part of revival services, and comic songs with banjo and bones accompaniments. Anything to draw a promiscuous crowd seems to be accepted as the policy of certain modern religious sects. Well may people so intensely vulgar, coarse and sensual in ideas and tastes and habits take offence at the Church of God striving to give solemnity, dignity and purity to the order of divine service. The ritual of "Sam Jones" smacks too much of the best garden for our taste.

THE EVANGELICAL CHURCHMAN.—The *Toronto PRESBYTERIAN REVIEW*, in an article entitled "Whither are we Drifting," strongly condemns the sensational Sunday sermons that are becoming so fashionable in Toronto and other places. The following incident, among others, is narrated:—"At a certain church, on a recent Sabbath, the minister was preaching on 'Home,' doubtless by arrangement with the soloist, and, stopping in the midst of his sermon, he gave out that he was tired, and asked, by way of refreshment, if any of the choir could sing them something about home. A young lady came forward and sang the old secular song, 'Home, Sweet Home.'" The *Review's* protest against the degradation of the pulpit by such exhibitions of vulgarity as this will be heartily supported by all enlightened Christians. By all means let us have good music in our churches. Let the services be bright and cheerful. All this can be accomplished, however, without the aid of stage buffoonery. There was a time when our own Church was in danger of dying of too much dignity. She is, happily, free from the type of sensationalism we have mentioned, and the danger that assails some of our brethren of other communions appears to arise from a want of dignity and from a faith in something else than the simple gospel of Jesus.

QUEEN'S UNIVERSITY.

PROCEEDINGS OF CONVOCATION WEEK.
(From our own Correspondent.)

THE closing exercises in connection with the forty-fifth session of Queen's University commenced on Sunday, 25th ult., with the Inaugural sermon preached in Convocation hall by the Principal, from Philippians iv., 8.

EXHORTATION TO THE GRADUATES.

Dr. Grant said, I am addressing this afternoon some who are taking leave of these halls to go out into the larger university of the world. During the past session between 300 and 400 students have given attendance here. Of these thirty-six will be laureated on Wednesday as doctors of medicine. Twelve, most of them graduates in arts, will have completed their theological course. The graduates in arts this session will number between twenty and thirty. In a few months you will be scattered over the world, some in the North-West, some in the United States, one in India, some of you in Britain, others, perhaps, in countries where you are not expecting to be. I shall never have the opportunity again of addressing you as a collective body, and I desire therefore to speak to you some words of counsel and hope. Let me take as my starting point the exhortation, "Whatsoever things are true, whatsoever things are honourable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue and if there be any praise think on these things." It is a magnificent cry. It is full of life, of impulse, of hope. One would hardly think that it was uttered by a man in chains. The heart certainly had no chains on it. The Principal then delivered an able sermon which exhausted a full hour.

MONDAY EVENING.

R. Bell, M.D., LL.D., of Ottawa, assistant director of the geological survey of Canada, delivered the Science Lecture in Convocation hall on "The Hudson Bay and the Hudson Bay Route." The attendance was large, and the Chancellor occupied the chair. The greater portion of the lecture was taken up with a description of the bay and its vicinity, natives, climate, land, etc. In speaking of the bay Mr. Bell termed it the Mediterranean Sea of America. He pointed out that it was not in the Arctic regions, but in the latitude of the British Isles. He also spoke of missions in that district, and gave amusing incidents which occurred during his trip through the country. In speaking of the Hudson Bay Route he said that nothing had been added to what he said eight years ago. He claimed that the opening up of the route should not be resisted by eastern people. To resist would be unpatriotic and narrow-minded, because the opening of the route would be advantageous to the whole country as well as to the North-West.

On Tuesday afternoon

CHANCELLOR FLEMING.

was inaugurated for a third term. He expressed his gratitude for the confidence expressed in him by his re-election, and his anxious desire to serve the university and extend its career of usefulness. Referring to the question of the usefulness of a university education, he combated the idea that universities and colleges are limited to a comparatively narrow sphere of usefulness, maintaining that their efforts were for the general public welfare, and for the advancement of true civilization, and the national well-being. The traces of a university training should be found, not alone in the professions, but in every walk of life. He endorsed the opinion of Principal Grant in reference to the statement that there are too many universities, "there cannot be too many well-equipped universities, and there cannot be too few poorly provided." There was great need of a more enlarged endowment for Queen's, but she was growing stronger year by year in that respect. He contended that it was not possible for a community to possess too many educated men, and pointed to Scotland and the influence of her university training on the character of her people, as an example for the Dominion, which should not be satisfied to occupy an inferior intellectual position to the people of any country. He concluded his address as follows:—"The high mission of Queen's, her position and usefulness, are recognised in all quarters, she has struck her roots deep in the hearts and homes of our people, and I feel justified in stating that if this university has obtained and continues to obtain generous sympathy and support in so many directions, it is due to the truly Catholic spirit of her regulations. Her portals are open to all who will enter them; no matter the creed, or race, or colour, and, I may add, the sex of the student; equal advantages of education are extended to all. We cherish a just pride in the men who have already been trained within these walls. We are full of hope for those who are to follow. I am sure that I may justly claim for the professors, whose life and labours have entered into this university, that it will continue to be their highest endeavour to send forth men imbued with the resolution, and trained to the capacity, to widen and strengthen the foundations of society, by placing them securely on principles of truth and morality. May the sons of Queen's always pursue noble ends by noble means. May they write their names in golden characters in the annals of our country. May her fair fame, through them, be reflected more and more as the years come and go. May the influence they will exercise contribute in no small degree to make the name and honour of Canada known among the nations."

THE VALEDICTORIES.

After the Chancellor had concluded his address the representatives of the four graduating classes delivered their valedictories. The arts class was represented by John McKinnon, B.A., of Prince Edward Island; the medical graduates of the Royal College by A. E. Mavety of Kailton; the graduates of the Women's Medical College by Miss Marion Oliver, of St. Mary's, and the Divinity class by A. Givan, B.A., of Campbellford.

THE CONVERSATIONS.

The conversations were held in the evening in the college rooms. It was largely attended, numbers of citizens