

The Presbyterian Review.

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THURSDAY, OCTOBER 7th, 1886.

NOTICE TO CITY SUBSCRIBERS.

THE REVIEW is delivered to city subscribers through The City Delivery Service. Subscribers failing to receive THE REVIEW at the latest by Thursday evening, will confer a favour on the Presbyterian News Company and The City Delivery Service by promptly notifying us to this effect, either by Postal Card or otherwise. Any complaints as to the manner of delivery, THE REVIEW will receive immediate attention. G. H. ROBINSON, Manager Presbyterian News Co.

OUR POSITION AND AIMS.

IN establishing this paper its promoters sought to provide a journal which would find its way into every Presbyterian family in the Dominion, and while being in the truest sense a religious newspaper would with candour and independence discuss all questions affecting the interests of the Presbyterian Church and its members. We have always disclaimed all political leanings, and have not only studiously avoided all references to party politics, but are disposed in this respect to "let the potsherd of the earth strive with the potsherd of the earth." We have frequently in strong language expressed our disapprobation of the extent to which the moral and material interests of our country are alike sacrificed to the demands of party, and of the manner in which the tone of public sentiment is lowered and the moral sense of the people debauched by the party press. In common with all thoughtful persons we have not failed to observe with alarm, among other evils to which we are exposed through the violence of party feeling, the opportunity which is thus afforded to an ecclesiastical organization which is entirely adverse to the genius of our institutions, and derives its instructions and inspiration from a foreign country, successfully to prosecute its demands to the public prejudice and the disadvantage of our own Church, as well as all other Protestant denominations. Partly from the profound ignorance of the class of men usually nominated as our legislative representatives by the cliques or coteries calling themselves a "party," and largely through the determination of cabinets to maintain themselves in place by securing the Catholic vote at all hazards, the history of our Governments has been that of surrender after surrender to the demands of the representatives of the Papacy. We have seen the introduction of the false principle that because men are Romanists they must be appointed to positions in the public service. As a consequence of this pernicious system, offices are filled by men whose only apparent qualification is their religious belief. If any one should venture to utter a protest against this miserable exhibition of fatuity, he is immediately assailed in the current cant of pseudo-liberalism as a fanatic or a fool; and a party journal will exhaust its vocabulary of abusive epithet to discover some new term of contempt for such a bigot.

We had recently occasion in the discharge of our duty as a journal conducted in the interest of the Presbyterian Church, to direct the attention of our readers to the treatment being accorded under Catholic pressure to an elder of the Presbyterian Church, who had been honourably discharged from false and malicious charges originating from Catholics, on an investigation brought about by Catholic pressure. That we should have been instantly attacked and denounced was only what we expected. That our honest efforts on behalf of an honourable and injured man should have been attributed to some occult party grudge by persons unable to look at anything outside of party aspects was not surprising. All manner of names were hurled at us, and some of the party papers were fairly frantic. We were accused of being tones and vipers, and the Globe in its latest and grandest vituperative effusion declared that if we were not that dreadful ogre the Mail itself, we were, closely allied to it. This remarkable assertion, which is about as true as the rest of the article, was based on the fact that the Mail reprinted an article from our pages on the same day as that on which this paper was dated! Our contemporary well knew that this paper is issued on Wednesday, although not nominally published until Thursday. It is mailed on Wednesday, and the exchange copies sent to the Mail and Globe were sent to them on the same day, so that had the Globe been ambitious of republishing our article it might have done so on the same day as that on which it was printed by the Mail. We are sorry that we are obliged to trouble our readers with this explanation, and do so only to correct a false statement contained in the Globe, which might give rise to misapprehension. We need hardly assure our readers, that we have no connection, business or otherwise with the Mail, although we think it only fair to the conductors of that journal to state that we have from the outset been treated by them with a uniform courtesy conspicuously wanting in other quarters.

In addition to our efforts in the direction referred to, two of our prominent city ministers, Rev. P. McP. McLeod and Rev. D. J. Macdonell, one by the way, a Liberal, and the other a Conservative, deemed it right over their own names, through the secular press to express their views in a line similar to that taken by ourselves. These gentlemen were at once assailed in the Globe. The attack on Mr. McLeod was bad enough, but in assaulting Mr. Macdonell it surpassed itself in silliness and vulgarity. To many of us it is a matter of profound and painful regret that the Globe, at one time the fearless exponent of Protestantism, having passed into unworthy hands, should have now come to be generally recognized as the slavish organ of Archbishop Lynch. We presume, however, that there is truth in the old adage in regard to news papers as well as men: *Quem Deus vult perdere prius dementat.*

It must be obvious to all intelligent persons that the affairs of our country have reached a crisis. With the Protestants of Quebec being boycotted out of that Province, and their money voted away to do honour to Roman Cardinals and support Catholic Institutions, and in Ontario, with a Government and legislation permitting the school system to be yearly encroached on, it is about time that some one should speak out. We have no intention of being dumb dogs, and intend to let our voice be heard. Our duty is clear and we will not cease to direct public attention to the dangers to which we are exposed and to the true nature and designs of that deadly foe which is in our midst, in order that as citizens they may in the exercise of that eternal vigilance which is the price of liberty, resist in every way the schemes of the Papal priesthood in their untiring efforts to overthrow whatever we count most sacred.

THE METHODIST CONFERENCE.

WE have watched with much interest the great Ecclesiastical Assembly which has been holding its sessions during the last three weeks in our city, and we only regret that the limits of our space have prevented our giving a fuller report of the proceedings which we assume are no less interesting to our readers. Presbyterians, we dare say, felt very much at home when they had the privilege of dropping in at the Metropolitan Church, and while greeting brethren from all parts of the country with whom they have had pleasant intercourse on various occasions, they doubtless could hardly realize that they were outside of their own particular fold. To be sure, the methods of procedure in the Conference and the somewhat demonstrative character of the members leading them into frequent applause and laughter would soon have undeceived them, but we are not sure that they would have disliked the elements of difference between the Conference and our General Assembly. Perhaps our Assembly might in some respects be considered more solemn and more dignified as the Supreme Court of a great Church, but on the other hand the Conference might on this occasion bear away the palm for its earnest and diligent dispatch of business and its freedom from red-tapeism, if we may be pardoned the expression.

There is no doubt whatever that our great sister Church is gifted with many noble and devoted ministers who are well fitted to be leaders in her great enterprises. The debate on the University Confederation question made that very evident to all who were privileged to hear the chief speakers on both sides. And we heartily rejoice that the future of Methodism is in the hands of such broad-minded and cultured men.

But if the clerical delegates were worthy of their Church, what shall we say of the influential and able laymen who vied with their clerical brethren in their diligence and zeal in forwarding the work of the Conference? As in our Assembly the laymen acquitted themselves admirably. There were judges, lawyers, professors, merchants, whose names are household words, who gave up all their time and took a leading part in the debates. Many of the important questions discussed and settled we notice were brought before the Conference and advocated by the lay delegates. On the whole we were so struck with the personnel of the Conference that we are not surprised that the Bishop of Toronto should be willing to open up negotiations for something more than a bowing acquaintance with them. We were also impressed with the spirit of loyalty to the Church and its interests manifested by the Conference.

All the members showed a readiness to sacrifice themselves and their own particular hobbies whenever that seemed necessary for the sake of the peace and prosperity of the Church at large. We have always held that this is one great source of the success of the Methodist Church that both ministers and people seem to understand that the Church does not exist for them but they for the Church. We know that this loyalty has its dangers. Zeal for the denomination may not spring from or end in zeal for Christ, but when it comes from a right understanding of the Church's claims it is a source of great strength. We have sometimes noticed the difficulty which our Methodist friends experience in getting out of denominational grooves when a movement embracing other evangelical Churches is begun, but we do not wonder at it, nor think the less of them on that account, for it comes from the intensity of their loyalty to Methodism and their honest belief that everything good either is or ought to be Methodistical. In our own Church there is doubtless too little of that spirit, and among our Methodist friends sometimes too much of it. Many of our people are held by the preaching only and take little interest in the

Church. Many sit somewhat loosely to denominational ties and consider that a sign of enlightenment. Among our Methodist friends, however, a different spirit everywhere prevails, a spirit which accounts largely for the progress of their Church throughout the Dominion.

We note with pleasure the spiritual tone which on the whole seemed to animate the Conference. There was a manifest desire for the spread of Methodism, but evidently above and beyond that a true yearning for the salvation of the perishing and the advancement of Christ's kingdom on earth. There was, we notice with extreme pleasure, no countenance given in the Conference to the sensational methods adopted by some of the Methodist ministers in this city, to which we felt it our painful duty to refer some time ago, but there was in effect a hearty declaration of faith in the simple and earnest preaching of the gospel accompanied with the power of the Holy Ghost. Methodism was born in a great revival period, and her power has ever been in her fervour and faithfulness in proclaiming the gospel.

The attitude of the Conference towards the Temperance question was also significant. The Methodist Church deserves the gratitude of the whole country for its faithfulness to the temperance cause, and its bold utterances with regard to the subject of Prohibition.

We notice with regret that the subject of the support of the ministry was almost crowded out by the pressure of other business, but we trust prompt action will be taken to bring up their minimum stipend to the amount we have reached, \$750 and a manse. The presence of this Conference in the city has been a cause of joy to all evangelical churches, and we earnestly pray that its deliberations may redound to the true growth and prosperity of the Methodist Church, and to upbuilding of the kingdom of our common Lord and Master.

A MEETING of the Executive Committee of the Alliance of the Reformed Churches holding the Presbyterian system was held in New York on the 30th ult., with a view to furthering arrangements for the Council which is to meet in London in 1888. There were present Rev. Dr. Chambers, Chairman; Rev. Dr. Matthews, Secretary; Drs. Crosby, Ormiston, and Hamilton, of New York; Dr. Jenkins, of Charleston, S. C.; Dr. Waters, of Newark, N. J., and Dr. Cochrane, of Brantford, Ont. The clerk, Dr. Matthews, laid upon the table certain correspondence with the Reformed Presbyterian Church of the United States. This branch of the Alliance had, at a former meeting, intimated that it would withdraw from the Alliance unless the Scripture Psalms were made the exclusive matter of praise at meetings of the Council. The reply sent by the Committee at its last meeting was to the effect "that the Alliance had given no formal sanction to any special hymnology, and that as a matter of fact nothing but the Psalms had ever been officially employed in praise at the meetings of any of the Councils." This explanation was deemed satisfactory by the Reformed Church, which will thus continue its connection with the Alliance. A letter was read from the United Presbyterian Church of the United States stating that the General Assembly at its last meeting had resolved to withdraw from the Alliance, inasmuch as hymns had to some extent been used; and certain churches admitted, to which they were opposed. The clerk was instructed to acknowledge receipt of the communication and express regret at the step taken. It was intimated that several of the churches had already appointed their delegates to the Council, and that the remaining churches would appoint in May or June of next year. A letter was read from Dr. Breed, Chairman of the Committee on European Churches, stating the steps that had been taken to obtain funds for work in Bohemia. Dr. Patterson, of Philadelphia, was added to this committee, and Dr. John Hall, of New York, was elected a member of the Commission. The committee appointed to revise the draft programme (sent by the European section of the Alliance) intended for the Council in London, submitted a report, which was considered clause by clause in detail, and finally adopted with several slight changes. After it has been again sent to the European Committee and submitted once more to the American Committee, it will be finally adopted. The Committee adjourned to meet again in April, 1887, or if necessary at an earlier date, when called by the Chairman.

THE conversion of the Mail from the error of its ways is not more sudden than was that of Saul of Tarsus, but we would hope that its sincerity will not need to be attested by a miracle before it can be received into the ranks of the temperance apostles. Some of our contemporaries seem disposed to doubt the honesty of the conversion, and refuse to believe unless they are fully informed of the motive and the process. They are so careful of appearances that if they had had the opportunity they would have kept Saul on probation for at least a quadrennium. But in cases where a change of front obviously implies pecuniary loss and breaking with old friends it is as unwise as unmannerly to cast imputations upon the bona fides of the new recruit. The greatest teacher of temperance and charity the world has ever known has given us a better rule to go by: "By their fruits ye shall know them." Tried by this test, the Mail, if its recent utterances are a criterion of what is to follow, will not be found wanting.

THE English Presbyterian Church leaves us far behind in Foreign Missionary enterprise. With only 286 congregations and 61,000 communicants to our 944 and 127,611, they report

\$89,325 for Foreign Missions last year to our \$43,532, less than half the amount from more than double the number of communicants, which would seem to mean either that we are four times poorer than Presbyterians in England or four times stungier—truly an awkward dilemma. Will some one who knows both Churches well, venture an explanation? For the amount of their income their force in the field is large. Ordained missionaries 18, medical 7, teachers 2, women 14, total 51; surely an undue proportion of European labourers to their comparatively small staff of 73 native workers. We shall take a look at ourselves beside our Presbyterian brethren in Scotland and Ireland successively that we may be stimulated by their zeal to devise more liberal things for the extension of the kingdom.

COMPARISONS. Table with columns for Presbyterian Church in Canada, Scotland, and Ireland, and rows for Congregations, Communicants, For Miss. Income, Missionaries, and Ladies.

There is material here for interesting comparisons. We are as clearly ahead of some of the old country churches as we are behind others.

GENERAL WILLIAM BOOTH founder and Commander-in-chief of the Salvation Army is now on a visit to this city, and his presence has created much enthusiasm in the native forces and has afforded him an opportunity to make better known here the principles and aims of the organization. In his public address on the evening of his arrival he stated that the object of his visit to Canada was the desire of seeing the army in this country, to fan the flame and increase the feeling of unity. Mrs. Booth, to the great regret of many who have watched the career of this wonderful woman, is not with her husband.

THE death of Dr. Bayne, Professor of Physics and Chemistry, Royal Military College Kingston, son of the late Rev. Dr. Bayne, Pictou, N.S., is widely regretted. As is well known, Dr. Bayne, was a first rate mathematician, and a good classic, but it was in the physical sciences that he chiefly excelled. He was a man of noble character, and occupied a high place in the love and esteem of the cadets and the public generally. His death is a real loss to the country.

Literary Notices

"The Labour Problem" is a little book (pp. 330) by Harper Bros., New York, containing an all round synopsis of political economists, clergymen, manufacturers, workmen, and setting forth the latest views and facts concerning this great question in brief space—a hand-book for all who wish to study its bearings.

Spargon's Sermons for 1885 are published by the Carvers of New York, under title of the first, "First Healing, then Service." They are as full as ever of Gospel marrow, spiritual unction, experimental richness and variety of practical application, rendered impressive now by original quaintness, next by sanctified rhetoric, and ever enforced by a directness from which only very strange heads, hearts and consciences can escape (pp. 416).

"The Pattern in the Mount," by Dr. Chas. H. Parkhurst, D.D. (pp. 254—Anson D. F. Randolph & Co., New York). This book contains seventeen sermons by one of the ablest men and best preachers in the American Presbyterian body, the pastor of the Madison Square church, New York. They are the discourses of a large-hearted and true man, abreast of the age, yet not ashamed of the doctrine of the cross, himself full of energy and learning, yet constantly looking and directing to Christ and His Holy Spirit for life and help, guidance and wisdom amid the errors, duties and distractions of this busy age. They will be widely read, and cannot but prove profitable unto many.

"Psychology: The Cognitive Powers," by Dr. McCosh (Scribner's Sons, New York). The great value of this work will appear, not only from the greatness of its author, the distinguished president of Princeton College, but the fact that it is the fruit of thirty-four years' lecturing and many years of study of an important subject. One of its best features is the happy union in which it blends philosophic profundity with popular attractiveness. This is greatly aided by admirable diagrams and experimental illustrations carefully selected from real life. Were all treatises of philosophy like this, the department would have more students and the study manifest more practical results (pp. 245).

If the promise conveyed in the September number is fulfilled, the readers of The Old Testament Student will have abundant reason to be satisfied with the new volume (VI.), which begins with the current issue. Two notable articles follow the opening editorial paragraphs: "Divisions of the Decalogue," by Dr. Tallot W. Chambers, and "Shekar and Leaven in Mosae Offering," by Pres. Alvah Hovey, of Newton Seminary. Dr. J. A. Smith contributes a series of paragraphs on the "Ethical Value of Pagan Religions," which make one of the most interesting of his valuable studies. Five pages are devoted to Book Reviews and lists of Current Old Testament Literature. The removal of the editor of the Student (Dr. Wm. R. Harper) to Yale will doubtless help still further to enlarge the sphere of its influence. Chicago: The Old Testament Student. \$1.00 a year. P.O. Address, Morgan Park, Ill.

Few numbers of The Century have appealed to so wide an audience, with topics of such general interest as the October issue. It is important for what it promises no less than by what it gives. An editorial in "Topics of the Time" announces that in the November number will be given the first chapters of "The Authorized Life of Lincoln," by John G. Nicolay and John Hay, who were the President's private secretaries. Clarence King contributes a striking paper on "The Biographies of Lincoln," illustrated with full-page portrait of Nicolay and Hay. The front-piece is a portrait of the liberal statesman of Norway, Bjornstjerne Bjornson, and the illustrated article by Braxstad with reference to his greater prominence as a writer is entitled "A Norwegian Poet's Home," and gives some account of his literary habits and country life. Matthew Arnold's paper on "Common Schools Abroad" in a forcible indirect way gets at the root of the American as well as English faults in common school education. Mr. Nielson completes his novelette, "The Casting Away of Mrs. Leeks and Mrs. Aleshine," and Mr. Howells provides Emanuel Walker with a new employment and a quarrel with 'Manda Grier, in the ninth part of "The Minister's Charge."

"The Pulpit Treasury" for October is rich in matter admirably adapted to the needs of preachers and Christian workers. Its front-piece this month is a portrait of Dr. R. F. Sample of Minneapolis, whom we have lately introduced to our readers, which, with an excellent view