

The Presbyterian Review.

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THURSDAY, SEPTEMBER 23RD, 1886.

OUR ATTITUDE TO THE ANGLICAN CHURCH.

OUR readers have, perhaps, in their interest in the important subjects discussed in the great Methodist Conference, overlooked the fact that at the same time the Provincial Synod of the Episcopal Church has been in session in Montreal. The proceedings of that Synod, in addition to the interest which the deliberations of a great body of Christians naturally excite, possess a special interest for us in that it has nominated a committee "for the purpose of carrying out as far as may be practicable the prayer of the memorial from the Diocese of Toronto on the subject of Christian unity." We confess to some surprise and almost amusement at the action taken in Toronto by the men who posed at the recent Diocesan Synod as the champions of Christian union, but none the less were we willing to hear the proposals of these High Churchmen, and to give them earnest consideration.

We do not wonder in the least that our Episcopalian friends have now begun to realize something of the untenableness of their present attitude towards the great evangelical denominations, who are the real strength of the Protestant faith in this country. They have tried in vain to retain the vantage ground held in the dark days of the Family Compact. They have been compelled to acknowledge the social equality of those who in England they were bound to look down upon as vulgar "Dissenters." They have seen the ridiculousness of their assumption of superiority over other denominations, while even in the census they rank below both Methodists and Presbyterians, and in all that speaks of spiritual life and growth are utterly put to shame. These lessons have doubtless been learned, and if they lie at the root of any change, and if they lie at the root of any change for "Christian unity," some advantage may come from the appointment of their committee.

But from our point of view, some plain truths must be stated to this committee in order to guide its deliberations; and we believe if it be found, willing to consider them, the Anglican Church in Canada will be greatly strengthened whatever may become of the union proposals. First of all, then, the Anglican Church must be ready to take its place beside us as a branch of the Church of Christ, assuming no superiority as to orders, and demanding no exclusive privileges as a Church. The Bishop of Toronto, we take occasion to say, has done more injury to his Church than he is aware of by drawing a distinction between "the Church" and the denominations. And this offensive distinction is made not by High Churchmen only. We were surprised to find that broad evangelical churchman, Hon. Edward Blake, lately falling into the same error, speaking of the Church of England and the Methodist and Presbyterian denominations. Unless, then, our Episcopalian friends will admit that these other bodies are on a level with them as branches of the Church of Christ, and that they themselves are merely one of the denominations, it is utterly in vain for them to come to us with offers of union. We tell them frankly that other Churches have been greatly strengthened by this preposterous claim on their part. Sensible people have been disgusted by it, especially in the face of the positions occupied by the humbler bodies, which have not thought it necessary to unchurch each other in their real for their own principles.

In the second place, the Anglican Church must provide for Christian unity within her own pale before she makes offers to other Churches. Who could draw up articles of agreement to be submitted to us which the Anglican Church, as a whole would be ready to accept for herself? We should need to know with which party in that Church we were coming into closer relationship—whether with the High Church, or the Low, the Moderate or the Broad. No Presbyterian, at least, desires to unite with a Church divided against itself, and that, unfortunately, is the position of the Anglican Church to-day. See, for instance, the amenities between the *Dominion Churchman* and the *Evangelical Churchman*. See the happy fraternal feeling between Trinity and Wycliffe colleges. See the debates in the Provincial Synod so largely taken up in discussions between the contending parties, but little animated by a loyal and loving spirit toward each other. In the Church of England in Great Britain this internal strife is waxing hotter and hotter, and it looks as if the Anglican Church here were inclined to enter the lists with as great eagerness. Surely it is a farce for a Church so rent with bitter strife to hold out to other Churches offers of union. We must say frankly, let us know your doctrines, friends, for we are aware you have long ceased to hold and teach the Thirty-nine Articles without reservation, and when you are agreed among yourselves

even as to ritual, we will be ready to treat with you. We offer here to divulge another secret for the benefit of our Anglican friends. This internal strife is helping other evangelical churches, and unless these discords be healed the Anglican Church in Canada will soon have a much smaller following than it has at present, a mere remnant of the body which once occupied so commanding a position in the country.

In the third place, before we can listen to overtures on Christian unity we must have the Protestantism of the Anglican Church clearly demonstrated by the putting down of all ritualistic nonsense such as was referred to in the Synod—the lighting of candles on the altar, the appointment of disguised monks and nuns under the title of sisterhoods and brotherhoods; and many other abuses which are driving many of the best Episcopals out of the Church. Presbyterians have no wish to draw near to the Church of Rome, and they have no sympathy whatever with sacerdotalism, and they will require a renunciation of all idolatrous rites and ceremonies before entering on the question of union.

But last of all, we will need to see a very marked revival of vital religion in the Anglican Church before we desire any closer relationship. We know what a large number of devoted and noble men there are in that communion, but we also know that there are signs of spiritual decay in the Church as a whole, however it is to be accounted for. When a religious census was undertaken in Toronto some years ago, the Anglican Church was invited to co-operate, but refused to have anything to do with it. When the returns came in, however, it was found that there were more lapsed Episcopals, or rather Episcopals not claiming connection with any particular church, than of any other denomination. A list of these people was made out at the cost of much labour and expense and forwarded to the Bishop. This list, we understand, was never acknowledged by him in any way, and we never heard whether any active steps were taken to reach the lapsed masses with the Gospel. But if we look at the finances of the Church as a proof of its vitality, we cannot congratulate our friends on their condition. In the whole diocese of Toronto they did not raise last year as much for missions as the Presbyterian churches of the city, and the contributions of the whole of the Episcopalian churches in this city to missions did not amount to the sum contributed either by St. Andrew's or Knox Presbyterian churches in Toronto for these schemes alone.

These strictures, we need hardly say, are made in no hostile spirit, but are honest statements of facts which we believe must be discussed if there is to be any talk of union, or of a closer fellowship between the Anglican and the other branches of the Church of Christ. We know well that strictures of a similar kind may come from the other side, but if they come we will try to say as we hope the Anglican friends will say of this expression of our views, "Faithful are the wounds of a friend."

SELF-SUPPORTING MISSIONS.

THE growing interest in foreign mission work is manifesting itself in many ways, but in none so evidently and emphatically as in the willingness of large numbers of devoted men and women to leave all to serve Christ in the foreign field. To within very recent years missions have been supported almost wholly by contributions from the home churches, but of late some experiments looking to a larger measure of self-support have been successfully tried and are commanding much attention both as to their machinery and results.

The China Inland Mission, for instance, is an evangelical, but undenominational society, having now about one hundred and eighty male and female missionaries in China. The director, Rev. J. Hudson Taylor, is a physician who went to China about thirty years ago.

The missionaries of this society practise great self-denial in many ways; they receive only about half the salary usually paid to other missionaries, and this only insured to them as funds come in.

Bishop William Taylor, of the M. E. Church, now in Africa, has been engaged for several years in founding self-supporting missions, and has been very successful. His plan is to place workers in the field, give them a start, but let them become self-supporting as soon as possible.

The editor of the *Medical Missionary Record*, proposes a society to embrace some of the features of both the preceding, and have in it the element of medical missions besides.

1st. Such a society should be composed of self-denying men and women, some of whom would go into the field, and others who would stay home and earn money to aid the work.

2d. The missionaries should be, as far as possible, physicians; able to cure bodily ills, and point their patients to the Great Physician for soul-healing.

3d. Everything possible should be done to make the work self-supporting, and every man and woman should practise the strictest economy all round.

4th. It should be evangelical, but unsectarian, allowing the fullest liberty of action possible to those in the field as to mode of work, etc.

5th. Only those should be allowed to join who afford good proof of fitness for the work in every way—and give evidence of being actuated by self-sacrificing motives.

6th. The membership might include *Managing, Active and Supporting* members. The office work should be managed as far as possible gratuitously.

7th. Effort should be made to co-operate as far as possible with other societies, but mission-

aries should be sent chiefly to unoccupied positions, and only help the people to help themselves. 8th. Those entering the field should understand that they will be aided only as far as *actually needed*, and the funds allow, and that they will be expected to help the general fund and thus extend the work, if they receive more than they may require.

This plan will doubtless excite a good deal of discussion as some of the proposals are quite radical. Is there any reason why such missionaries should be medical men only? Why not business men, and tradesmen of various kinds as well? We shall await further news of this movement with interest.

THE Methodist Conference continued in session until this week, and during the past week a large amount of most important business has been transacted, to much of which we can give only the barest mention. A most interesting occasion was the reception of the fraternal delegates from the British Wesleyan Conference and the Episcopal churches north and south, Rev. Dr. Stephenson, Bishop Galloway and Bishop Joyce. The first of these mentioned that in the last five years, the British church had a clear increase of 55,613 members. Dr. Joyce stated that the church to which he belonged had 22,548 itinerant members and 4,024,424 communicants. Last year they had over 100,000 souls converted. Bishop Galloway stated that the M. E. Church (South) has 990,996 members, a net increase during the last quadrennium of 130,277. Both of the delegates declared that their churches were pronounced in favour of Prohibition. The motion to change the name of an church from "The Methodist Church" to "The Methodist Church of Canada" was lost. After a long debate it was decided to continue the system of having two general superintendents, one for a period of eight years and the other for four years, who should supervise and direct the work of the Church, and be *ex officio* members of all boards and committees. The report of the committee on Book Publishing interests commending the fidelity, diligence and financial ability with which the affairs of the book and publishing house have been managed during the past quadrennium was adopted. The publication of a hand-book of discipline was considered premature. The following officers were appointed: general superintendent for eight years, Dr. Carman, Belleville; for four years, Dr. Williams, Toronto; book steward, western section, Dr. Briggs; eastern section, Rev. S. F. Huestis; editor of the *Christian Guardian*, Dr. Dewar, by a large majority; editor of *Methodist Magazine* and Sunday school publications, Rev. Dr. Withrow; editor of the *Wesleyan*, Halifax, Rev. Dr. Latham; mission secretary, Rev. Dr. Sutherland; lay treasurer of the Mission Society, Mr. John Macdonald, Toronto. The following extract from the report on Statistics in addition to containing interesting facts relating to members, also shows that the difficulty of collecting trustworthy returns is not confined to our own Church:

The committee regret to say that several of the schedules furnished by the Presidents and Secretaries of annual conferences were incorrect, and that we have had the laborious task of gathering information to a great extent from the printed minutes of the several annual conferences. In relation to the numerical and financial state of the Church your committee report as follows:

	Decrease.	Increase.
Ministers and probationers.....	1,610	23
Members.....	197,479	27,676
Value of Church property.....	\$9,895,043	\$764,236
Sabbath schools.....	2,675	32
Scholars attending S. school.....	191,185	16,123
Scholars meeting in class.....	31,496	12,960
Scholars who have taken total abstinence pledge.....	37,280	
S. S. papers taken.....	229,639	

The western section has 55 probationers at college, 104 at work, 954 effective, 184 supernumerary, and 39 supply ministers, a total strength of 1,386. Toronto Conference contributes 12 probationers at college, 33 at work, 201 effective, 41 supernumerary, and 8 supply ministers, a total of 295.

The eastern section returns 8 probationers at college, 41 at work, 189 effective, and 36 supernumerary ministers, a total of 274.

The membership returns give the western section a total of 13,235 members on trial and 150,831 full members, a total of 164,066; 1,763 local preachers and 487 exhorters, a total of 2,250; 5,008 males, 393 females, a total of 5,403 leaders. The Toronto Conference has 2,993 members on trial and 30,497 full members, 453 local preachers, 131 exhorters, 98 male and 109 female leaders.

The eastern section reports 3,153 on trial and 30,251 full members, 195 local preachers, 247 exhorters, 900 males and 338 female leaders.

Toronto Conference has 440 Sabbath schools with 4,416 officers and teachers, 11,830 primary, 15,597 intermediate, and 6,616 adult scholars—a total of 38,459. The average attendance is 25,596, and 6,177 have taken the total abstinence pledge, and \$22,219 was raised by the scholars.

In order to push the work of education along the lines laid down by the conference, it was decided to appoint a General Secretary of Education, and Rev. John Potts, D.D., Toronto, was unanimously elected to the position. After an interesting debate it was decided to appoint a superintendent of North-west missions. In the course of the debate frequent reference was made to the surprising growth of Presbyterianism in the North-west, and the success of our system had no doubt much influence in determining the action of the conference. A delegate in urging the appointment of a superintendent of missions, stated that if such an officer were not appointed that country would be completely lost to Methodism before the next General Conference. Dr. Douglas, of Montreal, made a strong appeal in behalf of Quebec and Newfoundland before launching out in the new direction. "The greatest ecclesiastical despotism on the face of the earth nearer home

had to be fought." The proposal to lengthen the pastoral term to four years was at first carried, but the decision being reconsidered it was decided by a vote of 131 to 77 to adhere to the former term, three years.

THE question of Prohibition occupies, at the present moment, difficult ground. The Scott Act, though widely carried, has, from a variety of causes, been only partially successful. The liquor interest is determined that the Act shall be thoroughly discredited, and through its influence political parties are so manipulated, that neither the Dominion nor the Ontario Governments have done what the good men in them would wish to see done towards the proper enforcement of the Act. The same liquor interest has set its face steadfastly against any progress toward entire Prohibition; and political parties are on careful of their necks to overlook a menace from any quarter. The Alliance Convention in Toronto last week discussed the whole situation with unusual frankness. The proposal in the direction of a Third Party brought the question of the relation of present parties to Prohibition to the front, and the short-comings of the parties were dealt with by the various speakers without gloves. There was a generous acknowledgement as well, of what the parties had at various times done for the temperance cause. The discussion was outspoken in all truth; but there was at no time any danger of ill-feeling or of disruption on political lines. Prohibition was before party with all. The conclusions reached were in the right line. Demand is to be made, *as a right*, of the Dominion Government that the fines accruing from the Scott Act shall be applied directly to its enforcement. It is contrary to all fairness that that Government should have withheld these moneys from their proper purpose for a single day. The local Government was to be deputized with a view to the more uniform appointment of officials in sympathy with the Act, and to the suppression of the system of outrage which has everywhere attended the enforcement of the Act. The "Third Party" movement received little countenance. The wiser policy was decided on of organizing the temperance vote and bringing it to bear on municipal and parliamentary elections. The enforcement of the Scott Act depends largely on sympathetic County Councils and local members, and the perfecting of that Act and the furthering of Prohibition legislation by filling up the Parliament at Ottawa with Prohibitionists. The first blows are to be struck at the municipal elections in January. The temperance people ought to make it go hard with Anti-Scott Act reeves. Proper organization in the municipal elections will prepare for the Parliamentary elections to follow. Only Prohibitionist through party, parliaments will give full effect to present legislation. This will prepare the way for the extermination of the traffic, for which all good men long.

THE Provincial Synod of the Episcopal Church of Canada, composed of the eight dioceses, Montreal, Quebec, Toronto, Huron, Ontario, Niagara, Nova Scotia and Fredericton, met in Montreal on the 7th inst., and continued in session seven days. We regret that the limits of our space prevent us at present giving even a summary of the proceedings. One feature of special interest was the proposal for union with other Churches to which we refer in another place. The report for the past three years shows that the receipts for domestic missions were \$26,907, and for foreign missions \$16,453, making a total of \$43,360. The proposition for the establishment of a missionary brotherhood, in imitation of the Jesuits, conforming to a rule of celibacy, was withdrawn. The canon proposed by the Bishop of Quebec that no degrees in divinity be recognized except those conferred by the three universities in the ecclesiastical provinces—a blow aimed at Montreal College which recently applied for degree-conferring powers, and which revealed the love existing between the High Church party and the Low Church party—was shelved for three years. The following resolution, proposed by Dr. Cary was passed almost unanimously:

That whereas, of late years, in different quarters and under various pleas, other liquids than wine have been employed in the sacrament of the Holy Communion, and the lawfulness of wine, as usually understood, denied for the same, thereby affecting the reality of the sacrament, and greatly endangering the peace of the church, this Provincial Synod feels bound to express its strongest disapprobation of such unauthorized acts, and does hereby admonish the clergy of this ecclesiastical province to make no innovation in so sacred a matter as the elements divinely ordained in this holy sacrament, and to adhere faithfully to the custom and tradition of the Catholic Church in the same.

FROM the London *Christian* we learn that at the last annual convention of the British Women's Temperance Association, a society numbering 16,000 women, the following resolution was passed: *Resolved*, That the British Women's Temperance Association do cordially respond to the proposition of the American Women's Christian Temperance Union for a world-wide federation of all women interested in any phase of temperance work throughout the whole world, under the name of the "World's Women's Temperance Union," and we do hereby ratify our part in the same. Mrs. Margaret B. Lucas, a sister of Mr. John Bright, is President, and Miss Frances E. Willard, President of the American Women's Christian Temperance Union, numbering 200,000 women, is Vice-President. The motto of this World's Union is "For God and Home and Humanity"; the methods are preventive, educational, evangelistic, social, and legal, and the time of united prayer is noonday. The hope is that such a concert of action may eventually be secured among the women of every land as to circle the