

## The Presbyterian Review.

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1. We have to request persons writing to us to be careful to observe our proper address as given above.
2. We are desirous of securing Special Agents in every Congregation. Our terms to Candidates are most liberal.
3. Mr. T. B. Maddeke, an elder of St. Andrew's Church, of London, Ont., is the General Agent of the PRESBYTERIAN NEWS CO., and as such is authorized to solicit subscriptions for THE PRESBYTERIAN REVIEW, to receive money, to grant receipts, and otherwise to act as agent of the Company.
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City subscribers failing to receive the "Review" promptly, will confer a favour by immediately notifying the Manager.

THURSDAY, MARCH 11TH, 1886.

### THE HYMNALS.

A CORRESPONDENT in another column asks some questions of us respecting the publication and sale of the Presbyterian hymnals, which, in the interests of the Church, we shall endeavour to answer. We may state that we have had many enquiries upon the same matter during the past few months, but for obvious reasons we have refrained from making any reference to the matter, in the daily expectation that the information which our correspondents have sought, and a Presbyterian public is entitled to receive, would be furnished by the present publishers through the ordinary channels of trade. But as several months have elapsed without the full price list of the hymnals under the new contract being published, it may not be inexpedient to supply such information as we happen to have upon the matter, presuming, if we are in error in any particular, we shall be promptly corrected. Before answering the questions addressed to us, it may not be uninteresting to our readers to state briefly the history of the recent arrangements for the publication and sale of the hymnals.

Last spring, in the month of May, the then Hymnal Committee decided to invite tenders for the printing and publishing of the various hymnals, and as it was thought best in the interest of the consumer and the retail dealer generally to invite tenders from Presbyterian wholesale publishers only, tenders were invited from the only three houses in the Dominion, that could properly come under the designation, viz.:—Messrs. McGregor & Knight, of Halifax; Mr. C. Blackett Robinson, Toronto, and the Presbyterian News Co., Toronto. The Presbyterian News Co., Toronto, in good faith began the preparation of a tender. In the meantime a prominent retail bookseller of Montreal, Mr. William Drysdale, interviewed a number of the members of the Hymnal Committee and urged the desirability of throwing open the tender to the entire trade wholesale and retail. Representations were also made to the Hymnal Committee that the time allowed for making the tender was insufficient. The tender of the Presbyterian News Co., of Toronto, however, was prepared and was placed in due time in the hands of the Convener of the committee. The committee met and decided not to open the tender submitted, but to refer the whole matter of the publication of the hymnals to the new committee to be appointed at the ensuing meeting of the General Assembly.

At the meeting of the General Assembly in June last, the Convener of the Hymnal Committee brought up the matter of the publication of the hymnals and asked the Assembly to add four laymen "skilled in business," to assist in making arrangements for the publication of the hymnals by a new contractor. The Assembly consented to this proposal, and reappointed the old committee with the addition of the four new members above referred to.

Immediately on the appointment of the new committee, while the Assembly was still in session, such of the members present at the Assembly as could be got together were convened, and a special subcommittee was appointed with full powers, as it afterwards appeared, to arrange and determine all matters respecting the publication of the hymnals. Several members of the general committee as appointed were not present at the Assembly and

no opportunity was given them either to delegate or refuse to delegate their functions to a subcommittee; and of those members present at the Assembly, two at least were unable to attend the meeting of the Hymnal Committee, being engaged on pressing business on other committees. We understand that several members of the general hymnal committee remained for several months in complete ignorance of the arrangements that had been made, and were expecting to be summoned to receive the report of the subcommittee, and only learned that their functions had been superseded by the decision of the *imperium in imperio* as mentioned by our correspondent. As a matter of fact there has not, we understand, been a meeting of the Hymnal Committee, as a whole, for nearly a year, the reason alleged being that there is nothing for the committee to do, although in the interim the contract for the publication of the hymnals for the next seven years has been awarded.

The Assembly rose in June, and in the month of September following an announcement was made in the religious press of the Church, that the Hymnal Committee was prepared to receive tenders for the right of printing, publishing and selling the hymn books of the Presbyterian Church in Canada, according to certain forms and specifications.

For the information of our readers we give such portions of the form of tender supplied to us as will enable them also to answer our correspondent's questions:—

"To the Rev. John Jenkins, D.D., and the Rev. William Gregg, D.D., Joint Conveners of the Hymnal Committee of the General Assembly of the Presbyterian Church in Canada, hereinafter called the Committee."

"The undersigned, hereinafter called the Contractor, hereby offers to print, publish and sell the hymn books prepared by you, and of which the copyright for Canada is in your names, at the retail prices to the consumer mentioned in the annexed schedule, for a period of seven years from the first day of January, 1886, upon the following terms and conditions:—

1. The books are to be produced in the editions and in and with the appearance, style, quality of paper, type, ink, binding and general execution specified in the said schedule.
2. The market in Canada is to be kept supplied with the said books for seven years from the first day of January, 1886, in such a manner that the same may at all times be procured by persons requiring them from retail dealers throughout the Dominion at the prices named in the said schedule."

Various parties we understand made tender, among these the Presbyterian News Co., Toronto. This Company based their calculation upon the understanding that all the specifications in the form of tender would be strictly adhered to and enforced. The Presbyterian News Co. was prepared to supply to the committee at the retail prices mentioned in their schedule, the various hymnals from the 1st day of January, 1886. What these prices are may be seen below:—

1. Thirty-five cent. hymnal, 30 cents; bound in morocco, 65 cents.
2. The same with psalter, cloth, 65 cents; leather, \$1.00.
3. Hymnal, 16mo., 8 cents.
4. Same with psalter, 15 cents.
5. Foolscap 8vo., cloth, 50 cents; leather, \$1.00.
6. Hymnal with music, 65 cents; leather, \$1.25.
7. Psalter and hymnal with tones, 8vo. cloth, \$1.25; leather, \$1.75.
8. Children's hymnal, 5 cents.
9. Children's hymnal, harmonized, 35 cents.
10. Hymnal with music, tonic solfa, 65 cents; leather, \$1.25.

Including a royalty of 10 per cent. on all books printed, better paper and binding being guaranteed.

It goes without saying that if this Company had been led to understand that the old prices were to prevail after January the 1st, 1886, they might possibly have made a tender even "more advantageous" than the one they offered.

But to continue. Although several months have elapsed since the date fixed for finally receiving tenders, the Presbyterian News Co., Toronto, has not yet received the ordinary courtesy of an intimation from the Committee whether said tender was accepted or rejected. They learned, as our correspondent has learned, from a short paragraph in the city column of a secular newspaper, in which the call for tenders was not advertised, that the contract was awarded to Mr. C. B. Robinson, whose tender "was considered to be on the whole the most advantageous." This statement is further confirmed, in part, by an announcement in the *Canada Presbyterian*, regarding two of the hymnals over the names of Messrs. Robinson and Drysdale, who now appear as Joint Publishers. We are now able to answer, at least, in part, "Presbyter's" questions, and this we shall proceed to do.

1. We are of opinion that the new publishers of the Hymnals of the Presbyterian Church in Canada, are Messrs. William Drysdale, the well-known retail bookseller of Montreal, and Mr. C. Blackett Robinson, the well-known publisher of Dr. Gregg's "History of Presbyterianism," "The History of the County of York," and other subscription books.

2. If the tender was awarded in terms of the printed form supplied to us, and at prices the same or lower than those named in our schedule, the price of the Hymnals should, since the 1st of January, 1886, have been very much lower than formerly.

3. But although several months have elapsed since the awarding of the tender, it is impossible for us to state what the price of the hymnals now should be, as the complete price list has not been published.

4. Purchasers, as far as we can ascertain, are compelled to pay the old prices.

5. We cannot say if the new publishers can be compelled to do anything unless there is some power to compel them.

6. We would strongly advise "Presbyter" and all others who are contemplating the purchase of new Hymnals to demand that they be supplied at prices named in the successful tender.

"Presbyter" and the public generally have a good right to be informed, at the earliest possible moment, what is the new price list of the Hymnals, and why it was not published in time to give effect to the form of tender issued by the Hymnal Committee.

### THE TRAVELLING EVANGELIST.

AN interesting discussion, it has transpired, has occupied the attention of the Presbyterian Ministerial Association of Toronto at its two last meetings, on the advantage of special revival services as a means of fostering the spiritual life of our congregations, and the advisability of securing the help on such occasions of travelling evangelists. At one of these meetings the Association, we understand, had the benefit of the experience of the Rev. F. H. Marling, of New York, and at both the city ministers expressed their views in the light of their past experiences with great benefit to one another.

With regard to the general question of the advantage of occasional revival services there was no desire to lay down a hard and fast line either one way or the other, each pastor holding himself free to be guided in that matter as the Spirit seemed to indicate, but at the same time the dangers connected with such services were clearly set forth.

First, attention was called to the state of matters with regard to such meetings in the United States and in the Methodist churches in our own country. It was stated that in many churches in the United States no increase was looked for except at these revival seasons, and that these were arranged for periodically as part of the Church machinery; and that in consequence of this a large part of the year in such churches was entirely barren of results. The fact was noted also that in our Canadian churches where such means are not relied upon for increasing the membership the number added last year was very much larger in proportion to our strength than the Presbyterian Church in the United States. With regard to our Methodist friends it was easy to see that the system of periodic revivals is more essential to the keeping up of their effective strength than it is with us. They believe in "falling away," and therefore they need to convert many of their people very often. They also believe in the advantage of high emotional excitement in order to produce what they consider conversion. Hence the power of the "Boy Preacher" and others who have reduced the revival system to an exact science, and who can promise you at the price of one hundred dollars per week a thousand converts in a given definite time and fulfil their promise if only you leave them free to carry out their plans. Any one who has powers equal to the task can work up a revival so called. Let him be advertised as a "Boy Preacher" or a "Converted Prizefighter," or under some equally attractive cognomen let him secure a church which can be heated so that when it is crowded the people will be perspiring in their seats, let them be provided with good music and rousing tunes, let the preacher come forward with the boldness that commands success, and order the front seats to be cleared for the crowd of converts whom he announces he intends to secure that night, then let him proceed with all the strength of lung and power of emotion at his command, and the papers will tell next day the wonderful results—and the travelling evangelist is always in the papers—and the crowd will increase every night, and when the last night comes the total result will be summed up, and the evangelist disappear from the scene, and the world be led to wonder what has become of the converts, and how there seems to be no more room required in the church than before. We hold that there may be all this excitement without a genuine work of God's Spirit, and that there may be a glorious work of the Spirit without any objectionable manipulation, and that the spiritual life of a church is healthier which is gathering in all the time by twos and threes rather than placing dependence upon a spasmodic effort once or twice in the year.

On the other hand it cannot be questioned that there is a tendency towards coldness and formalism in all churches, which may make a series of continued meetings advantageous at times and productive of only good results. This has been the experience of many of our ministers, and we believe that this winter, in many of our congregations, such meetings have been held with very marked results both in the quickening of the spiritual life of believers and the conversion of sinners. We have, therefore, not a word to say against the adoption of such means when the way seems open, but we see no reason why the spiritual life displayed by ministers and people during such meetings should not continue and all be as earnest in winning souls after the meetings are over as while they were in progress. We cannot have meetings all the year round every night in the week, but we can have all our usual services, revival services in the truest sense.

The other branch of the subject—the employment of travelling "evangelists"—led to some sad accounts of strife and division arising out of the bringing of "evangelists" into the congregations of our Church, and emphasizing the very great need of exercising care in giving our pulpits to unapproved or unknown men. Whoever is brought to help in such work the pastor should obviously keep entire control of the meetings and see that no extravagances are indulged in which might prove injurious. We fail to see why our pastors should not be able for this

work themselves. If they stand in the right relation to the people their words will have more weight than those of the stranger, and their experience and intimate knowledge of the people should clothe them with a power as evangelists none other could exercise. We believe if our pastors were ready to trust the Lord to use them in the conversion of sinners there would be wonderful results in many of our congregations where there has been a faithful and diligent sowing of the good seed.

"The L. P. Stone Lectures," 1886, have just been delivered at Princeton Theological Seminary by the Rev. J. F. McCurdy, Ph. D. of University College, Toronto. The subject was "The Assyrian and Babylonian Inscriptions," with special reference to the Old Testament. A glance at the following programme will serve to show the value of these lectures to all students of Biblical history, and lead all interested in the training of our young men for the ministry to concur in the opinion which we have heard frequently expressed, that it would be extremely desirable to hear them repeated in our theological halls. It is quite probable that some arrangements could be effected to secure this desirable object without much expense to the colleges. The following were the special topics and days: I. Wednesday, Feb. 24th, at 12 m.—Peoples, Countries and Cities of the Old Testament, and the Monuments: to illustrate chiefly Gen. x. II. Thursday, Feb. 25th, at 12 m.—General Sketch of Babylonian and Assyrian History. III. Friday, Feb. 26th, at 7 p. m.—Civilization, Art, Language and Literature of Assyria and Babylonia; Biblical parallels: illustrating chiefly the opening chapters of Genesis. IV. Monday, March 1st, at 12 m.—Old Testament History and Prophecy and the Monuments. Abraham: the kingdom of Israel: to illustrate Gen. xii., xiv.; Kings xvi., 2 Kings xviii. 12; Hosea; Amos; Micah i.-v.; Isaiah vii.-ix., xv.-xvii., xxviii. V. Wednesday, March 3d, at 12 m.—Old Testament History, etc. The Kingdom of Judah to the Retreat of Sennacherib: 2 Kings xv.-xx.; 2 Chron. xxvi.-xxxiii.; Isaiah i.-v., xx., xxii., xxix.-xxxii.-xxxvi.-xxxix. VI. Friday, March 5th, at 12 m.—Old Testament History, etc. to the end of the Babylonish Exile. 2 Kings xxi.-xxv., 2 Chron. xxxiii.-lxxa i.; Isaiah xlii., xiv., xviii., xix., xxi., xxiii., xl.-xlviii.; Jeremiah xxi.-xl., xlviii.; Ezekiel xxvi.-xxxiii.; Daniel i.-vi.; Nahum; Zephaniah.

THE opposition to Home Rule among all sections of Protestantism in Ireland continues with unabated vigour. A Dublin dispatch of the 5th inst. states:—"A deputation of Presbyterians to-day presented to the Earl of Aberdeen, the Lord-Lieutenant, an address of welcome on behalf of the General Assembly. The address assures the Government of the unswerving loyalty of the Assembly, and insists that the maintenance of the union in its fullest integrity is essential to the peace of Ireland. It declares that half a million Irish Presbyterians will oppose to the utmost any attempt to sever the union. Lord Aberdeen replied briefly, saying he hoped that at no distant date an era of peace would be inaugurated in Ireland." In this connection the opinion of the historian Froude, who has recently been invited to visit Belfast and deliver a lecture on the present state of Ireland, is worth quoting:—"The present state of things is the inevitable consequence of all that has gone before. It will end as the 1641 business ended, or the 1690, or the 1798. The anarchy will grow till it becomes intolerable. 'John Bull' will then put on his boots, and will do as he did before. What may happen in the interval I do not pretend to guess. You in Ulster I hope to see holding your own ground. Stand steady whatever comes. The real England is asleep just now. She will wake before long, and will then know what to do."

HERE is a news item from a Toronto daily of a few days ago which will give any Protestants who may be inclined to parley with the smooth-tongued Archbishop, a notion of the bill of fare to which he invites them:

The concluding sermon of the mission at St. Patrick's Church, William street, was delivered last night by the Rev. Father Beal, of the Order of Redemptorist Fathers. The church was crowded; men only were present. Before the sermon the preacher stated that this (Monday) evening the Pope's blessing would be read, giving plenary indulgence to all who have attended the mission. The value of the blessing consists in the doctrine that until committing mortal sin the recipients would, in case of death, avoid the pains of purgatory. As a sequel to the mission, high mass for the souls in purgatory of relatives of those attending the mission will be celebrated to-morrow morning. In the evening a sermon to both sexes will be delivered describing the condition of the souls in purgatory. At the conclusion of the sermon a society is to be organized to maintain regular masses for the dead throughout the year. The topic last night was, "What God can perform by His essence the Virgin Mary can obtain by her intercession." The first part of the sermon was devoted to establishing the power of the Virgin Mary. The preacher in proof stated that one of the missionaries conducting the service was two years ago miraculously cured from palsy while praying to the Virgin. The preacher in concluding, dwelt upon the mercy of the "Queen of Heaven."

THIS is what the N. Y. *Christian Advocate*, the leading paper of the U. S. Methodist Episcopal Church, says of our Church: "We rejoice in the prosperity of the Presbyterians; we consider them the most solid bulwark against heresies, fanaticism, and absurdity of all kinds in this country." Could not our neighbour the *Guardian* see eye to eye with the *Advocate* and cease to see in Presbyterianism only occasions for long articles contrasting the merits of Calvinism and Arminianism to the disadvantage of the former—the *Guardian's* idea of Calvinism, as Mr. Middlemiss has conclusively shown, being based upon absurd misconceptions.