

THE Presbyterian Review.

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ADVERTISING RATES.—Per line per year \$10.00. Single insertions, 50 cents per line. Special rates for contracts on application.

THURSDAY, OCTOBER 3, 1889

TO OUR CITY SUBSCRIBERS. SUBSCRIBERS in this city whose residences have recently been re-numbered would confer a favour on the publishers of THE REVIEW by sending to this office both the old and new numbers.

COPIES OF "THE REVIEW" WANTED. In order to complete files, copies of THE REVIEW of the dates April 2, Sept. 3, Sept. 24, Nov. 12, 1885, and Jan. 14, 1886, are required.

THAT SIXTY THOUSAND DOLLARS.

IT is currently reported that at a meeting of the Protestant Committee of the Council of Public Instruction, assembled in the city of Quebec, on the 25th ult., it was, on motion of Rev. Prof. Shaw of the Stanstead Wesleyan College, seconded by Archdeacon Lindsay, agreed, by a majority, to accept the \$60,000 which the Quebec Government had, upon certain conditions, offered it from the Jesuits Estates' Fund.

This action of the Committee is a great disappointment to the friends of the Equal Rights Movement, who see in the misappropriation of the original trust—or in other words the embezzlement of a public trust—one of the most outrageous features of the Jesuits' Estates Act. It was hoped that the Protestant Committee of the Board of Public Instruction would consider itself as the special guardian of the trust sought to be destroyed by the Estates Act, and would rally to its defence in a court of law, and, failing to obtain satisfaction there, would refuse to touch the bribe insolently offered for acquiescence in that iniquitous measure.

The action of the Committee has, we are glad to notice, occasioned expressions of deep regret amongst those most affected by its action. The Montreal Witness, which has never ceased to denounce the Estates Act, thus refers to the acceptance of "the contemptible bribe" and hints at the reasons that influenced the decision of at least some members of the Committee.

There are, however, more reasons than this one why this money should be refused by the Protestant community. The Act is an outrage on the Protestants, not only as being a misappropriation of a trust upon which they had a claim, but also as endorsing religious bigotry in which they, to say the least, do not believe. The Protestant Committee will probably urge that they are not the guardians of the people's rights in this latter respect, but the servants of the people and of the Government for the administration of whatever funds the Government puts into their hands for educational purposes.

The venerable Dr. Douglas, of Montreal, the leading representative of Methodism in Quebec, whose burning eloquence in denunciation of the Estates Bill at the Anti-Jesuit Convention

tion in this city, in June, will be long remembered, has said in reference to the Committee's resolution:

I cannot but deplore the action of the Protestant Council of Public Instruction. If I mistake not, every man on that Board believes that the action of Mr. Mercer was an immoral one. Public admission of it as a wrong that, at least, been made by one member of that Board. It is stated, voted for the acceptance of the \$60,000 bribe. Whatever the policy that could lead the Council, as I think, to condone a great political immorality and wrong, I cannot say. Of this, however, I am certain, that the Methodist representatives in that Council could not have acted in harmony with the expressed convictions of the Methodist Church of Canada, they did not oppose the acceptance of the Mercer bribe.

And at a meeting of the Montreal Branch No. 1 of the Equal Rights Association, Dr. Davidson in the chair, the following Resolution was unanimously adopted.

Whereas, it was reported in the public prints that the Protestant Committee of the Council of Public Instruction, on the motion of Prof. Shaw, of the Wesleyan College, Montreal, seconded by Archdeacon Lindsay, did, on the 25th September, pass a resolution to the effect that the \$60,000 Jesuit grant to Protestants be accepted, on condition that the trust be restored, and that the Government will allow unrestricted control of the principal as well as the interest; resolved (1) That this Association solemnly protest against this reported action as compromising the interest of the Protestants of this Province; (2) That said reported action, implying as it does that the \$60,000 must be provided for out of the ordinary revenue of the Province, directly contravenes the principles embodied in the Clergy Reserves Act of 1854, dissolving the action between the Church and State in Canada; (3) The Association, however, expresses the hope that this report is incorrect, and that when the decision of the Committee is officially made public, it will be proved to be in accord with the strong convictions of the Protestants of the Province.

These various expressions of opinion would seem to indicate that the Protestant Committee had signally failed to interpret the Protestant sentiment of the Province of Quebec regarding the Estates Act, and the bribe offered to Protestantism. We have not the least doubt that Dr. Douglas is entirely correct as to the attitude of the Methodist Church upon the question. And judging from the temper of our Presbyteries, Synods, and General Assembly, the Presbyterian Church in Canada is in no mood to adopt the heresy implied by the action of the Committee, that union between Church and State is necessary or desirable. We would, however, join in the hope of the Montreal Branch of the Equal Rights Association that when the decision is officially made known it will be found to be in accordance with the strong convictions of the Protestants of Quebec—though we have little ground for indulging this hope. The mystery of this Quebec iniquity will continue to work, and the end is not yet, though it is approaching.

"BYSTANDER" REDIVIVUS.

AFTER a lapse of five years that unique periodical The Bystander, which Prof. Goldwin Smith made the express vehicle of his views on current topics, has reappeared, under the same auspices, like a strong man rousing himself from sleep. There are one more to be seen in its pages the same wide range of vision, the large acquaintance with the events of history, the oracular utterance, the independent bearing, the ironical asperity, the pungent wit, the crystalline clearness of style, the slashing stroke, the keen thrust and a score of other characteristics that made the publication the most eagerly read, if not the most implicitly trusted, of all the native productions of the day. In its re-issue it is sure to command even a wider circle of readers than before—not that the sentiments of its gifted author will find universal acceptance, but because what he has to say will be said with absolute fearlessness and in the very perfection of literary style. The Bystander reappears at an opportune moment. Never in the nation's history was there more need than at present for plainness of speech and resolute action on all matters affecting public morality and the preservation of civil and religious freedom. In The Bystander we expect to find plainness of speech and a ringing blast to those in the present crisis who are crying "Peace, Peace" when there is no peace. Apart altogether from its literary charm we welcome it as a powerful ally against Roman Catholic aggression, a resolute champion of our Public School system, and an uncompromising enemy of party expediency and political corruption.

CHURCH UNION.

THE extended and pleasing attention given to the subject of Union among the Churches of the Dominion by the Anglican Synod deserves more than the passing notice which THE REVIEW of last week contained. Provoost Body stated that the "results achieved were very satisfactory," and the remark was greeted with applause. And now Mr. Langtry, who occupied the honourable position of Prolocutor in the Synod, had a principal part in originating the union movement, and has been most earnest and hopeful as to the issue from the first, sends a letter to The Mail, in which he admits that "the sore spot," the crucial difficulty, is the question of Orders; but thinks that the difficulty can be overcome without "the sacrifice of principle on the one hand or the other, though it would involve the surrender of opinions, of long-cherished tradition, even of conviction, as to which is best or most expedient." Such remarks betoken the strength of the desire Mr. Langtry entertains for unity, and it will be an auspicious day when such a desire becomes general, and shall reveal to the Protestant Churches of the Dominion a basis of union requiring no sacrifice of principle. Far be it from us to deny the possibility of this being done, although we do not yet see the way in which it can be effected; nor would we put a straw in the way of Mr. Langtry and others in this eminently Christian effort. Nay, we are ready to help them in every possible way, and shall rejoice if common ground can be found on which the advocates of Prelacy and Presbytery may meet as brethren in Christ, and co-operate in the Lord's work.

In order to give direction to thought in this matter, we venture, in the most friendly spirit, to state two points which we think must be carefully considered by all desirous of union, in order to a clear understanding of the matter. First, what is meant by corporate unity? We know it is not a civil corporation that is meant. The unity must be such as obtained in apostolic times between the Churches in Asia, Greece, and Jerusalem; and in later times, between the Asian, African, Roman and Gallic Churches. Let us know in what sense there was corporate unity in these early times. The word "corporate" implies a body, natural, civil, or spiritual. That body, the "one body" of Scripture, must have a head. A natural body has a natural head, a civil body a civil head, a spiritual body a spiritual head. All Christians hold that Christ is the only Spiritual Head of the spiritual body. What other head is there under which the corporate unity of the Church of God exists? What head other than Christ existed in apostolic times? Was it the apostles? Or the Council of Acts, 15th chap.? Were the Churches then one in a corporate unity without a visible Head, under Christ alone? We all know how the Church of Rome has "developed" the idea of a visible head, until the College of Bishops, Church Councils, and every other bond of union have been swallowed up in an infallible living man who is the vicar of Christ and the alone head from whom grace flows down through a hierarchy, by means of the sacraments, to the members of the body. But this idea all Protestants reject. It is well, then, to know exactly what is meant by "corporate unity."

The second point is the Christian ministry. Dr. Lightfoot, in his "Christian Ministry," puts the matter fairly and well. In what sense are we to understand the functions of the ministry? Are they priestly, i.e., sacerdotal? If so, in what sense? Is there a priest other than Christ to mediate between God and man? How are we to hold the universal priestly character of Christians as distinct from that of the clergy, so called? The question of ordination will turn on this: for the relation of the ministry to the Visible Church will decide where the power to ordain primarily is vested; also the principle of prelacy, as holding a third Order of the ministry distinct from and superior to the Presbytery, will stand or fall thereby.

As Mr. Langtry says, there are "opinions and long-cherished traditions" in the way. Can these be conscientiously surrendered by either party, as not involving principle? If this can be done, then it is clear that the party which, for such reasons, stands aloof and refuses to unite with their fellow Christians, is guilty of schism.

No mere private opinion or hoary tradition can justify a Christian in separating himself from communion with any part of the Church of Christ. When the discussion of these knotty questions is reached, it is our prayer that the spirit of wisdom and love may be vouchsafed to clear the vision and warm the hearts of all true Christians, so that the spiritual unity which exists may be made manifest, although there may still remain diversity, in non-essentials, of doctrine, discipline and worship.

THE JESUITS vs. THE MAIL.

THE famous suit of Jesuits vs. the Mail Printing Company of Toronto has taken another step forward. What has been done may perhaps be best stated in The Mail's own words as found in its issue of Monday last:—

A large number of persons have written for information touching the progress of the suit preferred by the Society of Jesus against The Mail. It should be borne in mind that newspapers are dealing upon cases before the courts. All that can be said now is that the plea of The Mail were entered some time ago; that Judge Loranger, on the application of counsel for the Jesuits, struck some of them out; and that on Thursday and Friday last Mr. Laframme, Q. C., and other counsel for The Mail argued before the Court of Appeal for the reinstatement of the ones struck out. Decision has been reserved. When it is rendered, the real enquiry will begin in what is known as the Enquete Court. On the evidence taken there, on both sides, the case will go to trial before a jury. Friends in every part of this country, and in England, France, Belgium, Germany, and the United States, have been kind enough to send books and other material bearing upon the questions at issue. These have been returned with thanks. The case in behalf of The Mail is as strong as it can be made by the Society of Jesus, and the subject. Whatever the final result may be, a vast amount of authentic information respecting the Society of Jesus will be laid before the world. It is quite probable that the case will not be terminated until it reaches the highest tribunal in the Empire.

We shall be glad if in the progress of this suit more light be thrown on the whole question.

EDITORIAL NOTES.

THE appointment of a successor to the late lamented Prof. George Paxton Young in the Chair of Mental and Moral Philosophy in the Provincial University has, we regret to notice, given occasion to the display of tactics that savour more of ward politics than that humanitas which is popularly supposed to pervade academic groves. Because Rev. Principal Caven as the head of a great theological college in affiliation with the University, has been consulted—and very properly consulted—as to the fitness of a certain gentleman for the vacant position, a certain secular journal which favours another candidate goes very much out of its way to ascribe to Dr. Caven a desire to control the appointment, and makes the expression of his opinion a part of the price which he owes to Dr. Patton (a friend of his supposed preference), for permission to make himself known to the readers of The Presbyterian Review Quarterly! Could anything be more absurd? The bubble, if it were worth pricking, might be dissipated by the mere mention of the facts that more than a year ago Dr. Patton ceased to have any connection with the management of The Presbyterian Review; and to those who know anything of Presbyterian publishing interests at home or abroad, it is no secret that Dr. Caven's pen is always in large request. The other charge that Principal Caven, as President of the Equal Rights Association, is striving to concuss the Government to an acceptance of "the Princeton candidate" on pain of consequences, is, if possible, more absurd than the other. Whatever may be said of the rival candidates, or whatever influence Dr. Caven may have with the Equal Rights Association, it goes without saying that in expressing his views as to the fitness of any candidate for the position in question, he would be guided solely by consideration for the best interests of the University and the College; and in case the views of the Government and himself did not coincide, he would be incapable of imagining that the Association could be used for any such sinister purpose as is hinted at. The Association, we venture to assure Dr. Caven's assailants, is not an engine in any man's hand for the furtherance of any private object. Without desiring in the least degree to interfere in the matter of the appointment, or by implication seem to support the qualifications or claims of any candidate, we would respectfully suggest to the supra-loyal graduates of Toronto University who organize attacks upon the head of our theological hall, that it would certainly be an ill day for the University if its pretended friends would by their foolish talk and still more fool

ish actions interrupt the present cordial relations between the Alma Mater and her chief ally.

At a meeting of the Board of Trustees last week, the teaching power of Queen's University was strengthened by the addition of two new professors to the staff: Dr. S. W. Dyde, of the University of New Brunswick, to the Chair of Mental Philosophy, and Rev. John McNaughton, Minister of Laing, Scotland, to the Chair of Greek. Hitherto the Chair of Philosophy in Queen's has included both Mental and Moral Philosophy, but now with the growing needs and resources of the University, it has wisely been determined to divide its functions. Rev. Prof. Watson, who has with conspicuous ability and success for many years filled this important chair, will now, by the appointment of Prof. Dyde, be relieved of a portion of his arduous duties, and in future will confine his prelections to Moral Philosophy. Dr. Dyde is a graduate of Queen's, having completed his course there in 1885 with the distinction of a double first, taking the gold medal in Classics and the gold medal in Philosophy. In 1886 he was appointed Professor of Philosophy and Political Economy in the University of New Brunswick—a position which he has held with much credit to himself and advantage to that institution. Prof. McNaughton, who will share with Prof. Fletcher the work of instruction in the Ancient Classics, is a graduate of Aberdeen, and is reputed to be a young man of extraordinary mark and promise. Other additions to the staff, whereby the University will be strengthened on the Natural Science side, are in contemplation. The friends of Queen's will rejoice in these evidences of growth and expansion and determination to make its equipment in the Arts Department complete.

THE "Christian Science" cranks have added another victim to the already pretty long list of those who have practically been done to death through their insensate folly. The latest exhibition of "Science" is thus described in the press despatch.

WATERTOWN, N.Y., Sept. 23rd.—Annie McKee, one of the prettiest young ladies of Cape Vincent, was employed as dressmaker in Redpath's establishment in New York. A few weeks ago she came up from New York to visit friends. While in Cape Vincent she stopped at the residence of Emma Ingalls, a spinster, who believes in the curative powers of one Mrs. A. J. McConnell, who is chief among a small band of Christian Scientists. A few days ago Mrs. McKee was taken ill with gastritis. Mrs. McConnell and Miss Ingalls took full charge of her case. They did not send for a physician, but told the girl that God would be angry with her if she disturbed him to that extent; if she kept right on trusting and praying she would get well. Miss McKee did not believe in Christian Science, but she was powerless. When at last she lay in the last terrible agony the only comfort or help she got was an exhortation to be faithful and pray. Three days before Miss McKee's death two ladies heard how ill she was and went to the house. They were denied admittance by Miss Ingalls, who pushed the spinster aside and reached the sick girl's bedside. They sent for a doctor, but he was unable to do anything to save the girl's life. Miss McKee died next day. The physician believes that if he had been called in time he could have saved her life. The people of the town are very indignant over the affair.

It is to be hoped that the indignation of the people will not evaporate in mere talk. Mrs. McConnell and Miss Ingalls should be indicted for manslaughter. We sometimes wonder what these "Christian Science" people make out of the text "They that be whole need not a physician but they that are sick."

A CORRESPONDENT of the New York Evangelist who has lately paid a visit to Great Britain and has had an opportunity of hearing the great preachers of the day, notes with satisfaction the conspicuous success of those ministers, who, in spite of all, continue to work along the old lines. Some shallow observers in other denominations might be inclined, amid the talk that is going on about creed-revising, liberal Christianity, the "down-grade" and other disturbing phenomena in the religious world, to imagine that Calvinism was becoming "a creed out-worn." But those who look beneath the surface know better. And so The Evangelist's correspondent says.

It is a remarkable fact—and a nut which the advocates of the new theology will find hard to crack—that the most popular and powerful preachers of the Word in England to-day, are unexceptionally orthodox; nay even subscribers to the much-reviled Calvinistic creed. The three preachers who command the best and largest audience in the great world of London, are Mr. Spurgeon, Canon Liddon, and John McNeill—all three Calvinists of the old school. The most popular preacher in Manchester is Alexander MacLaren, a man as orthodox as any old-time Presbyterian could wish. In Birmingham, of all ministers, Dr. R. W. Dale is feeblest principle, a preacher who, except on one point, is noted for his advocacy of strong and uncompromising theological truth. In Edinburgh the greatest religious force of the city, is Dr. Alexander White, of Free St. George's, a man who has drunk deep of Gurnall, Owen, Goodwin, and Bunyan, and one of the greatest Puritans in the three kingdoms. Surely

nothing could better evince the abiding power of the old faith and the old methods, than the sight of these men leading the van of Christian work in the mighty cities where they are severally placed.

ATTENTION has been aroused in England by a letter in The Times concerning the extent to which Scotland is adopting the plan of free education. Of 230 school boards 116 have expressed themselves in favour of free education in all schools in all standards excepting in high schools and academies. Some even go so far as to advocate that the cost of books and stationery should also be defrayed out of the public funds. Almost all the other schools are in favour of remitting fees for infants, and in the standards one to five, so that practically, as The Times correspondent says, it is quite plain that the concert of opinion runs strongly in the direction of making education entirely free in all the standards of all elementary schools. The cost is to be defrayed from the probate duty, which is handed over to the local authorities; but it is probable that really free education will necessitate the supplementing of the probate duty by subsidies from the rates. The Pall Mall Gazette in commenting on the letter expresses the opinion, that "with free education once solidly established north of the Tweed, the concession of free schools in England will be only a matter of months." And thus the Old World, wisely, in this respect at least, follows the example of the New.

LETTERS received last week from Formosa bring the sad and unexpected news that Rev. John Jamieson, one of our missionaries there, was, at the time of writing, very seriously ill, having been for some time in very feeble health through lung disease. Writing to Dr. Wardrope, Mrs. Jamieson says: "We hope for the best, but it is well that you as well as we should at the same time be prepared for the worst." Mrs. Jamieson's opinion of the serious condition of Mr. Jamieson's health is supported by statements from Dr. Mackay and Dr. Rennie, the community physician. This is, indeed, sad intelligence. It is earnestly to be hoped that the next steamer will bring better tidings. In the meantime, Mr. and Mrs. Jamieson, Dr. Mackay and the Mission will have the prayers and deep sympathy of the whole Church.

In the report of the designation services given in last week's issue of THE REVIEW, it was stated that the expenses of outfit and passage for the four lady missionaries about to proceed to the Foreign Field, were borne by the Woman's Foreign Missionary Society of the Church (W.D.) This is correct of three of the missionaries only, as in the case of the fourth, Miss Harris, the expense for outfit is met by Mr. Harris, who also divides with the Society her travelling expenses. By a clerical error in the same report Mr. and Mrs. Wanless, of Parkdale, are represented as going out in connection with American Baptist Board. They go in connection with American Presbyterian Board.

Literary Notices.

THE revised German translation of the Bible has been so nearly completed that the last full sitting of the revisers will be held in January.

ELIZA COOK, the poetess, died at Wimbledon, Eng., Sept. 25th. She was born in London in 1817. In 1864 she was granted a pension of £100.

A POPULAR edition of Luther's Works is to be issued in Germany. The best edition hitherto is in 101 volumes; sixty-eight of which embrace the Reformer's German writings, while thirty-three are in Latin.

"THE Complete Record of the World's Sunday School Convention" has been issued by the Sunday School Union. It contains a variety of papers bearing on the instruction of the young. The Record includes the Rev. Dr. Patton's paper on the "Home Reading Circle," which was not delivered. The low price (2s.) at which this volume of over 400 pages has been published should place it within the reach of most teachers, and they would do well to procure a copy. Ministers, too, will learn much from an attentive perusal.

A YOUNG gentleman who proposed to adopt literature as a profession asked Carlyle for his advice on the subject, and received the following note, dictated by the Chelsea sage to his niece.—"Dear Sir: Mr. Carlyle bids me say that he has never in his life heard a madder proposal than the one you have just made to him. He would advise you by no means to quit your present employment. He thinks it would only be a degree less foolish to throw yourself from the top of the monument in the hope of flying. I am, dear sir, yours truly,—MARY CARLYLE AITKIN.