

## The Presbyterian Review.

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THURSDAY, JULY 15TH, 1886.

## PUBLIC NOTICE.

In order to meet the requirements of their rapidly growing business, the Presbyterian News Co. Toronto, have changed their offices from 31 York Chambers, Toronto St. to

36 and 37 FRONT STREET WEST

In consequence of this change it is particularly requested that in future all communications relating to the business of the Presbyterian News Co. and the "Presbyterian Review," be addressed to "Presbyterian News Co., Toronto."

All communications for the Editorial, Literary News and Miscellaneous columns of this journal should be addressed to the Editor of the "Presbyterian Review."

OEO. H. ROBINSON,  
Manager.

## A TIMELY DISCUSSION.

PRINCIPAL MACVICAR deserves the thanks of all true Protestants and patriotic Canadians for his discussion of the question of "Romanism in Canada," in the current number of the *Presbyterian Review* (quarterly). The information given is from original sources and it is full and complete. The presentation of the subject, as one might expect from the writer, is calm, dignified, and strong. There is an entire absence of personal animosity, while the hoary abuses attacked receive no quarter. The article would be of wide service in more permanent form; and we trust also that its author will consent to give the substance of it with the living voice in at least the principal cities and towns of the Dominion.

Romanism is, without doubt, one of the most potent of the formative forces at work amongst our growing population. We number five or six millions. We may increase to four hundred millions without being much over-crowded. It is worth while calmly to estimate the strength of Rome in Canada to-day, that we may understand what her power and influence, if unchecked, are likely to be in that populous future which may not be so very far distant.

The Romish Church has a place in all the provinces; but her chief seat is in the Province of Quebec, where she has been established by law these two hundred years, and directs the consciences of a million of votaries. Possessing at the conquest in 1759, 2,117,179 acres of land, and much of this in the choicest parts of the province, she has pursued a profitable land policy ever since, there being practically no restriction as to the extent to which she may hold real estate. Bequests, gifts, advantageous purchases, have added enormously to her possessions. A moderate estimate sets the value of her revenue-bearing capital at \$50,000,000. The Seminary of St. Sulpice, at Montreal, is believed to be alone more wealthy than the Bank of Montreal. In the Articles of Capitulation (1759) the legal tithes were to be continued or not at the king's pleasure. Within twenty years after, under Act of British Parliament, the legality of the tithes was established. They are therefore collectable; like any other debt, by legal process, and are estimated to yield about \$4,000,000 per annum. Add to this, say \$6,000,000 more for pew rents and other Church dues, the income from landed estate and invested funds before mentioned, fees for Church services—the fees for funerals in the great Notre Dame Church, Montreal, range from \$10 to \$300, according to the style required—the profits of the work of the large communities of nuns and brothers, and of the sale of indulgences, charms, etc.; and some notion may be gained of the immense resources of the Church. Nor is it to be forgotten that, the Church being established by law, legal assessments may be imposed upon the parishes for the construction of churches, parsonages, etc.; and, how magnificent these are, even in the poorest part of the country! The matters of cost and plan are practically in the hand of the cure and his bishop. The people's only share is to provide the funds. Instances are not unknown in which these assessments have been exacted, to the uttermost farthing, from those so ill able to pay them, that the farm and the very roof over their heads had to be sacrificed to meet the demand. The shabby farm-houses and villages, seen everywhere throughout the province, show the effect of Romish ignorance and priestly exactions.

We need not be told that a body, with such privileges and such wealth, is exceedingly powerful. Socially she is supreme; politically likewise. As far as Church questions are concerned, the

Legislature of Quebec is a mere recording office for the hierarchy of the province. The red hat of the new cardinal is verily another Joseph's sheaf. Even the Protestant Episcopal Bishop of Montreal and some of his clergy have been found knocking at the door of "His Eminence" with their congratulations. Nor can the "Catholic vote" be disregarded in any of the provinces. It is shrewdly suspected that bishops and archbishops have been "ministers without a portfolio;" and as far as the Dominion is concerned, the leader has yet to be evolved who will govern independently of the help of the Romish Church. Quebec alone, if compact, as she generally is, may almost to a certainty hold the balance of power. And hold and use it she will, as will the Church in each province separately, for the special advantage of Romanism, or as Principal Macvicar forcibly puts it: "It is well known that the vast majority of Romanists in this and every country are in the hands of priests. They guide their political, as well as religious, thinking and acting. True children of the Church must do in public matters what they are told; and politics with the clergy does not mean the acceptance or rejection of the platform and policy of Conservatives or Liberals, but more money or more power for the Church."

We cannot, for lack of space, follow our writer in his racy description of the prevalent superstitions and idolatrous practices, the widespread ignorance, with resultant poverty, and the slavish subservience to priesthood in French Canada. It is sad, very sad; nay, more, it makes the cheek burn with indignation and shame to hear that a priest may stand, in this year of grace, in the chief pulpit in Montreal, and declare, as did a few months ago Father Gibaud,—"The Protestant Bible is the word of man. The Church forbids you to read those Bibles. If you have any of them in your houses, burn them; and if you don't want to burn them, bring them to me and I will burn them." And what shall we say of the "curative images," little bits of paper, stamped with the Virgin's head, or the head of the Virgin and the Child, to be swallowed as medicine for the cure or prevention of small-pox and other diseases; or of the parading of the streets by bishops, priests, and the faithful, with a brass statue of the Virgin as a prophylactic against small-pox; or of the strange doctrine, widely cherished during the late small-pox plague, that, through the intercession of St. Roch, children dying of that fell disease escape, as holiest bishop or pope cannot, the purgatorial fires, and went to heaven direct? It is no fanaticism to denounce such absurdities and abominations and the Church in the bosom of which they thrive; it is not for nothing that we fear the unchecked influence of that Church on the religious, educational, social, and political interests of our country. We might well lose heart, if we thought there was no remedy.

As for the remedy, Dr. McVicar sees signs of disintegration, even in Quebec, in the inevitable recoil against the abuse of privilege, the otherwise lamentable growth of infidelity especially among the men, the spread of pure liberal sentiments through the influence of the tens of thousands who have expatriated themselves to the United States, and many of whom return with new ideas. In addition, the faithful work of fifty years in giving the Word of God to French Canada is beginning to produce its proper results. French Protestantism has now an acknowledged status in many places. No part of the country is entirely outside its influence, and the increasing intolerance of priestly rule is largely the outcome of the leavening effects of divine truth thus introduced. Three things, all within reach, are required to dissolve the compact forces of Romanism in Canada, and thus to remove what cannot but be considered as a great hindrance to the real progress of our fair Dominion. They are these—faithfulness on the part of Protestantism to its principles; as one result of this, a press which, without malice, but without fear, shall expose the selfish plans and resist the aggressions of the Romish Church; and, finally, persistence in the effort to introduce into every Romish household not only in Quebec but throughout the Dominion the open Bible.

## MEETING OF THE F.M. COMMITTEE (W.D.)

W.D. stands for *Western Division*—the new designation of the part of the General Assembly's Foreign Mission Committee which has the oversight and direction, during the year, of the Church's work in India, China, and among the Indians in Manitoba and the N.W. Territories. The whole work comes under general review at the annual meeting of the whole committee, to be held each year just before the meeting of General Assembly.

The Western Division, consisting of 20 members, instead of 35, the usual number formerly on the W.S. of the Committee, met Tuesday 6th inst. in Toronto, to finish business that could not be overtaken during meetings held in Hamilton between seditious of Assembly.

Interesting and important correspondence from India, relating to our recent occupation of Neemuch as a centre of work was read. Neemuch, it appears, has for some time been thought of by our neighbours in India—the U.P. Church—which has been so blessed in the Rajpootana mission, immediately to the south of our Central India field. But our brethren courteously offer to waive all claim they might make on the score of their hopes and intentions sometime to occupy Neemuch, on condition of our continued occupation. It is fortunate for both Churches, so similar in spirit and constitution, to be side by side in their foreign work. Ruitam, also another large

centre in the same province as Indore, has been occupied, and our Church may now be said to be in possession of Central India. These three places are the strategic points in that field. Our forces there may be depended on to press their advantage and win the whole country for Christ.

In a long interview with Mr. Hugh MacKay, our missionary to the N.W. Indians, a great deal of interesting information was elicited as to the work among the Indian children. It appears the great difficulty in educating or evangelizing old or young among the Indians is their unsettled state, moving as they do frequently from place to place within the bounds of their reserves, and sometimes even beyond. Mr. MacKay wisely lays great stress on getting hold of the young, and believes the best way to accomplish this is to gather them from the ages of five to fifteen into boarding schools for at least four or five months during the winter of each year. Three months in such a school is better, he says, than a year of the ordinary common schools. They are under instruction and supervision continuously, are more comfortable than they would be at home, and are always glad to come back when school reopens. Mr. MacKay gave an account of an experiment in verification of his views, which he had tried last winter with twenty children. Parents are losing faith in Paganism, and are glad to have their children taught and cared for. The whole work of the school was managed with the assistance of a Christian Indian and his wife, and the total expense amounted to about \$30 for each child for four months.

The committee, we understand, agreed that Mr. MacKay should be encouraged to extend his work along the same line on other reserves, and authorised the employment of a Mr. and Mrs. Jones, at present on Manitoulin Island, to assist in the oversight of another school. Mr. Jones is an elder of our church, and has had a good deal of experience with Indians in Manitoulin, and Mrs. Jones is a sister of the late Rev. George McDougall, for many years the eminently devoted and successful missionary of the Canada Methodist Church to the N. W. Indians. The Church is to be congratulated on securing through Mr. MacKay helpers of such promise for such important work.

Mr. MacKay, we regret to learn, finds it necessary to decline many invitations to address congregations in Ontario, so that he may return in order to visit the wide field under his superintendency, and get things in order for larger, more comfortable and successful work before next winter.

The committee feel that in the development of the Indian work, they are in full sympathy with the mind of the Church, and that the expenditure, nearly doubled during the last two years, will be warranted by the doubly liberal contributions for its support. It will be a shame and a sin if the Canadian Churches do not do all that can be done to evangelize our native heathen. The Presbyterian Church will surely do its full share.

As happens at nearly every meeting of committee applications for appointments were declined for want of the necessary funds. Miss Minnie Fraser, daughter of the Rev. John Fraser, of Glenarry, was recommended to study medicine with a view to her appointment to Central India.

In order to secure increased interest throughout the Church, the committee agreed to request each of our ministers to preach on foreign missions on the first Sabbath of November, the day to be observed this year as a day of special prayer for missions, and to call attention to the position and claims of our foreign work.

A very special rate has been secured by which copies of the F. M. Report for this year can be had for distribution, at the rate of seventy cents a hundred if the orders amount to 10,000 copies for the whole Church. A copy should be put into the hands of every subscriber to foreign missions. Less than a cent a copy is surely cheap. Missionary collectors should procure a supply before they make their next round. Orders should be sent to the secretary, the Rev. J. M. Cameron, Toronto, stating how many copies will be taken, so that it may be known how many to print.

## KNOX COLLEGE.

AT last General Assembly the appointment of a new lecturer, by the Board of Management, was authorized, and the Senate was instructed to define his duties. The staff, as most of our readers are aware, at present consists of the Rev. Principal Caven and the Rev. Dr. McLaren and Gregg. For three months in each session Rev. Dr. Proudfoot discharges the duties of lecturer, but for the other half of the session no provision has hitherto been made. To supply this want the appointment of another lecturer was asked for by the College authorities and granted by the Church. As soon as practicable after the Assembly, the Senate, after careful consideration of the wants of the College, selected the subject of Old Testament Introduction and Analysis as a fitting topic for the new lectureship. The Board of Management at a subsequent meeting unanimously agreed to offer the appointment to the Rev. R. Y. Thomson, M.A., B.D., minister at Hensall. We are glad to learn that Mr. Thomson has accepted the appointment. We congratulate the Board on the selection made by them, and feel confident that it will in every way commend itself to the Church and the friends of the College.

Mr. Thomson is a young man in the vigour of life. He was matriculated into Toronto University in the fall of 1876. In the early part of his course he read somewhat extensively in the different honour departments, giving special

attention to mathematics. In the latter part of his course he devoted himself chiefly to mental and moral science, and kindred subjects. Entering Knox College he carried on the two courses of Arts and Theology together, and after a most brilliant career in both colleges he proceeded to graduation. In theology Mr. Thomson has not made any particular branch a specialty, but has read widely in all departments. After finishing his course he supplied the pulpit of McNab Street church, Hamilton, during Mr. Fletcher's absence in Palestine. He was afterwards sent to Winnipeg to take charge of Prof. Bryce's chair in Manitoba College during that gentleman's visit to Europe. Here he was largely engaged in mission work, and had also charge of St. Andrew's church until Mr. Pibbado's settlement. After leaving Winnipeg, Mr. Thomson proceeded to the University of Edinburgh, where he again studied and obtained the degree of B.D. Mr. Thomson on his return has been settled at Hensall, where he has continued to lead a quiet and studious life. We may add that he has for the last three years acted as Examiner in Mental and Moral Science in Toronto University.

UNLIKE some of its journalistic brethren on this side of the line the New York Methodist *Christian Advocate* is not afraid to speak out against wrong-doing in the church. Here is the kind of performance that raises funds for church purposes and this is the way the *Advocate* rebukes it:

"It is with sorrow and disgust that we read such an item as the following in a secular newspaper:—'The Methodists of ——— had a full house and a grand time at the church. Many presents were distributed from the tree. Every widow received a package of candy. A few married and young ladies were disguised and sold to the highest bidder. The gentlemen were not very spirited bidders, as the highest price realized was only 45 cents. The purchaser, with his prize, was provided with a ticket for the amount, for which they received lunch together in the basement.'"

"It is beyond our comprehension how any Christian can think such performances appropriate to a church. The singling out of widows to receive packages of candy is in execrable taste; but the selling of married and young ladies in disguise to the highest bidder, with whom though he may be a person of unworthy character, who never comes into a church except for some spree of this sort, the 'sold' lady is to go to lunch, is down to the level of the lowest skating-rink. Of what use is a church that will do such things in any community? May God help the minister who tries to stop such things and cannot, and awaken any one who does not try to prevent them. We omit the name of the place for the sake of the few decent and pious people that may be there."

We have so often occasion to speak out against the errors of Rome that we gladly embrace the opportunity of commending the following portion of the decrees of the Roman Plenary Council at Baltimore concerning preaching:—"Those who perform the office of ambassadors for Christ must beware of rashly addressing sermons to their people about political or other things that do not belong to their ministry. To speak very frequently of their slender stipends or income, especially in a harsh way, is quite unworthy of the minister of Christ and of the sacred place. Let the preacher rebuke no one of those present by name, which would be intolerable audacity, nor let him by insidious circumlocution, so mark and designate one that it can be easily known by all who is meant. Let him never dare to abuse sacred time and place to avenge a private injury; but if any one shall perversely venture to do so, let the bishop visit him with severe punishment. Again, let the sermon be simple, adapted to the capacity of the hearers, without being coarse or rapid."

THE American Presbyterian Church (North) has a Board of Missions for the freedmen—the black slaves of former days and their descendants. The American Churches and the American nation have a large task in the education of the negro. Of their 50,000,000 population, 9,000,000 are negroes. Of these, 1,420,000 are voters, and yet 1,221,000 of them cannot even read. There is hope, however, in the following facts which show that the American negro is not one of the dying races. Their numbers have more than doubled in the last twenty years, they have accumulated since the war nearly \$100,000,000 worth of taxable property, they publish 108 newspapers, edited and printed by coloured men, they are found in all the Legislatures of the Southern States, in the National Congress, and are evidently *en route* for the White House. Why not? At any rate, they are well worth educating and Christianizing, and all American Churches should help on the work.

PASTORS, Sabbath school superintendents, and all others specially interested in French Evangelization, would do well to remember that next Sabbath, 18th July, is the day appointed by the General Assembly for the annual collection on behalf of this scheme of the Church. The staff of labourers is at present larger than at any former period, and the Board are most anxious not only to retain the services of the whole of these, but to increase the number. Their ability to do so will largely depend on the result of the annual collection and the contributions received during the next two or three months. The expenditure at present is upwards of \$3,000 per month, the total estimated requirement for the current year being \$40,000. Contributions should be forwarded direct to the Treasurer, addressed Rev. R. H. Warden, 198 St. James Street, Montreal, from whom extra copies of the Report on French Evangelization may be obtained.

MANY who have been desirous of securing a copy of Father Chiniquy's "Fifty Years in the Church of Rome," but have been deterred by the high price at which it was at first published, will be glad to learn that a third edition