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The Conversion of England.

THE above caption may possibly startle many of our readers, who have long been wont to regard England as a Christian country, and her people as a Christian people. And the first question in the minds of all will be; what does it mean? The answer is contained in the order issued recently by the Pope, to the entire membership of the Roman Catholic Church, throughout the world, to pray that England may be converted. The conversion prayed for, however, is not a conversion to the gospel, in which England believes, and trusts, being acknowledged by a Christian nation, but to the Roman Catholic Church, no doubt, with all its unscriptural dogmas. The paternal heart of many a Pope has yearned over the English people, longing for their restoration to the Roman fold. The command to his people to pray for this end, is nothing new. Years ago the writer was told by a French pastor, that the month of May, in Paris, if not throughout France, was set apart specially as a season of prayer to the Virgin Mary, for the conversion of England. Hitherto their prayers have met with but little result, for England, notwithstanding the numbers of High Church ministers in the dominant Church, who are popularly supposed to be desirous of leading the Church Romeward, was never more Protestant and Evangelical than at the present time. We have no fear that the prayers of the Church of Rome will be answered. It is too true, indeed, that England needs to be converted, not however from her Reformed faith, but from her intemperance, and her mammonism, in common with other lands. And for this, all devout souls should earnestly pray, and labor.

But we should take this kindly interest of the Pope of Rome in good part, and, in turn, pray very ardently and continually for the conversion of the Roman Catholic people—not to Protestantism, but to the gospel of the Grace of God. For it cannot be intelligently denied that this is the vital need of the Roman Catholic peoples. The gospel of "justification by faith" is not the gospel which they hear. The Ecclesiastics do not preach: "Repent and believe the gospel," but believe in the Church, its sacraments and dogmas. Christ is hid behind the saints. Salvation is dispensed by the Church, both in this world and in the next, for she claims to detain souls in purgatory at her will. There is an awful famine of the Word and of the Gospel among them, and it is the duty as it is the privilege of Evangelical Churches to evangelize the Roman Catholic peoples.

This is what the Presbyterian Church in Canada is striving in an humble way to do for the Roman Catholics of Canada. She sends out her missionaries, who are quite the equals of the average English mission-

ary, and whose work will compare in every respect favorably with that of the latter; also her teachers and colporteurs, Bible in hand, and the Gospel upon their lips, to guide their compatriots into the light. She is thus fulfilling the golden rule, laid down by the Saviour. And for this there should be surely nothing but commendations, by all right thinking men, who are at all imbued with the spirit of the Gospel. In the early days of the New Testament Church, our Lord commanded His disciples to begin at Jerusalem and preach the Gospel among all nations. They were to preach to the Jews, who had the Word of God, but did not understand its Gospel. In like manner, though our Roman Catholic fellow-citizens have Christ in their written creed still they do not understand the Gospel of salvation by Christ alone, and therefore must be told it. More than this, the blessing of God has attended the work; and it would take many a chapter to describe the results so far, though they cannot be yet discerned by some political writers.

The Law of Relativity.

The doctrine of relativity plays an important part in the philosophy of our time. That doctrine is, that the impression made upon us by any circumstance or combination of circumstances depends upon our previous state. No one will question the soundness of this position. It is experienced in every department of the life of thought and feeling. We are often heard saying as ordinary, everyday philosophers, things are very much what we make them. Our attitude toward events determines what color they will carry to our eye, and what meaning they will have for our mind and how they will affect our heart. Purpose will shape the loveliness of the picture, and create to a large extent the pleasure it may give. Our state of mind in reference to what we read or hear will render the communication agreeable or disagreeable, savory or unsavory; and therefore this is part of our moral duty and also of our spiritual privilege to cultivate a condition of heart and mind fitted in every way to make the best of things. The comprehensive precept to the people of God is; keep yourselves in the love of God. That is the best preparation for the right reception of every event whatever its character may be. Love is patient, humble, thoughtful, lowly and wise. And so whatever comes to it is not hastily misjudged. It is loyally accepted as being all for the best: as coming from One who is making all things work together for good to them that love Him.

We require to make special preparation for particular duties. Entering on the work of the new day that sheds its sweet morning light on us, how shall we begin? It may be for us a day of sore trial, or of great joy. It may be charged with elements that shall change entirely our course. It may build up our character or may put it to a severe test. Do we not therefore need a fitness in ourselves to receive whatever the day may give us? It carries in its hands a casket filled with hid treasure, shall we be in such mood that we will thank God as we open it, even though distasteful things are there?

Captain Hedly Vicars, in the Crimea before Sebastopol with a hungry heart for news from home, would not open letters the Orderly delivered to him till he had a season of reading of God's Word, and prayer. He held strongly to the position, that fellowship with God must precede fellowship with even the dearest earthly friends. So has it been with the noblest of the sons of men. And then nothing came amiss to them.