

Presbyterian Review.

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THURSDAY, AUGUST 29, 1889.

PUBLIC NOTICE.

Notice is hereby given that a General Meeting of the Shareholders of the Presbyterian News Company, Toronto, will be held in the offices of William Mortimer Clark, Esq., Barrister-at-Law, No 36 Toronto Street, Toronto, on Wednesday, the 2nd day of October, 1889, at the hour of eleven o'clock, in the forenoon, for the purpose of considering the propriety of applying to Government for an amendment to the Charter of the Company authorizing the Company to carry on a general book-binding, book-selling and stationery business, and to increase the nominal capital stock of the Company, and for other purposes relating to the general business of the Company.

By Order of the Directors,
Geo. H. Robinson,
Managing Director.
Toronto, Aug. 26, 1889.

CHILDREN'S DAY.

CHILDREN'S Day as appointed by the General Assembly is at hand. Whether the Church does honour more to itself or to its little ones in thus setting a part away for their special benefit, is a question. Be that as it may, it is without doubt a step in the right direction to devote at least one Sabbath of the year to services particularly arranged for children. It were also wise and proper much oftener than once a year to take cognizance of the lambs of the flock in the service of public worship. The household of faith without its children would be a misnomer; it would be mournfully incomplete. Children constitute the element of hope and of continuity in the family. Just so in the Church. For this reason the parental instinct provides for their shelter and nurture. And so in a well ordered family the children are always a factor in the ordering of affairs. So ought it to be in Christ's family. And yet in some churches you might "sit under" the preaching for a lifetime and never know, for aught you would hear, that there were any children in those congregations. This is not so common as was once the case. The Sabbath School has done much to press the claims of the little ones to recognition in God's house. There are churches where children's services are held quarterly. In some places a few minutes every Sabbath morning is devoted to a talk for the little people. In others—and perhaps with more discretion—a children's hymn is sung during the Sabbath morning service. The latter plan seems to work well, it shows the young folk that they are not overlooked and gives them an intelligent share in the exercises. It is quite delightful to watch the bright little faces in the pews lighting up with interest, and to hear the sweet young voices joining heartily in singing the favourite hymns familiar to them. Any grown person, recalling childhood's days and how long the time seemed in church, will see the appropriateness of this plan, if only to relieve the tedium for the little ones.

For the "little talk" it is perhaps necessary to have peculiar gifts, but it is indispensable to have nice discernment and sound judgment. It is extremely easy in endeavouring "to talk down" to the level of the infant intellect, to descend a little lower than is either necessary or becoming, and for the speaker to become an object of amazement, if not of derision even, to these young critics.

Careful preparation is needed no less

for the larger services than for the "little talk." Probably even already, though Children's Day is not just to-morrow, many a thoughtful and earnest pastor is casting about him for ideas and words befitting the occasion. And the more earnest and thoughtful the minister the more sedulous will he be to improve, for the truest welfare of his youthful congregation, so rich an opportunity.

It would be interesting to have an enumeration of the various themes selected. The range of subjects suitable, with skillful handling, for such discourses, is much larger than might be supposed. And by the way, the "milk for babes" provided on these occasions often proves very acceptable to children of larger growth; and so nothing is lost. It will, however, probably be the aim of most of those intending to address the children on the second Sabbath in September to set before them in a broad and general way the great lessons of Christian duty—to exhort them to a change of heart, to believe on the Lord Jesus Christ and be saved, to remind them of the purpose for which they came thither, to tell them that the period of childhood and youth is but a time of preparation and of training in which they may be fitted to be good men and women by and by and take the places of those who are the fathers and mothers of to-day, and so forth. All these and many others which might be mentioned are good and useful lines of thought on which to dwell. Perhaps it might be well if our children could be seized more strongly with the idea that childhood is a time of preparation and training. If they are not so impressed it is not for want of having it presented to them. Much of the present system of education tends to impress this idea upon the mind, that children are but the raw material out of which "grown ups" are manufactured and the sooner the process is through with the better.

We said, perhaps it might be beneficial if the little ones could but fully take in this idea. Perhaps also it is well that the childish capacity does not as a rule take much stock of the future. Light-hearted, bright, busy and merry, the pleasures and occupations of its present daily life are its chief thought. And this is divinely ordered. Childish gaiety is neither the special outcome of original sin nor the snare of the Evil One. Not that children are incapable of discerning spiritual things or are more disinclined to them than their elders. We believe far otherwise. But they are made to be gay and light-hearted and brimming over with joy and it is right that they should carry out their life in its original design. "The streets of the city shall be full of boys and girls playing in the streets thereof." What comfort have not these precious words brought to sorrowing parents, deprived by death of happy, laughing, playful children!

To preach to the children as such, the preacher going back in imagination to his own childhood if he ever had one—alas! there are those who have never possessed childhood in its best sense;—this is the kind of preaching which will best reach the little hearts. Not in levity or folly, but recognizing what children are and why they are given to us. For it is not only that the race may be recruited and the earth populated that children come into our homes. They are able to do good as well as to receive good. They have a present as well as a future mission. A present welfare and happiness as well as a career of usefulness and influence yet to come. To teach a little child that he has the capacity here and now to make others happy is to provide him with a most effectual spur towards doing it. To teach him that it is in his power to lighten even the burdens of his parents and to bring joy and gladness—yea, mirth and frolic—into the family circle, and that these things have their place, such thoughts are not incompatible with the purpose of Children's Day even alongside of the sterner realities of duty and of goodness which it is customary and right also to present. Preach to the children by all means. And by all means take them with you every Sabbath to the house of God. But do not rob them of their childhood. It is God's gift to them and through them to us. What a dreary wilderness this world would be if all our child darlings were turned into little men and women. The process of teaching and training must go on. It is essential. But let us not get out of touch with the natural happy life of childhood. "Suffer the little children to come unto Me" was

spoken of little ones much like our own to-day, innocent, trustful, joyous. "Of such is the kingdom of Heaven."

EQUAL RIGHTS—THE NEXT STEP.

WHEN THE REVIEW committed itself to the anti-Jesuit agitation, it did so under a deep conviction that civil and religious liberty is imperilled by the Quebec legislation, not only in that Province, but in the whole Dominion, and that to be silent in the circumstances would be to prove false to our trust as a religious journal, and to betray the interests alike of Church and State. We then realized that we were entering on a long and arduous conflict with a mighty, insidious, treacherous, unscrupulous, and audacious enemy; that the conflict would be long, and that victory would only be attained at a great cost, possibly not unattended with revolution and bloodshed. Yet the conflict was inevitable. Rome had thrown down the gauntlet, and Canada had to choose one of two alternatives, either quietly to submit to the ultramontane claim of the Pope's supremacy and the superiority of canon over civil law, or resist that claim, no matter at what cost.

The latter alternative THE REVIEW accepts and means fearlessly to advocate. While the eyes of our people are gradually being opened, and the attempts of party journals to keep their readers in ignorance of the facts and to stifle discussion are slowly weakening, we still regret to find not a few of our most esteemed supporters who think the matter of no importance, and will not take the trouble to enquire or inform themselves. By and by we expect to see Presbyterians, who are proverbially slow to move, at length convinced that politicians, Conservative and Liberal alike, have wilfully shut their eyes to the truth. When that comes about we shall see a movement—not an agitation, or a passing torrent—but a steadily rising flood that will sweep everything before it.

The advance made in six months is full of hope, it has been more rapid and more deep than we dared expect. And now the question is put on all hands, What next is to be done? This question has but one possible answer: Persevere until our liberty is secured. It may not be in our power to forecast the campaign, or foresee what the progress of events may develop, but we can calmly, resolutely, weighing fully the possible suffering that is involved in our answer—we can say, "no surrender," we shall be free. Rome shall not rule—and every provision by statute that sets Rome rule over civil rule must be repealed.

The Governor-General, speaking for a Protestant sovereign, has, as we look at it, misrepresented British sentiment, and in the face of British law has refused to disallow the Jesuits' Estates Act. Now, by the "aforesaid agreements" referred to in the Act, for the first time in British history the Sovereign has acknowledged that she is under moral obligations to obey canon law, submit to the Pope's unsupported claim, and admit that a foreign potentate owns and has a right to dispose of lands, which, by all civil and national law and practice, are vested in her.

What shall we do next? Test, if it can be done, the constitutionality of the Act of Incorporation of the Jesuits as well as of the Act of Endowment. Some way of doing this, Sir John Thompson says, may be found. We have no hope that the Liberals as a party will demand this in the Legislature; but we are not sure but there is a majority in the Commons who will support a resolution calling on the Government to submit a case to the Supreme Court, with the purpose of carrying it, if necessary, to the Privy Council for final decision. Here that question must end.

It is possible—more than possible—that the decision of the Imperial authorities will be against us, and that our Constitution allows the endowment of the Church of Rome (or any other sect), and the prevalence of canon law according to the Syllabus. Still we shall cherish hope, until it is otherwise decided, that these Acts will be set aside as unconstitutional, null and void, on the grounds set forth by Marriot a hundred years ago, as well as on particular grounds found in the Acts. But if this should fail us, if we should find that Canada is not a Protestant nation as Great Britain is, but a Roman Catholic one—"an exact copy of a model

Catholic country of Europe in the Middle Ages"—then it will be clearly our duty to set about reform in earnest, and repeat the process of delivering ourselves from Papal thralldom, and take our place, with a revised Constitution, among the nations of the twentieth century, such as America, Italy, Germany, and others who hath risen and thrown off the hated yoke of Jesuit ecclesiasticism.

EDITORIAL NOTES.

If we are to believe our contemporary the *Dominion Churchman* things are in a bad way in the Diocese of Toronto. The Bishop is deprived, by "the scheming of certain plotters" under the specious advice of giving the people of the parish a voice in the selection of their clergy, of his prerogative; and flattery and other ignoble arts are used to deceive the parishioners into an "abandonment of their rights in the interests of a party institution and a party clique." As an outcome of the establishment of a new School of Theology, (Wycliffe College we suppose) candidates for the ministry are divided into two classes: (1) Those who with an honest and good heart had given themselves to the work of preparation for Orders without a thought of advancement, and (2) others who had deliberately put themselves into the hands of party wire-pullers and agents in order to get into Orders as cheaply as possible, and be aided by the party machinery in securing good positions. Upon this state of things which it characterizes as "utterly scandalous" it remarks:

If the Bishops cannot check such an infamy as this they are indeed helpless and useless in one most important sphere of work. Can any thing be conceived more outrageously unjust, or more violently contrary to the whole tenor of Church legislation in regard to clerical appointments, or more opposed to the spirit of the Church of England, than that a knot of irresponsible partisans should practically usurp the power of appointing to parochial positions? We talk much, and properly, of Popery and of Jesuit usurpation, but here, in our own Church, we have one man who, by the power of a party at his back, is really acting as the Pope of one diocese, overriding his bishop and exercising authority in a sphere within which he has not one shred of lawful jurisdiction!

Not content with demanding, or plotting to seize every vacant parish, these ambitious usurpers are even now deliberately working in several parishes, to foment disturbances, solely to create a vacancy which they desire to fill. That a clergyman is settled down in a parish doing good work and fairly prosperous, is nothing to these people. They have no more regard for any one who is not of their set than a hawk has for a chicken. If he occupies the post they desire, he must be driven out,—that is all their policy. If he is a candidate for a parish they wish to control he must be got out of the way by slander, by party causing, by local hostile demonstrations which have been got up at headquarters. All the arts of political trickery are brought to bear to capture the position for the party favourite. Over all this wickedness and meanness there is thrown a cloak of exalted piety, professions, that to those who know the workings of the party ring, are most revolting. Let this scandal go on developing and in a few years the clergy of the Church of England, in the diocese of Toronto especially, will rank on a level with the ministers of the meanest sects. The work of depuration has already begun.

From all which it doth appear that our contemporary is wroth, very wroth and if it were not for that wild slash at "the sects"—mean, meaner, meanest,—we would say, righteously wroth. Of what use is a Bishop who will not bishop his diocese, but will weakly yield his prerogative to an unmitred "pope," a usurper. Such things as are bewailed by the *Churchman* as existing in the "Apostolic" Church are not possible in the Presbyterian "sect." And while we regret the troubles of our Sister Church—for we will not be resentful—we would mildly hint to "the only organ" the propriety in its present distressful circumstances of investigating the original and true idea of the episcopate and ascertaining if the work of "depuration" did not begin some centuries ago.

The able paper on the timely topic, "Marriage and Mission Work," with which THE REVIEW has been favoured, was read at the late annual meeting of the Philadelphia W.F.M.S. and elicited an interesting discussion, though no formal decision was arrived at. Amongst those who expressed their views thereon were three lady missionaries, whose experience entitled two of them, at least, to speak with authority. Mrs. Shedd, of Persia, who married before entering upon foreign mission work, thought that more care should be exercised at home in the selection of the candidates. "Send those," she said, "with cultured minds who can stay alone a few days. I don't believe in sending young girls. A girl ought to have some experience and know whether she can live alone or not." Mrs. Tracey, of India, said that she became engaged shortly after reaching her mission field but that she waited until she had completed her special work before she married. Another missionary, also

of India, said she had not anything to say on the subject and, according to the reporters, created an audible snuffle by adding that she "had not had any temptation." Mr. (Dr.) Blaikie, of Edinburgh, who was present, said that they could not blame young lady missionaries for being lonely and accepting an offer of marriage. Any of the ladies distressed and tired after a tour among the lowly felt refreshed and brightened on returning to home and husband and children. They should put themselves in the position of the single lady missionaries. Now, the REVIEW does not feel called upon to decide this very delicate question, but if any of its readers desires to help it and all others to a right decision, as usual our columns are open for brief pointed letters.

REV. JOHN MORDY, of Niagara Falls, in a letter to a local paper, draws attention to the character of the prizes given at a Roman Catholic picnic recently held in that village. For no less than four of the games the prizes offered were boxes of cigars; for other two, bottles of wine; for still another, a bottle of brandy. Scandalous as is this prize list, Mr. Mordy points out something even more scandalous: nine-tenths of all the prizes were contributed by Protestants. Mr. Mordy after properly inveighing against the weak subserviency of Protestants in yielding for mercenary purposes to the demands made upon them, pointedly concludes by asking of the priest who superintended the miserable business: "Are you not ashamed to pass yourself off for the representative of Christ and his Apostles, and at the same time to invite poor Protestants whom your Church condemns to hell, to join in games like a smoking race, and to give boxes of cigars and bottles of strong drink to boys as prizes." And to the Protestants he says: "Are you not ashamed to countenance and encourage under the guise of religion such disgraceful inducements to contract habits of drunkenness which are destroying thousands of your fellowmen." We would hope that both priest and patrons after thinking the matter over will reply to Mr. Mordy, "Yes, we are heartily ashamed of ourselves and we will never again give our countenance to such proceedings."

DR. WHYTE'S address, given at the induction of Rev. Marcus Dods into the Chair of New Testament Exegesis, New College, Edinburgh, will be perused with deep interest. Notwithstanding all that has been said as to Dr. Dods' soundness in the faith and the proper meaning to be taken from his famous address at the late meeting of the Presbyterian Alliance, there are not a few who look forward to his occupancy of the chair with fear and trembling as to the use he will make of it. But whatever the result may be, Dr. Whyte leaves him in no doubt as to what is expected of him. No one can say that Dr. Whyte has not taken full advantage of his opportunity to play the part of a candid friend. It will be Dr. Dods' own fault if hereafter his studies and his style should betray him into uttering anything like unhalloved language about Holy Scripture, and to express opinions which should still further render him a popular man in quarters where popularity and patronage to the strictly orthodox would be considered chastisement and humiliation.

IN the critique of Dr. Monro Gibson's "Christianity According to Christ" in last week's issue of THE REVIEW, the passage beginning, "At page 162" should read as follows:—

"The power of God can reach no one without his [man's] consent; for personal freedom is and ever must be, a sacred thing, hence one reason why faith is necessary." We venture to think that if the power of God cannot reach fallen man without his consent he never will consent. It is quite true human freedom is a sacred thing which is never violated in the process of man's salvation. This is not, however, because God's power waits on man's consent, or cannot reach him without his consent, but rather because this reaches him in that region of his nature which looks lack of consciousness, and so touches the springs of thought, feeling and activity that he consents freely, being made willing to the ways of God's power.

LAST year the China Inland Mission received as a direct outcome of the Believers' Meetings, held at Niagara-on-the-Lake, a body of seventeen workers and a total of \$3,700 for their support. At the meeting held this year \$2,650 was contributed, as against \$2,000 last year, and ten persons offered themselves for the work. It is stated that with a view to furthering the aims of the organization a permanent secretary will take up his residence in this city.

Literary Notices.

THE Rev. Samuel Longfellow, is recasting his biography of the poet.
LONONANS, GREEN & Co. have now ready "Natural Religion," the Gifford lectures, delivered at Glasgow, 1833, by F. Max Muller, M.A.

THE *American Bookeller* notes the pleasing fact that the day for fleshly novels has already gone by. The demand for the work of the disciples of this school has practically ceased in leading bookstores, and people are asking for healthier literature.

THE Boston *Literary World* in a notice of Mr. Charles Lindsey's "Rome in Canada," (Williamson & Co., Toronto) says Mr. Lindsey does not use heated invective in his thorough argument from history and the present state of affairs against Roman Catholic pretension in Canada.

THE numbers of *The Living Age* for the weeks ending August 10th and 17th contain "Edward Fitzgerald" and "The Ethics of Punishment," *Fortnightly*, "The Primitive Home of the Aryans," *Contemporary*, "Giordano Bruno and new Italy," *Nineteenth Century*; "George Sand at an English School," *National*, "The Great Indian Desert," and "The Marriage of the Chinese Emperor," *Asiatic Quarterly*, "Isfahan to Bushire," *Blackwood*, "Strange Food," and "Pilgrims to Mecca," *Cornhill*, "Handel: his Early Years," *Temple Bar*; "Fungi," *Month*, "Old Venice," *Murray's*, "Discovery of an Assyrian Library 3,500 Years Old," *Professor Sayce*, with instalments of "Sir Charles Danvers" and "Mr. Dandelow: A Story Half Told," and poetry. [Little & Co., Boston.]

BEGINNING with the July number of the present year (vol. iv, No. 1) the *Old Testament Student* appears under the title *The Old and New Testament Student*—a change rendered necessary by the enlarged scope of the publication. The aim of the *Student* will be, as expressed in the announcement, "to exalt the Bible, by contributing in every way to throw light upon its meaning, to assist teachers in teaching it, and preachers in proclaiming its message, and to stimulate in all a living interest and a growing enthusiasm in the study of the oracles of God." The journal will be edited as before by the eminent Biblical Scholar, Prof. William R. Harper, Ph.D., of Yale University. A prominent feature of the July issue is a biographical sketch (with portrait) of Professor William Henry Green, D.D., of Princeton Theological Seminary, by his pupil, Rev. Prof. McCurdy, Ph.D., of Toronto University. The *Student* in its new form may be regarded as indispensable to all thorough students of the Bible. [C. Vinton Patterson Pub. Co., New York. \$1.50 a year. Special rates to clubs of twenty or more.]

Current Opinion.

AN UTTER MISTAKE.

THE papers are busy circulating the circumstance, as a surprising bit of news, that a young lady in a New York horse car offered a man twenty-five cents for his seat, that he took the money, gave up his seat with perfect composure, and grasping the strap that she had held, stood up the balance of the journey, or until a vacancy occurred. It is supposed that such an incident as this could not happen anywhere outside of the United States. This is an utter mistake. The writer, accompanied by a lady, entered a railway car at London-derry station a few years ago. It was crowded with men, it being the 12th of July. Not one of them offered to give his seat to the lady, though the day was excessively hot and the air in the car was simply suffocating. Twenty-five cents induced a human hog to give up his seat until Truro was reached.—*Halifax Chronicle*.

YOUNG MEN AND THE MINISTRY.
WHAT further secular inducements shall be offered to young men considering the ministry? We know of none. There are secular inducements enough, perhaps too many. There are enough examples before us of comfortable lives, well-provided homes, substantial salaries, great reputation, influence and honour to attract any young man who is affected by the prizes offered. If there are things which may keep a conscientious man from the ministry, they do not come under this head. The attractions of toil, privation and sacrifice, of work to be done for the Master we love and worship, and for perishing men, are abundant to outweigh, with the men wanted in the ministry, all the conceivable attractions of secular vocations. Indeed, the suspicion of a taint of worldliness that attaches to success in the ministry may have an influence to discredit the ministerial calling rather than allure to its adoption. The rivalries of salary are no honour or attraction to the pulpit. A comfortable living, with the ability to get and use the books a minister needs for his study, and to educate his children honourably and economically to a station like his own, is about as much as the dignity of the profession allows. This is not a greedy, money making vocation, and ministers honour themselves most when it is evident that they are too busy about their Master's business to try to make money.—*N. Y. Independent*.