

and God-fearing men to withdraw themselves from its ministry or eldership because they can not accept as binding upon them, interpretation of the doctrines which are outside the letter of the Confession, and which have never been settled by the sanction of the presbyteries in any legal way. This method of discipline, by withdrawal, enjoined by resolution of a Church court, is not provided for in the Book of Discipline. Such warning carries no obligations of obedience.

Sixth—We believe that our Church is broad enough and strong enough to abide by the spirit of the compact of reunion and to embrace in its communion and ministry all forms and schools of reverent scholarship which accept the essential and necessary articles of our common faith, acknowledging the Lord Jesus as Divine Master and Saviour, and the Bible as the only infallible rule of faith and practice.

Seventh—We call upon all Presbyterians to stand together in defence of reasonable liberty of opinion in the Church, and of the constitutional rights of individual members, wherever assailed, and we heartily approve of the protest of Dr. Herrick Johnson, Dr. Niccells, and others at the General Assembly.

Eighth—We do most urgently counsel our brethren who may be perplexed concerning their duty, to abide in the communion and service of the Church, assured that in so doing they remain well within their constitutional rights.

Finally, only a profound sense of the peril that now besets our Church has led us to make this declaration of what seems to us fundamental principles.

To enter into a discussion of these points would be to go over old and sorely trodden ground. As a matter of fact, no new issue has been raised, and it is difficult to discover from the terms of the circular what object it is designed to accomplish.

#### Mr. Stead on Prohibition.

PERHAPS the most surprising opinion given expression to by Mr. W. T. Stead to the Canadian interviewers was that on the prohibition of intoxicating liquors. His well-known radical views on questions of social reform, and intimate association with many of the leading and most active temperance workers led the public to suppose that in him prohibitionists would have had a strong and uncompromising ally. But it is not so. Mr. Stead, who has given much consideration to the subject, has come to the conclusion that temperance can best be promoted by placing the traffic in the hands of the Church. His words are: "So long as a man does not drink too much, I do not think that he commits any sin. Drink is a frightfully dangerous thing, and my idea is that the distributing of it should be done by the Church. As it now is, the liquor man sells his liquor without regard to the harm he is doing, whereas by my plan the Church would not allow any man to drink excessively." Here Mr. Stead touches the opinions expressed by Rev. Dr. Rainsford who would make the saloons as attractive as possible, and place them in charge of a man of good character who would not sell in excess. To that extent Mr. Stead's idea is not original, and it is safe to say that in these days when the best thought of men of practical minds is being concentrated on a practical solution of the drink problem, the chimerical suggestions of the brilliant journalist are likely to meet the same fate as his propaganda in theosophy.

#### Congress of the Creeds.

REV. L. H. JORDAN, who, about six years ago, resigned the pastorate of Erskine church, Montreal, to take a post-graduate course in Europe, giving special attention to the history of religions, was attracted to Chicago by the Parliament of Religions there, and now he has given his views to the press, which, briefly summarized, are: "That the congress was one of the most portentous as it was unprecedented in human history; that it has demonstrated that thousands of theologians, amateur and professional, can spend a week together without 'coming to blows.'" Thus far, all can agree with Mr. Jordan, but when he goes on to say that the Chicago Congress has proved that Protestants are in error who allege that the Roman Catholic Church is not always willing to submit their dogmas to the test of reason, we venture to think few who have studied the Church of Rome, will concur. But, if the part taken by the Roman Catholic Bishops will leave the impression that reason is now to supersede tradition and ecclesiastical authority, then the Congress will not be without profit to Roman Catholicism. Indeed, such an impression, while entirely erroneous, would, to a considerable extent, disarm Protestants in their conflict with Rome and remove two of the most menacing dangers, viz.: enlightenment and intellectual enfranchisement, from the field. But Protestants must not forget the past, and at the same time that the Church of Rome has well-verified her eternal motto, "semper idem."

**The Chintiqu Fund.** THE following sums have been sent to the PRESBYTERIAN REVIEW office for the Chintiqu Fund.

The amount has been sent on to destination. Any further contributions will be gladly acknowledged in these columns: Mr. Henry P. Lawson, Stewarton, Ont., \$6; Mr. Ault, Aultsville, Ont., \$1.

**Indore Missionary College Fund.** RECEIVED—additional up to Friday November 17th. From Mrs. R. Walker, Orillia, \$5; Alex. McLaggan, Esq., Hamilton, \$5. Amount now in hand, \$46.43. Fifty-one envelopes went out this week. ANNA ROSS, Brucefield, Nov. 17, 1893.

**Lecture by Principal Grant.** ATTENTION is called to the lecture to be delivered by Rev. Principal Grant on Friday evening, December 1st, in Association Hall, Toronto. The subject is one of great interest at present, viz: the Parliament of Religions, recently held in Chicago. The learned and eloquent lecturer may count on a large and appreciative audience.

**Back from Japan.** A. W. BEALL, M.A., a graduate of Queen's, teaching English in the government schools of Japan, is now recruiting his health in Montreal. For the last three years he has been teaching in the Doshisha under the patronage of the American Board of Missions. The institution is more of a secular than a missionary college. It is at Kyoto, the old capital of Japan, and the present home of the Mikado. Mr. Beall's missionary work consisted of Christian influence in school, Bible class work and the distribution of high class English Christian literature. The work of the missionary proper consists of teaching theology and evangelism to converts, but more especially to the direct work of evangelization. "I parted from my students," said Mr. Beall, "with a great deal of regret—it was one of the greatest wrenches of my life. For the Japanese young men and many others who were not Christians I have deep attachment, and I feel most strongly that Englishmen can truly love the Japanese."