

The Presbyterian Review.

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"HELP A LITTLE."

Pastors are respectfully requested to announce to their congregations, and our readers to tell their friends that the numbers of this paper for the remainder of the present year will be furnished free of charge to all new subscribers for 1887, so that they will receive THE PRESBYTERIAN REVIEW for the price of ONE YEAR'S subscription, \$1.00, postage included.

We will promptly send specimen copies of this paper to all persons whose addresses may be furnished us.

Presbyterian News Co., TORONTO.

THURSDAY, DECEMBER 2ND, 1886.

PERSONAL.

IN a recent issue we intimated our resolution to desist from criticising, unless compelled by necessity to do so, the action of the Attorney-General of Ontario, or his Government, in relation to matters now occupying public attention, in order that we might not appear to be in any way influenced by political sympathies. We exceedingly regret to observe in the Globe that reference is made to the fact that the Attorney-General requested us to circulate, along with our paper, copies of his Letter to Rev. G. M. Milligan; and as this information could have come from no other source than the Attorney-General himself, we feel compelled in self-defence to lay the facts before our readers.

The Attorney-General in a communication, marked "Private," to the manager of the Presbyterian News Company requested the circulation of copies, prepared at his own expense, of the letter in question among our subscribers. The manager, by instruction of the gentlemen more immediately connected with the management of the paper, in a letter, also marked "Private," declined to accede to the request. We are exceedingly surprised that the Attorney-General, in defiance of the ordinary rules applicable to private correspondence should have made this matter public. As the subject has come before the public we may state, for the information of our readers, that we declined to circulate the Attorney-General's letter because, among other reasons, its circulation in such a manner would have proved distasteful to many of our subscribers, and also it was considered a purely political manifesto, and while not addressed to the editor of this journal, was full of insinuations against the integrity and sincerity of the gentlemen connected with the conduct of it, so offensive as to be regarded as insulting. The letter of Rev. G. M. Milligan was published in our columns because it amply justified our course and warmly commended our attitude to the important questions now agitating the public mind.

THE CHRISTIAN CONSTITUTION OF STATES.

AS our readers are probably aware, Encyclical Letters are from time to time issued by the Vatican, whenever it is deemed necessary by the Papal advisers that special directions should be given to the bishops and other functionaries. Among the latest of these missives is the one now before us which was issued in Rome, at St. Peter's, on 1st November, 1885. This may be known either by the first two words of the epistle, "Immortale Dei," or by the full title, "Encyclical Letter of our Holy Father, by Divine Providence, Pope Leo the Thirteenth, on the Christian Constitution of States." This and similar letters are written in Latin, and are directed to "the venerable brethren, all patri-

archs, primates, archbishops, and bishops of the Catholic world, in favour and communion with the Apostolic See." The chief episcopal authority in each ecclesiastical province is directed to have a proper translation made of the Encyclical into the language of his country. The copy of the letter in question now before us is printed in Latin, with the version in English approved by Cardinal Manning. It seems to have been called forth for the purpose of instructing the prelates of the Papacy in regard to their duties and attitude in relation to civil governments, and to put them on their guard against "theories of civil society based on other doctrines than those approved by the Catholic Church . . . said to be the outcome of an age now fully developed, the offspring of a progressive liberty."

This Encyclical has been said by those who in their simplicity and ignorance allege that the Papacy is abating its pretensions and assumptions, to be liberal in its terms and tone. An examination of its statements will indicate the contrary to be the case, and that the pretensions of the Papacy are in no way modified from those of the Middle Ages. The Pope, while admitting "that the right of ruling is not necessarily joined with any special form of government," indulges in the outset in some commonplaces regarding the duty of all subjects to obey their rulers, intended to placate the powers that be. He then proceeds to deal with matter affecting the Church. Of the government of the Church he thus speaks—

"Over this immense multitude of men God himself has set rulers with power to govern them; and He has willed that one should be the head of all, and the chief and unerring teacher of truth, to whom He has given the keys of the Kingdom of Heaven."

His conclusion is that—

"God has divided the charge of the human race between two powers, the ecclesiastical and the civil, the one being set over divine, and the other over human things. Each is supreme in its kind, each has fixed limits within which it is contained, and those limits are defined by the nature and special objects of each, so that there is, as it were, a circle marked out, within which each acts by its own right."

So far well. He however proceeds—

"Inasmuch as each has authority over the same subjects, and it might come to pass that one and the same thing should be in different aspects, yet still the same thing, might pertain to the judgment of both, therefore God, who foreseeth all things, and who has established these two powers, has in due order arranged the course of each in right relation to the other. There must therefore be between these two powers a certain orderly connection which may be compared to the union of the soul and body in man. The nature and extent of that connection can be determined only by having regard to the nature of each power and taking account of the relative excellence and nobility of their purpose."

Here in this indefiniteness we have a very wide door opened for asserting the supremacy of the ecclesiastical power over that of the civic authority as occasion may require. The words look very innocent in themselves, and might deceive the unwary. It is interesting to see how Cardinal Manning himself expounds the views of the Papacy on this point. In his "Cesarism and Ultramontanism" he says—

"If, then, the civil power be not competent to decide the limits of the spiritual power, and if the spiritual power can define with a divine certainty, its own limits, it is evidently supreme. Or, in other words, the spiritual power knows with divine certainty the limits of its own jurisdiction, and it knows, therefore, the limits and competence of the civil power. Any power which is independent and can alone fix the limits of its own jurisdiction, and can thereby fix the limits of all other jurisdiction, is ipso facto supreme."

That the views of the Papacy as expressed in this Encyclical are opposed to all our cherished principles, and if acted on would subvert all our institutions, is very apparent. Among the opinions most strongly condemned is this, that "each . . . is free to think on every subject as he likes." Also that the State does not hold itself bound to "prefer one religion to the rest, and to show it special favour, but rather to give equal rights to all religions," and further, "that every one is allowed to follow what religion he prefers." The Pope especially laments that—

"When the conduct of affairs is in accordance with doctrines of this kind, to the Catholic religion is assigned only a position equal or inferior to that of other societies."

He regards as a perpetual law that which Ivo of Chartres wrote to Pope Paschal II.: "When the kingdom and the priesthood are agreed between themselves the world is well ruled." In order to attain this consummation he issues his special directions to the faithful to take part in the conduct of public affairs in order that they may turn the methods of government as far as may be, to good account, and "use their best endeavours to infuse, as it were, into all the veins of the State the healthy sap and blood of Catholic wisdom." How these endeavours may be best accomplished he explains, firstly, what is the duty of Catholics as to action—

"It is hardly possible to lay down any one fixed method whereby these objects are to be attained: because the method must suit separate places and times which differ greatly from one another. Nevertheless, before all things unity of purpose must be preserved, and similarity must be sought for in the plans of action. Both these objects will be attained without fail, if all will regard the directions of the Apostolic See as their rule of life, and obey the Bishops, etc."

The Pope is no less explicit as to matters of opinion—

"As regards opinion, whatever the Roman Pontiffs have taught, or shall hereafter teach, must be held with a firm grasp of mind, and as often as occasion requires, must be openly professed, especially in regard to the liberties, so called, which are sought after in these days. All must stand by the judgment of the Apostolic See, and think as she does."

These words are plain enough, one would imagine, to open the eyes of all but the infatuated leaders of the Globe, which seems to have devoted itself systematically to instill into the minds of our people false opinions regarding the Papacy and its policy, and to suppress everything tend-

ing to throw light on its schemes and teachings, which are so thoroughly subversive of all civil and religious liberty. In this Encyclical we find distinctly reasserted the Papal opposition to all freedom of private judgment, and of the exercise of what religion a subject may select. It boldly affirms that in matters of opinion all must conform themselves to all that the Roman Pontiffs have taught, or shall hereafter teach, and that in matters of action absolute regard must be had to the direction of the Apostolic See.

Now in this Province of ours we have saddled upon us in the meantime institutions known as Separate Schools, in which such doctrines are taught and instilled into the minds of our children. Public money is given for their support, and legislative enactments have been passed enforcing the raising of money from the property of Protestants for their maintenance and perpetuation. We are astonished that any one could be found foolish enough to apologize for such seminaries. In the current cant of pseudo-liberality we are gravely told by aspirants for political position that having such schools we must "improve" them. We look at our Statute book and find a series of acts passed from time to time which bind the fetters more and more tightly on the people of this Province, and yearly put more and more of the money of the State into the hands of the priesthood. Such are the "improvements" commended and advocated. If we cannot for the moment get rid of such wretched institutions where doctrines are taught so utterly subversive of everything on which our liberties are based we can at least see that so long, but no longer, than they are forced on us by the British North America Act shall they receive one cent more than they were entitled to at the time of Confederation. If they cannot survive without further assistance the sooner they perish the better. We shall always protest against any "improvements," past or future, tending to their perpetuation. We trust that no Government will exist for a day in this Dominion in which it may be said, that in the matter of the maintenance and encouragement of such schools, "the kingdom and the priesthood are agreed between themselves."

HOW MEDICAL MISSIONS OPEN DOORS.

DR. J. L. MAXWELL, the pioneer Presbyterian Missionary in Formosa, in a most interesting address on Medical Missions, shows how powerfully Medical Mission work can operate in rapidly spreading to great distances a knowledge of the truth.

"In South Formosa I could point to four different congregations which lie far removed from each other, and at considerable distances from the mission headquarters, each of which sprang from men who had received their first religious impressions in the mission hospital; and I close with a reference to one case which still more strikingly illustrates my position. Eleven years ago I was visiting with my wife at a country station, some twenty-seven miles distant from our headquarters. At the close of a day spent in visiting in the neighbourhood, I returned to the station. A party of men were waiting me—five, if I remember aright—bigger and stronger boned than I had been in the habit of meeting up to that time in Formosa. These men had travelled seven days to reach me. News of the mission hospital at Taiwanfoo, the capital, had penetrated as far over the mountains as the valley in which they lived, and they had come in search of the help it could afford as far as Taiwanfoo. Not finding me there, they followed me to the country station where I was then living. One especially wanted surgical help for a tumor, from which he was suffering, and very shortly we returned to Taiwanfoo together. The chief patient remained with me two months. He was relieved of his malady, and ere he left he was very warmly interested in the Gospel message. Six months after his return home, we had an urgent invitation to come to that quarter. It was 150 miles distant by the road then used, and I could not be spared, but in due time the place was reached, and it was found that the faithful testimony of this man to his family and neighbours had been blessed, that not a few were interested in the truth. Springing from the visit of that man to the mission hospital, there now exist four congregations of Christians with a membership of 350 souls with double that number of adherents, and with flourishing schools. When, in the ordinary progress of mission work, we should have succeeded in crossing the mountains inhabited by cruel savages, and reaching the region, I should not dare to guess. It was settled for us in God's providence the way I have described."

It is the same everywhere. Dr. Mackay, in North Formosa, has repeated Dr. Maxwell's experience in the South, with this difference only, that from the very beginning Dr. Mackay has gone everywhere healing the sick and preaching the Gospel, and has invariably found his tooth-ropes and medicine chest make friends who were ready to hear, because they had been relieved and healed.

THE SCRIPTURE LESSONS.

THE matter of the Scripture Lessons for the Schools of Ontario continues largely to occupy public attention. Amongst recent contributions to the literature of this subject and the history of the preparation of the volume by the Education Department, and its introduction into the schools, are two letters addressed the one to the Globe and the other to the Mail by Revs. Dr. Caven and Laing respectively, which, for the information of our readers we give in extenso.

A most important step towards further preparation for engaging in successful mission work has been taken by the ladies of the Central Presbyterian Church, Toronto in connection with the Elizabeth Street Mission. As in prosecuting foreign mission work it has been found in street mission work in towns and cities also, there is often the greatest need for the exercise of medical skill and instruction in the principles of hygiene. Feeling the need of further knowledge, the ladies with admirable spirit and purpose have arranged for a course of eight lectures under the general title of "First Aids to the Sick and Wounded," to be given by medical men of the city who have kindly promised their services, gratis, to promote this worthy object. The lectures are to be delivered in the Ladies' Parlor, Central Church on Saturday at 4 p.m. The fee for the full course is only two dollars. The programme is as follows:—

- Dec. 11th.—The A B C of Our Work.
Dec. 18th.—Haste Hurtful, or, Help in Injuries.
Jan. 8th.—First Aids in Emergencies.
Jan. 15th.—Some Common Fevers and Infantile Disorders.
Jan. 22nd.—The Sick Room.
Jan. 29th.—Local Treatment.
Feb. 5th.—How to Select a House and keep it healthy.
Feb. 12th.—Some Points on Personal Health.

We hope to learn that this new departure has been entirely successful and that many have availed themselves of the opportunity to add to their knowledge and their equipment for domestic duties and mission work. The late William E. Dodge, who always found time and money to help young men to study for the ministry, was once asked if he was not often discouraged by the failure of some on whom he had spent a good deal of money. His reply was characteristic and conclusive:—"We have men in New York who have their agents in all parts of the country where good colts are raised, to keep an eye on the most promising ones for speed or service and recommend them for purchase in the city. They are thus picked up, but some of them do not realize their expectations; but the successful ones more than counterbalance all their losses. So it is with my young men. The brilliant stars far outshine those that go out, and are a great gain to the kingdom of God. Is not this so in all our accessions to the Church?"

In remarkably strong but not very creditable contrast with the general backwardness of Christians to invest their funds in Christian enterprises for the conversion of men, is the eagerness of worldly men to subscribe for shares in any enterprise that will pay a handsome dividend. Shares in Guinness's Brewery were offered some time ago to the amount of six millions, and in the course of a few hours no less than one hundred and twenty-seven millions were subscribed for them! The inevitable conclusion is that the majority of Christians do not believe that missions pay. It would be very interesting to know how many Christians were among the eager subscribers for the brewery stock. And yet no enterprise has ever so benefited all legitimate manufacture and commerce as the work of the Churches for Christ among the heathen.

We are confident that our readers will be grateful to us for giving in full the very interesting minutes of the late meeting of the Synod of the New Hebrides. These interesting records should be read aloud in every family and in every Missionary Society of our Church. The glimpse they give of mission enterprise, self sacrifice, devotion to duty and successful labour among the heathen is most inspiring.

THE CHURCH AND THE ELECTIONS.

BY REV. W. D. ARMSTRONG, M.A., PH.D., OTTAWA. THE community is shortly to pass through the turmoil of an election contest. On such occasions the Church should not be backward in her teachings and warnings. We do not believe that the Church should dictate to a man how he should vote, but we do believe that the Church should counsel her members as to their duty in the exercise of the franchise as Christian citizens; and as to the temper in which they should view public men and public affairs.

No one who has a proper conception of the function of the pulpit will dream of making it subservient to political aims, neither will he allow that any department of public life is to be withdrawn from its influence. The cry, "Let the Church keep clear of politics," is one of Satan's wiles to divert the Church from the discharge of a great duty, and deprive her of an important channel through which she might exercise a beneficent power on the community. Granted that politics should not be brought into religion, does it follow that religion should not be brought into politics? There are two subjects at least on which our pulpits ought to speak out freely and decisively—the spirit in which election contests should be carried on, and the character of the men whom it is right to send to Parliament as our representatives. Every man entitled to vote should regard the act of voting as the discharge of a serious and honourable responsibility. The Christian who has a vote should not refrain from exercising his privilege, but should on all occasions vote thoughtfully and honestly in the interests of his country and in the interests of morality and religion. He will, therefore, be deeply interested in the moral qualifications of the men who are brought out as candidates, and watchful to avoid when possible, a very common temptation—voting through party reasons for a man of doubtful integrity. The nomination of a caucus is sometimes simply a scheming wire-puller, without honesty and without patriotism. Many good men dislike the atmosphere of politics and make this an excuse for declining to enter public life. Is this right? Is it Christian self-denial? For Christ's