

Presbyterian Review.

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TO CORRESPONDENTS

In order to receive prompt attention correspondence should be sent to the Editor. All letters relating to business should be addressed to the Editor.

THE MANAGER,
Presbyterian News Co., Toronto.

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THE EDITOR,
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THURSDAY, JUNE 14, 1888.

TO SUBSCRIBERS IN ARREARS.

SUBSCRIBERS are respectfully requested to examine the tab on their papers to ascertain if they are in arrears for subscription to the Review. Those in arrears will please remit without further delay.

THE AMERICAN ASSEMBLIES.

OUR American exchanges have been filled of late with the Assemblies, Northern and Southern, whose meetings at Philadelphia and Baltimore respectively have just closed. The United Centennial celebration at Philadelphia, excited unusual interest, and has probably done more to forward organic reunion than years of negotiations through committees could have accomplished. The temptation is strong to detail at length the more important proceedings of these great Assembly gatherings. But our space is rigidly limited, and matters of more direct concern to our own people must be allowed the precedence. It is well for us, however, to keep in touch with our American brethren. The line between us and them is an almost invisible line. We are one in doctrine and Church order, and the great problems with which they are grappling, both in the home field and the foreign, lie at the door of our Church as well.

In the Northern Assembly the report on the effort to raise one million dollars for Ministerial Relief, caused some disappointment. But \$419,000 of cash received, with subscriptions bringing the total up to \$559,000, is no mean beginning. Dr. Heckman, the secretary, anticipates large additional contributions, and has knowledge of large sums already placed in wills as bequests to this object. By the effort to make adequate provision for the aged and infirm ministers "the denominational life of the Church has been quickened as, perhaps, never before; new and larger views obtain of the support of the active ministry and of the maintenance of the infirm and aged ministry; and the bearing of the self-denial of the ministry, on the establishment and growth of the Church of God is better understood." We may expect similar results from the movement for a \$100,000 endowment of the Aged and Infirm Ministers' Fund of our Church.

A committee of three, Drs. John Hall and Francis L. Patton, and George Junkin, elder, was appointed to draw up a plan for the systematic instruction and training of young persons and others, with a view to their admission to the Lord's Table. This covers part of the ground of a scheme which found considerable favour in our Hamilton Assembly of 1886, but was suddenly swept out of existence at Winnipeg last year in the "slaughter of the innocents." The scheme should be revived and pressed. Elliott F. Shepard, the proprietor of the *New York Mail and Express*, a daily public journal on distinctly religious lines, was appointed, with six others, to co-operate with representatives of other evangelical bodies as a National Sabbath Committee. Good! But why not "International," as suggested by our Assembly a couple of years ago? The railways, which are foremost among the Sabbath breakers, can be reached only through international action.

In the Southern Assembly the question of chief interest, next to that of

reunion, was the case of Dr. Woodrow, with his peculiar view in regard to the body of Adam as probably produced by evolution from that of the lower animals. This view had been made the basis of a charge in his own Presbytery against Dr. Woodrow, of teaching what was in conflict with Scripture as interpreted by the Standards of the Church. His Presbytery found him "not guilty." The district Synod reversed the action of the Presbytery, and now the Assembly, by a very large majority, sustains the Synod's action. Its finding is according to common sense in the light of present scientific investigation.

"It is the judgment of the General Assembly that Adam's body was directly fashioned by the Almighty God out of the dust of the ground without any natural animal parentage of any kind. The wisdom of God prompted Him to reveal the fact, while the inscrutable mode of His action therein has not been revealed. While, therefore, the Church does not propose to teach, handle, or conclude any question of science which belongs to God's kingdom of nature, she must, by her divine constitution, see that these questions are not thrust upon her to break the silence of the Scripture, and supplement by any scientific hypothesis concerning the mode of God's being or acts in the creation, which are inscrutable to us."

In both Assemblies the question of organic reunion was discussed with intense earnestness. There were inflammable elements in the Southern body which a little thing would have kindled into a great flame. No decided forward step has been found possible this year, although the mutually attractive forces developed great strength, especially in the Union Centennial gathering. The Northern Assembly appointed a committee to confer with a similar committee from the Southern Assembly in regard to such fraternal co-operation at home and abroad as might be found practicable, and also to keep watch for a possible speedy re-union of the two Churches. The Southern Assembly agreed by a vote of 88 to 40 to appoint a committee for the first named of these purposes, but did not consider the obstacles to re-union as in any considerable degree removed, and resolved that it would be best to continue as they were—a distinct Church. It is not surprising to learn that the impulse toward reunion first made itself felt in the foreign field. Foreign missions are great liberalizers. President Cleveland, in his address at the social reunion of the Assemblies, gave the fathers and brethren a rather neat little lecture, which was received with applause:

"I am here to greet the delegates of the two General Assemblies of the Presbyterian Church. One is called 'North' and the other 'South.' The subject is too deep and intricate for me, but I cannot help wondering why this should be. These words, so far as they denote separation and estrangement, should be obsolete. In the councils of the nation and in the business of the country, they no longer mean reproach and antagonism. Even the soldiers who fought for the North and the South, are restored to fraternity and unity. This 'fraternity and unity' is taught and enjoined by our Church. When she shall herself be united, with all the added strength and usefulness, then harmony and union will ensue."

The President who, by the way, is a son of the manse, and has an ardent Presbyterian wife, made a good point for the Shorter Catechism; and for the careful Sabbath training of boys:

"The attendance upon church service three times each Sunday, and upon Sabbath-school during the noon intermission, may be irksome enough to a boy of ten or twelve years of age, to be well fixed in his memory; but I have never known a man who regretted those things in the years of his maturity. The Shorter Catechism, though thoroughly studied and learned, was not, perhaps, at the time, perfectly understood, and yet, in the stern labours and duties of after-life, those are not apt to be the worst citizens who were early taught 'What is the chief end of man.'"

Both in the separate Assemblies and at the union meetings, Missions were assigned a prominent position. Calvinism magnifies the sovereignty of God. All the more does it thereby call out activity on the part of God's children in their Lord's work. Dr. Hays, of Cincinnati, an enthusiastic advocate of home missions, declared, in his own characteristic style, at one of the great meetings in the Academy of Music:

"It is often said that the Calvinistic theology destroys all efficient motives to good works. A glance at the missionary history of the Presbyterian Church shows at least that it is content to do that most difficult thing, convert a man clear through to his pocket-book."

The two bodies represented here had last year 347,165 members, and they gave, from 1881 to 1887, more than \$4,800,000 for this cause of home missions. The very people that laugh at us for the Calvinism that cuts under our activity, claimed two millions of members, and in that same length of time gave less by a million dollars than we with our 800,000 members. I still hold that the conversion of that pocket-book would be a means of grace."

The women were accorded their full share of the honours. Well do they deserve it! In the Northern Church, while in 1875 the Women's Societies raised but \$5,000 in all, during the year just closed their contributions showed the magnificent sum of \$220,092. A most important appointment was made in the Northern Assembly in setting apart the first Sabbath of November for sermons on Foreign Missions, and the following week for "simultaneous meetings" throughout all the Synods. Our readers will perhaps recall the account given in the Review last winter, of the successful carrying through of such a series of meetings in the Synod of New Jersey.

As was to have been expected, the Centennial gathering was made the occasion for emphatic enunciation of Presbyterian principles. Dr. Cuyler described "hard-headed, long-winded, stout-hearted Presbyterianism as marching down through the centuries, into these times with cunning in its ten fingers and strength in its right arm." It was a distinctive feature of the celebration, which was remarked even by the secular press, that the greatest demonstrations of applause and delight were drawn from the immense audience in response to the utterance of the sublime statements of revealed truth in regard to the nature of God, Redemption, and the Eternal Counsels. Says the *New York Observer*:

"No one present could doubt that the overwhelming sentiment of the multitude of hearers was with the strongest statements of doctrine in regard to inspiration, the atonement and every other fundamental and distinctive doctrine of the Presbyterian system. Living as we do at a period when it is the fashion of many doubters to disbelieve in the reality of faith, to asser the triumph of modern rationalism over spiritual power, it was a most impressive evidence of the mighty influence of Scriptural truth and Christian faith, to witness this grand spectacle of intelligent, thoughtful, aggressive enthusiasm for the faith once delivered to the saints. If the editors of the Unitarian newspapers, who write weekly paragraphs about the vanishing horrors of Calvinism, had spent the day in attending this Presbyterian Centennial, and listened to the addresses of both laymen and clergymen of the highest culture and position, and seen the effect of their utterances upon a multitude of educated men and women, they would lay down their pens in utter discouragement, and devote their columns to the consideration of questions of literary criticism and moral reform."

Presbyterianism in the United States is, as it has need to be in these times, sound and true. It is broad and liberal as well, ready to join forces with all true soldiers of the Lord Jesus Christ. Dr. Cuyler struck the mark when he fervently exclaimed, "Brethren! over the morning dawn which ushers in a new century, let us bend, like a polar arch, this glorious motto, 'Union in Christ for a world without Christ!'"

MOVEMENTS IN METHODISM.

IN the United States, as in Canada, the Methodist General Conference meets but once in four years. The General Conference of the Northern Methodists was in session in New York during the whole month of May, and its proceedings have been of the most important character. The question of more adequate lay representation was keenly canvassed. Methodism everywhere has been moving away, as it had need to do, from clericalism. It has now been decided that, instead of two laymen from each Annual Conference, the General Conference shall have a representation of laymen equal in number to that of the ministers. This is most unblushing Presbyterianism. A break has also been made in the traditional limit of three years to the ministerial term. It has been extended, so that, while the appointment remains as formerly from year to year only, the term may be extended to five years. This will be found of great advantage, especially in the large cities, although it tends to widen the already tolerably well established distinction between the more talented of the ministers and their mediocre brethren.

As previously noticed, provision has

been made for an order of deaconesses "to minister to the poor, visit the sick, pray with the dying, care for the orphan, seek the wandering, comfort the sorrowing, save the sinning, and, relinquishing wholly all other pursuits, devote themselves in a general way to such form of Christian labour as may be suited to their abilities." Order has been taken for their training and supervision.

The publishing interests of the Methodist Church are large. Methodists have recognized, as perhaps no other denomination, the power of the press. In the American Church (North)—for Methodism, like Presbyterianism, is still divided in the United States into North and South—no less than eight weekly papers are under direct control of the Conference, one of them with a circulation of 56,000 copies. A monthly "Review" is also published, its editor, as well as the editors of the weeklies, being appointed by, and responsible to, the General Conference. The net capital invested by the Conference in the publishing business reaches the astounding sum of \$2,392,366.

Five new bishops, or "general superintendents," were elected, besides a missionary bishop, Dr. Thoburn, for India. Bishops Joyce, Newman and Goodsell have been called directly from the pastorate, while Bishop Vincent who has been long the agent of the Church's Sunday School Union, and Bishop Fitzgerald has been in the Mission-rooms. Of the six, Bishops Vincent and Newman are the best known, the former as the man so wisely "infatuated" with the Sabbath school idea, and the father of all the Chautauques, and the latter as the somewhat flashy, but undoubtedly brilliant chaplain of Congress and friend of President Grant. His greatest work has been the reorganization of the Church in the Gulf States after the close of the War, and in the face of much obloquy, working under military patronage and protection, he displayed "heroic courage, and blew the Gospel and Federal trumpet with no uncertain sound." The two-thirds vote rule was adopted in the election of the bishops. They are chosen for life, and enjoy very extensive powers. No officer in any Protestant Church on this continent has larger authority than these same bishops.

THE SPECTACULAR IN RELIGION.

WE use the word "spectacular" in a wide sense, to cover everything that appeals to the senses, and seeks to make an impression without convincing the understanding and conscience. That fine architecture, dim religious light, fine pictures, music solemn or rousing, high-class poetical productions, impassioned oratory, gorgeous vestments, imposing pageants, stately processions, floral decorations, artistic representations of sacred scenes and characters, etc., do impress men generally, and especially such as are possessed of strong imagination, fine taste, and poetic tendency, is beyond question. The impressions thus produced, and the deep emotion which accompanies them, are thought to be of the nature of religion—and yet it will not be very wide of the truth to say that from the elevated mysticism that finds delight in the solemnities of high mass as celebrated on great occasions with Popish pomp, through all grades of spectacular and emotional worship down to the grotesque performances of the Salvation Army or the excitement of the Passion Play, the feeling produced has nothing to do with true religion. The same feelings of awe, joy, fanatical devotion, and nervous excitement, are to be found in heathen worship. They are in no sense the result of a conviction of sin on the worshipper, or of a view of holiness in God. They have no tendency to renew the will or to elevate the spiritual nature or save the soul.

It may not be amiss to ask, whether the modern hankering after display in worship, after musical, oratorical, and ritual—almost theatrical performances and the impatience which is so manifest among worshippers, of doctrinal or Scriptural teaching, or spiritual exercises as contrasted with religious *services*, do not indicate a widespread tendency to fall into the heathen and Romish mistake of substituting rites which produce feelings for enlightened knowledge, a renewed will and obedient faith—the outward for the inward.

Our readers, we hope, will not fail to notice Mr. Findlay's appeal for assistance to two worthy objects in his district.

On several occasions he has used the columns of the Review for the promotion of benevolent objects, with very gratifying results; and we trust the present will be no exception. Nor in the matter of assistance to Sabbath school libraries, should it be forgotten that there is also a standing request for help from the Missionary Association of Knox College. As showing what good may be done by affording such help as is here sought for, we give a little story of personal experience which "Nancy" sends to an American paper, and which we have kept by us for some time to lend emphasis to some such request as is now before you.

"MY DEAR EDITOR:—When we came West seven years ago we lived the first two years in Manitoba, and I, with the help of a young man, started a Sunday school. We had no books, and a great many of the settlers had not even a Bible to bring. How to get books was the question. I went out on the prairie one day, and felt troubled, for I knew not what to do. I had announced Sunday-school would be opened in my brother's house, two weeks from the next Sunday. With no books and no one to superintend, for the young man that was to help me was called away suddenly, I felt I had no help but God alone, and to Him I must go. So I knelt there on the wild, unbroken prairie, about three miles from any human dwelling, and I just told my Master all about it, and left Him to settle the matter. I arose and started home, feeling that all would come right in good time, and as I walked along it flashed into my mind to write to one of the secretaries of a Sunday-school association in Canada and ask for help. I did so, and on the first Sunday I had twenty-five scholars, ranging from the age of five up to twenty-five, and seventy library books and eighteen hymn-books. Here God had sent all the material I needed, except a superintendent. Could I, an uneducated girl, open the school with singing and prayer before all those young men? I looked around for a few moments and I felt it come to me that here were the materials I had asked for and I must use them. I arose, gave out the hymn and started the tune to the words, 'Saviour, like a shepherd lead us,' and before we were through singing I felt that the prayer we breathed in song was answered in giving me a strong desire to commit everything God had sent us and all the work to His care. The battle was over and the work begun. And now I must tell you about those books. They have already done duty in five Sunday-schools, and I thought I would lay them away for a memorial of our first work in the West. But seeing by your columns that they are needed still, I will pack them up again and send them on their way, as there is no room for idlers in busy Dakota, even if it be only a book. I wish all those interested in Sunday-school work great success through the year we have just begun. There is a possibility of growing weary by the way and losing the track ourselves that we have laboured to lead others into. May God keep the workers true to their charge."

THE presence of many of our ministers and elders in Great Britain this year in view of the Missionary Conference and the Pan-Presbyterian Council meetings cannot but have a good reflex influence upon the Church at large. These brethren will bring home with them from these great gatherings enlarged conceptions as to the nature and magnitude of the work in which the Church of Christ—and more particularly the Presbyterian branch of it—is engaged, and new ideas as to the best methods of dealing with the difficulties that retard progress. The whole world will be stirred to more enthusiasm, more devotion and self-sacrifice for the Master's cause, and we shall share in the good influences that will flow from these Conferences. In alluding to this matter the *Church at Home and Abroad* notes with satisfaction that a goodly number of professors in the various theological seminaries are amongst the number appointed to attend, and from their presence at the Conference augurs ultimate relief for a want now pressing felt in the Presbyterian Church of the United States.

"Whatever of inspiration and impulse or of extended knowledge may be gathered by these will inure to an increase of the missionary spirit in our theological training-schools, and in the preparation of more men for the great work of missions. It is painfully apparent to those who are seeking for recruits for the various missions, and those who are struggling with an ever-growing work upon the different fields, that the response on the part of active and earnest young men is exceedingly inadequate. The Presbyterian Board has been unable to find more than about two-thirds of the number of candidates for which it made specific and definite call some months ago. There can be no doubt that the efforts which have been made within the last two or three years to arouse a missionary spirit

among the undergraduates of our educational institutions have called forth a good degree of interest, and of purpose on the part of hundreds to carry forward these good impulses until they shall ripen into a firm conviction of duty and a definite proffer of service to the various missionary boards and societies. Much effort will still be needed.

INTO the unsavoury case that has recently disturbed the Methodist Church courts we have no desire to enter, further than to express regret that any minister of the Gospel should require to be disciplined for a serious breach of the moral as well as the social code. The influence of a clergyman's wrong doing is so far-reaching and his bad example, notwithstanding expressed repentance, so sure to be made the occasion of stumbling that it is very doubtful if in dealing with such cases there is any room for leniency. It may be questioned if a single year's suspension met all the requirements of the case. But without pursuing the subject we must protest against the exceedingly under-handed methods that were taken to prejudice Mr. Longley's case before it reached the final tribunal. In several of our exchanges we noticed the same editorial matter evidently prepared and circulated with a design of securing a vote adverse to the accused. This mode of dealing with a Church case is shameful, and reveals familiarity with methods that should be as repugnant to Christian gentlemen as they are certainly at variance with the first principles of justice.

THE attention of our readers is directed to the circular letter in another column from the ministers of the town and village of Niagara Falls, respecting Sabbath desecration in that locality. The facts therein related are sufficiently startling to convince all but the most indifferent that unless prompt action is taken by people who value the Sabbath as a day of rest and worship, the distinction between the Sabbath and the other days of the week will soon be obliterated in that district. We would respectfully call the attention of the authorities to the charges against public officials therein set forth, and would also urge upon our General Assembly now in session to take cognizance of the matter and lend its efforts to secure the enforcement of such laws as now exist and also such further legislation as may be necessary to remedy the evils complained of. The thanks of the country are due the ministers of Niagara Falls and village for bringing to public notice the scandalous breaches of law and order permitted and encouraged upon that frontier.

Literary Notices.

WE have much pleasure in commending to the notice of all interested in temperance work the *International Good Templar*, edited by the Literature committee of the Grand Lodge, the chairman of which is Dr. Oranhyatekha, of London. The magazine, which is published monthly at the rate of \$1.50 per annum, is an excellent family paper.

FOREIGN MISSIONS OF THE PROTESTANT CHURCHES: THEIR STATE AND PROSPECTS. By J. Murray Mitchell, M.A., LL.D. 1888. Toronto: The Willard Tract Depository.

In this handy volume of 115 pages we have a bird's-eye view of the great field of missions which will be welcome to all desirous of seeing the subject treated in brief and comprehensive form. After an "Introduction," giving a general glance at the origin and development of the missionary idea, Dr. Mitchell in six luminous chapters treats of what the Missions have done, the state of the chief pagan religions, the modes of missionary action, the necessity of enlargement of effort, and the present prospects of the work. An Appendix follows containing brief chapters on the rise of missionary zeal since the Reformation; Indian missionary statistics, British contributions to foreign mission work, present state of educated Hindus, Mohammedan intemperance, creeds and confessions in mission churches, comparative progress of religion in India. There is also a copious index. We need only add that the price is 35 cents.

PRINCETONIANA. Charles and A. A. Hodge, with CLASS AND TABLE TALK of Hodge the Younger, by a Scottish Princetonian (Rev. C. A. Salmond, M.A.) 1888. Edinburgh: Oliphant, Anderson & Ferrie.

THE "Scottish Princetonian" has given us a delightful book, which the publishers present in fine readable type spreading over 239 pages. It is a volume pretty to look upon, and pleasant to hold in the hand. The engraved portraits of the two Hodes and of Dr. McCosh, the President of Princeton College, are of uncommon ex-