

should have the power to appoint a probationer for six or twelve months at a time—and this without depriving the congregation of the right of giving a call, or of hearing a candidate, should they be disposed to invite one.

This would greatly help our congregations that find a difficulty in deciding on a minister. It would prevent the disintegration that goes on during a vacancy, and would greatly add to the well-being of the congregation. In all cases of distress, sickness, or death in a family the presence of the pastor is an inexpressible comfort, and the minister so appointed would do a work that no minister going for one or two Sabbaths could do. Then there are baptisms, marriages, pastoral calls, prayer-meetings, Sabbath school, Bible class, and the general internal affairs of the congregation which require the constant attention of the pastor; and further, there is the influence he exercises on the community surrounding the vacancy, all of which is lost to the Church by the present system. The need of a remedy is urgent.

In conclusion, I remark there is a disposition to blame congregations that are slow in giving a call. There are reasons sometimes for this that are difficult to understand, even by those connected with the congregation who are anxious for a settlement, and which are impossible almost of explanation to those outside of it.

AN ELDER.

### DR. DEWART AND HIS CRITICS.

MR. EDITOR,—In the "Daily Globe" of Saturday, Oct. 27th, appeared a letter headed, "Dr. Dewart and His Critics." In that letter, written by Dr. Dewart, this sentence occurs: "I may inform Mr. Donovan that the phrase *horrible decree* is not of Wesleyan authorship, but is Calvin's own name for this theory." I infer from these words that in some former letter Dr. Dewart has been giving expression and currency to the opinion that Calvin used the term "horrible decree" in reference to the theory of predestination in its bearing on the past, in the sense of a decree calculated to excite horror, as anything outrageous or atrocious does. It should have occurred to a cautious controversialist that a mind like Calvin's—great in intellectual gifts and in spiritual life, of which the specific characteristic was profound apprehension and adoration of the supreme majesty and righteousness of God—could not have applied to any of what he believed to be the divine purposes the term "horrible" in the sense so recklessly imputed to him. It is for the purpose of giving the subjoined notes publicity, bearing as it does on this imputation, that I ask a portion of your space. The note is to be found in Dörner's "History of Protestant Theology," published by Messrs. Clark, of Edinburgh, 1871. In vol. I., page 400 of that work the translator says:

"In a copy of an edition of the 'Institutes' published in 1590, which I picked up some time ago, there are written on the fly-leaf the following comments upon this word (*horribile*): 'Dr. A. Clarke says that Calvin justly calls *decretum horribile*, the horrible decree of sovereign, eternal, irrespective reprobation. Ans. 1. The phrase is applied by Calvin to God's permission of the fall of Adam. (Inst. III. 23, sec. 7) 2. It is unfair to translate it "horrible decree." See Cicero Quinct. *Horribile est causam dicere, horribilius, priore loco dicere*. It is a "solemn thing," etc. See also Virgil Gorg. III. 152. 3. Dr. Clarke derives *Elohim* (God) from Alaha (Arab.) *cum sacro horrore ac veneratione coluit*—i.e., "worshipped with sacred awe (*horrore*) and adoration." Would it be fair to represent Dr. Clarke, in adopting this etymology, as teaching that God should be worshipped with horror?"

Let me suggest that it might be of considerable advantage to show, as the note does, that there is very great danger of controversial ardour forgetting to look whether it be truth or vulgar prejudice that is stamped on the weapon with which it fights.

Unionville, October 30. D. M. MACKINTOSH.

### THE AMERICAN EVANGELISTS IN IRELAND.

The following letter from the Rev. Dr. Wilson of Limerick to Dr. Cochrane on the occasion of his sending the £200 grant, from the Presbyterian Church in Ireland for Home Missions will be read with interest:

REV. DR. COCHRANE: *My Dear Sir*,—Enclosed order in your favour—amount £200. The grant of our Board in aid of your Home Mission work in the west should have been forwarded ere now. But owing

to circumstances I now narrate, I had to lay aside letter writing till now.

Moody and Major Whittle from the States reached our city on the day I was in Dublin—this day fortnight—and began their work next day. I was in Dublin from Monday of that week attending Presbytery committee meetings and mission board. On Thursday I hurried home and found the citizens stirred up and flocking to the meetings. Moody and Sankey left on Thursday week for Cork. Major Whittle, a sound able preacher and expositor, remained behind with Mr. and Mrs. McGrahan who sang till yesterday.

At the meetings, calm, earnest but not wild appeals were made to any who believed and could for the first time, confess Christ to stand up and say to many of all denominations did so. This increased as the meeting proceeded. To the joy of my soul one after another of my congregation did so—old and young, parents and their children. Among the first were a father and two of his children. Nearly all the children of one of my elders and all the children of one of my deacons—then another entire family of children, etc.

With many of these I had been dealing in private and at their homes several times long previously and some of them left the meetings under a deep sense of sin, and came home with me for instruction and guidance, who then confessed, and afterwards at the meeting, Jesus their Lord and Saviour. Several hundreds in our city have done so.

On Saturday I announced two meetings for yesterday. At twelve and half-past seven o'clock for Bible reading, communicants' class, and to get workers and prescribe work. The evening meeting was marvelous. Parents and children were there in great numbers. A communicants' class was formed, about twelve times the usual number pressing forward to give their names. The work is the Lord's from first to last. There was no undue excitement at any other meetings. The result was plainly owing to the spirit of God applying the Word to souls and working faith in them. *Limerick, Oct. 23rd, 1883.* DAVID WILSON.

### GOSPEL WORK.

Having received an invitation from Mr. Catlin to attend on Monday last a tea-meeting, given to the members of the Cowcross Mission, of which Mr. Catlin is the well-known superintendent, I accepted the invitation, and went to Gloucester Hall, prepared for a useful evening, but not expecting much beyond the ordinary routine of social gatherings. The speaking on the occasion was, however, such a vivid illustration of the power of a rude, unlettered, but sanctified eloquence, to stir the masses, that a little record of it may be useful. Mr. Catlin, I may mention, is holding a ten day's mission among the poor at Clerkenwell.

The first speaker was a converted prize-fighter who for some twenty years may be said to have been changed from a powerful bruiser of men into a bruiser of Satan. Nothing in his address indicated his previous calling. In language it was correct, but chaste and fervent. He told us, among other things, that after recently giving an evangelistic address he invited a policeman to take Christ as his Master. The man burst into tears. On subsequently going to his house to learn the result of his appeal, the man was out, but his little girl, in her artless way, began to say: "Oh, do you know father sings, and prays, and reads the Bible with us now?" "Does he, indeed?" "Yes; and more than that, he goes into his own room, and prays!" "But how do you know that?" "Oh," answered the little prattler, in her innocent manner, "because I go to the door, and listen!" We were much struck by this proof of an arrow shot at a venture having gone home.

The treasurer of Gypsy Smith's Army at Hanley gave us an address, which was a striking mixture of the humorous and pathetic, a glimpse of the spiritual condition of the potteries, which revealed a dark mass of brutal and sensual life as existing there. Among other things, he thrilled his hearers by the narrative of the conversion of two most degraded drunkards, one of whom bore the startling title of "The Devil of the Parish." If this speaker's address had been noteworthy for nothing else than for a saying of Billy Bray (whom he personally knew), which he gave us, it would have been worth listening to for that. "When a bar of iron is cold," said Billy, "I can carry it about, and do pretty well what I like with it; but when it is red-hot I have to keep at a respectable distance from it. So when a soul or Church is cold,

the devil can carry it about, or do almost what he likes with it; but when it gets red hot, he is afraid to come near it." A good hint this to us all, was it not, to keep our hearts warmed by the love of God?

An evangelist from the manufacturing districts told us also with force and power of his conflicts with the publicans there, and, with a humour that was infectious, mentioned how in the act of singing the doxology, and praising Him from whom all blessings flow, their thankfulness for "all things" was put to the test by a shower of mud flying at that very moment past the face of the singer. A converted chimney sweep was not less interesting than the previous speakers, as he told us the early story of his life, in the home of a drunken father, who would pull his children out of bed by the hair of their head, and threaten to cut their throats. One incident of his "professional" life was very touching. After telling us that he now found an opportunity of preaching Christ to the mistresses and servants where he swept the chimneys, he said that on a bitter winter morning he one day found himself without food or firing. The cook, where he swept a chimney afterwards, gave him a lump of coal, which she put in his soot bag, and said it would warm him. Recollecting, however, that it was the property of her employer, and not hers to give, "I said to myself," he continued, "shall I part with Christ for a lump of coal?" and immediately he took out the doubtful thing, and left it, going home in such a glow of gratitude at the victory given him over temptation that he felt the cold no more that day.

Mr. and Mrs. W. Haig Miller and the chaplain of Northampton Gaol said a few practical words, and the speaking was concluded by a young man, who testified to the good imparted by prison ministrations, telling us how, after entering a gaol a drunkard, he emerged from it converted, and was now leading a useful and thriving life.

We left the meeting greatly satisfied with the good Mr. Catlin (whom we recommend to the liberality of his Christian friends) was accomplishing by such a service, and gratified by the testimony that had been furnished of the power of Christ to pick up the most degraded members of society, and to furnish them with an eloquence for his service, more effective in its peculiar way than culture and lettered style.—*W. H. M., in "The Christian."*

### DESIGNATION OF ANOTHER MISSIONARY.

A very interesting service was held in the King Street Presbyterian Church, London East, on the 5th inst. The Rev. J. Knox Wright was formally designated to Foreign Mission work. Rev. D. McGilivray preached a suitable sermon from Matt. v. 16:—"Let your light so shine before men that they may see your good works and glorify your Father who is in heaven."

Rev. A. Beamer, Moderator of the Presbytery, narrated the steps of process by which Mr. Wright had been called to labour as a missionary in the island of Trinidad, after which he offered up the designation prayer, setting the missionary apart to his work and craving God's rich blessing to follow him and rest upon his work.

Rev. George Sutherland, of Fingal, then addressed the missionary. He spoke in warm terms of appreciation of Mr. Wright as a member of the Presbytery and a preacher of the Gospel. He was sorry to part with the brother, but glad that he had been led by the spirit of God to give himself to Foreign Mission work. He urged him to preach in Trinidad, as in London East, the whole counsel of God—the full Gospel of Jesus Christ; also to cherish a spirit of fervent prayer. In conclusion, he commended the missionary and his family to the kind care and blessing of God.

Rev. J. A. Murray, St. Andrew's, addressed the people. He referred to the good, solid manly work done by Mr. Wright in London East in the interests of Presbyterianism. He spoke of his ripe scholarship and preaching ability. The people were called upon to make a great sacrifice in the Foreign Mission. He urged them to set before them the example of Nehemiah in his building of the walls of Jerusalem. They must show earnestness, prayerfulness and perseverance in working to the upbuilding of the congregation. He trusted that the people would be led to a speedy and wise choice of a pastor to carry on the good work begun.

The Missionary Hymn was sung and the Benediction pronounced, and Mr. Wright was conducted by Rev. A. Henderson to the door of the church to receive the farewells and kindly wishes of the people.