

as we know, there is but little disposition, on the part of intelligent Calvinists, to throw away or even to belittle the attainment which, they believe, has been made in the settlement of that controversy.

It may be that our fathers, in dealing with Arminian views, have sometimes expressed themselves in terms little fitted to coöperate opponents, and even fitted to intensify the repugnance that some minds have to the truths to which they gave prominence; and that they did not give to certain important views of divine truth, which were not in controversy at the time, the prominence that they gave to views that were being hotly contested. Admitting so much, little more needs to be said in relation to the "Confession." And so much and nothing more, if even quite so much, will, we apprehend, be found by the candid and intelligent reader, in the account given in the REVIEW, of the proceedings of the London Presbytery. We can hardly but think that more than one or two of the readers of the REVIEW will be interested in noting that those proceedings have reference to a state of things almost identical with that indicated in our endeavour, in these columns, to obviate "Misconceptions of Calvinism." As a matter of fact, our views are widely misconceived and misrepresented. Because we feel shut up, and that especially by our own experience as *Christians*, to certain views respecting the *Divine Sovereignty*, we are represented by many as teaching *fatalism* and *calling a dark cloud* on the way of access to God which the gospel proclaims. In these circumstances, we are called, both in our individual capacity and in our Church Assemblies, to show that our Calvinism is not what many suppose it to be; and especially that it is not a *one-sided system* that deduces from one aspect of divine truth the negation of another, but a system which, on the one hand gives emphasis to that aspect of the truth, according to which the Christian ascribes his personal salvation to the sovereign exercise of the Almighty power of God, doing for him what He has not done for others and might, without injustice, not have done for him, and which, on the other hand exhibits, at least *equally* with that of its opponents, the whole truth in relation to God's dealings with man as a rational agent under moral government and under a dispensation of mercy.

If there are Christian brethren who cannot see as we do, while they are glad, with the *Guardian*, to "see as coming out clearly on the great truth of the *freedom of salvation for all*," we trust they will not let themselves be carried away with the idea that the endeavours to vindicate ourselves against misconceptions are indicative of any disposition to modify our views respecting the *Divine Sovereignty*. They ought to know that it is no new thing for Calvinists to preach the gospel in terms of their Lord's commission. They ought also to know that our standards give no uncertain sound in relation to the universality of the invitations and commands of the gospel, or in relation to man's responsibility. And, as we have more than once reminded our readers, there is nothing new in relation to the difficulty involved in our acceptance of views that appear to be in conflict with other undoubted truths. Calvinists have all along been familiar with the difficulty; nor is there the least likelihood of its leading us to renounce our Calvinism; because that, we believe, would only lead us in greater difficulty. It is well, however, that, for the sake of those who misunderstand our position, and for the relief and comfort of those who are in perplexity through misapprehension, emphasis should, from time to time, be given to the principle that we are on dangerous ground, when, forgetting that God "is God and not man," we will not allow to Him a mode of knowing and acting that transcends our own. Ingenious men of the Calvinistic school, seeing the sure grounds of *both orders* of truth, will no doubt be always repeating attempts to solve difficulties. But, we apprehend, the "highest intellects" will coincide with Edwards, in the quotation made in a former article, and with Locke, when he says, "I cannot have a clearer perception of anything than that I am free; yet I cannot make freedom in man consistent with omnipotence and omniscience in God, though I am as fully persuaded of both as of any truth I most firmly assent to; and therefore I have long since given off the consideration of that question, resolving all into the short conclusion that if it be possible for God to make a free agent, then man is free, though I see not the way of it." Our readers will see that this is the ground taken in the London Presbytery. Surely a little reflection should satisfy the most sanguine Arminian that he is mistaken in regarding it as indicative of the *advance of Arminian sentiment*.

WOMAN'S FOREIGN MISSIONARY SOCIETY.

In order to remove any misapprehensions that may have been caused by letters which have recently appeared in our columns respecting the formation of Woman's Home Missionary Societies we are requested, by the Board of Management, W. F. M. S., to publish the following statement:

"At the ordinary meeting of the Board held on Tuesday, February 22, 1880, it was resolved, 'That this Board do not disapprove of the action of the General Assembly in sanctioning the formation of Woman's Home Missionary Societies, as the following minute will show:—At the annual meeting of the Board, held at Ottawa last April a discussion took place about the propriety of recognizing in some way, Associations which contribute to the funds of this Society, but are not auxiliary to it. In the course of the discussion the importance of Home Mission work was presented, and the propriety of attempting the unification of Home and Foreign work discussed, after which it was decided—That no change be made in the basis of our work, but, while fully sympathizing with the Home work, in the future, as in the past, the efforts of this Society be directed to the evangelization of women and children in heathen lands, including the Indians of our own North-West.'

From this resolution it will be seen that what the Board disapproved of was not the formation of Woman's Missionary Societies to promote the interests of Home Missions. They did not feel themselves called upon to express any opinion on this question. What they objected to was the combination of Foreign and Home work under one society. They will, nevertheless, as a Board, rejoice in the success of their sisters who may feel called upon to organize themselves into Home Missionary societies, thus promoting an important department of the Church's work.

THE MODE OF ELECTING THE MODERATOR OF THE GENERAL ASSEMBLY.

We give below Dr. McDonald's overtures with amendments sent the mode of electing the Moderator of the General Assembly, which has been adopted by the Presbytery of Hamilton, and sent to the other presbyteries for their consideration with a view to united action:—

"WHEREAS, there exist differences of opinion as to the mode in which the Moderator of the General Assembly should be elected;

"WHEREAS, the practice of the Church, as to the last Union, has been objected to and disturbed;

"WHEREAS, in the election of the chief officer of the Church for the time being, presbyteries have hitherto claimed and exercised the right of nominating, which claim should be respected;

"WHEREAS, it is highly desirable that the mode of the election should be well defined and settled by the authority of the Church as confirmed by presbyteries;

"THEREFORE, it is respectfully overruled by the Presbytery of Hamilton that the General Assembly consider the question, and take order in such way as may be deemed best to provide:

"I. That in each and every Assembly the Moderator shall be chosen from a list of names transmitted by the Clerks of presbyteries to the Clerk of the Assembly so as to be in his hands at least twenty-four hours before the time appointed for the meeting of the Court.

"II. That such list shall consist of the names of those Commissioners who shall have been nominated for the office of Moderator by the several presbyteries of the Church, or by such presbyteries as shall have made a nomination at a stated meeting, duly convened.

"III. That the said list shall be submitted by the Clerk immediately after the Assembly has been constituted and the roll called.

"IV. That the election shall be by the ballots of Commissioners present, cast for some one whose name is on the list.

"V. That the person who shall in this manner obtain a majority of the votes cast shall be declared elected, and shall take the chair."

Dr. Laing, seconded by Mr. Watson, elder, moved, That the second resolution be amended by adding the words "Provided always that it shall be competent for the General Assembly to add one name to the list, as provided for above, before proceeding to ballot."—Lost by casting vote of the moderator.

Mr. Laidlaw, seconded by Mr. Robertson, moved in amendment, That there be added to the second resolution the words "together with the names of others (if any) who may be nominated on the floor of the Assembly."—Lost.

In support of his amendment Dr. Laing urged (1) the right that every deliberative body has to appoint its own chief officer, unless otherwise provided for; (2) the competency of the nominee of the vast majority of presbyteries being unable to be present, in which case a commissioner not appointed by the presbyteries, although the nominee of one, might be made Moderator against the wish of the Church; (3) the fact that since 1855 the Assembly has possessed the right to take the Moderator from among the commissioners present, going outside of the nominees of presbyteries, which right should be respected.

Literary Notices.

We have received from Leonard Scott Publication Co., Philadelphia:—

British Quarterly for January. Contents:—(1) The Reformation Settlement of the Church of England. (2) Mr. Arnold and his "Discourses in America." (3) Ignatius and Polycarp. (4) The Greville Memoirs. (5) The Established Church and its Defenders. (6) Personal Memoirs of U. S. Grant. (7) The Progress of Disestablishment in Scotland. (8) Political Survey of the Quarter. (9) Contemporary Literature.

The Nineteenth Century for January. Contents:—(1) Proem to Genesis; a Plea for a Fair Trial. Right Hon. W. E. Gladstone. (2) The Fallacy of "Imperial Federation." Sir Henry Thring. (3) Federal Union with Ireland. R. Barry O'Brien. (4) Myne Kule in Austria-Hungary. David Kay. (5) Myths and Mythologists. Andrew Lang. (6) The Little Ones and the Land. Rev. Dr. Jessopp. (7) A Pedantic Nuisance. Fred Harrison. (8) The Administration of the Navy, 1880-85. Sir Thos. Brassey. (9) Irish Education. Viscount Powerscourt. (10) Thomas Middleton. A. C. Swinburne. (11) The Battle of Abu-Klea (With Plan). Lt.-Col. the Hon. R. Talbot. (12) "Dawn of Creation," an answer to Mr. Gladstone. Dr. Réville.

The Fortnightly Review for January. Contents:—(1) The Liberal Reverses and their Cause.—1. Procrastration or Policy? R. B. Brett; 2. The Elections and Afterwards? A. Arnold. (2) Asculapia Victrix. R. Wilson. (3) Darwinism and Democracy. W. S. Lilly. (4) British Columbia. W. A. Baillie-Grohman. (5) The Rights of Reason. St. George Mivart. (6) Impressions of a Modern Arcadian. Mrs. Nicholl. (7) Mr. Gladstone as a Theologian. S. Laing. (8) My Contested Election. By a Defeated Candidate. (9) Mr. Irving's *Faint*. W. L. Courtney. (10) Political Parties in Spain. M. G. Llanas. (11) Small Talk and Statesmen. T. H. S. Escott. (12) Home and Foreign Affairs.

The Contemporary Review for January. Contents:—(1) Oaths: Parliamentary and Judicial. The Bishop of Peterborough. (2) Parnell and Grant: a Dialogue. H. D. Traill. (3) The Barmes Question. Sir Charles Grant. (4) Life, Art and Nature at Bruges. Harry Quilter. (5) The Salvationists. Francis Peck. (6) Recent Events in South Africa. Sir Charles Warren. (7) *Æschylus and Shakespeare*. Julia Wedgwood. (8) Self-government in the Church. G. W. E. Russell. (9) Church Reform. Rev. V. H. Stanton. (10) The Little Prophets of the Cevennes. Richard Heath. (11) The Home Rule Question. Justin McCarthy. (12) Contemporary Records: 1. *Ordnal History*. Prof. Sayce; 2. *Social Philosophy*. John Rae; 3. *General Literature*.

Pulpit Treasury. E. B. Treat, 771 Broadway, New York. The February No. presents the usual varied table of contents. Sermons in full; sermon sketches; prayer-meeting service; the Sunday School cause, with numerous short articles, editorial and otherwise, on questions of present interest. The most notable sermon is that by the celebrated missioner, Rev. W. Hay Aiken, on "The Saviour's Appeal to His Own."

Communications.

"BURN YOUR MANUSCRIPTS."

SIR,—I observe in one of your contemporaries a favourable notice of Mr. Blake's speech at London. It is spoken of as magnificent, and so it was. There is but one opinion on that point among literary men and competent judges. But I cannot agree with the writer when he quotes, "Burn your manuscripts and talk to the people," as *admonition*. Written composition has its advantages and no public speaker should neglect it, but to the statement that it should be preferred to extemporaneous delivery I cannot subscribe. Few men have the gift of Chalmers at pulpit readers, for he was one of a thousand, but it would soon be found to be a great mistake if manuscript reading were to be the practice because Chalmers read. Guthrie, the prince of Scotch pulpit orators, did not read, and he advises students not to be slaves to the manuscript. "Whoever heard of a barrister bringing out his papers to address a jury, or a lover to gain the heart of his loved one?" asks the Doctor. Mr. Spurgeon recommends dispensing with the manuscript on entering the pulpit, for if any man ought to speak from a full heart that man is the ambas-

ador of the Cross. The late Dr. Alexander, of Princeton, said if he were to begin the ministry again he would burn all his manuscript sermons and preach to the people.

The Methodists owe much of their success to their plain, pointed, searching, practical address. The Baptists, in like manner, are successful as preachers without any manuscript. So are the Congregationalists. But Presbyterians and Episcopalians have yet to get rid of their crutches. Cuyler and Talmage are effective and popular, but do not read. Nor does Dr. Storrs. Newman Hall, Dr. Parker, Robert Newton, Henry Cooke, Dwight L. Moody, are notable illustrations of what can be done without paper reading.

The late Archbishop Whately did not approve of debating societies for young men aspiring to the ministry. In a masterly manner a student of Trinity College, Dublin, vindicated the use of such societies both for the pulpit and the bar, and showed that the brightest ornaments of the bench and the sacred desk were trained in such institutions. He mentioned such names as Curran, Grattan, Plunkett, Bushe, Perin, Whitehead, Napier, M. Nell, of Liverpool, and others, who began their career in such humble training schools. Let students read and write as much as they please, but when they enter the pulpit let them speak from the heart to the heart if they would be *effective and impressive preachers*. In this age of the world manuscripts are out of place. Yours, etc., FIDELIS.

OUR WORK IN MUSKOGA AND PARRY SOUND.

[To the Editor of the PRESBYTERIAN REVIEW.]

SIR,—While items have appeared in your columns from time to time concerning the work in British Columbia and the North-West, nothing has appeared concerning our work in Muskoga and Parry Sound—not because there is nothing of interest to report, but rather because I have been so occupied in the field as not to have time for writing. It gives me pleasure to report that the work is going on, and never in the history of this field so successfully as at present.

The difficulty of winter supply is being in a great measure overcome. We have one ordained missionary and six catechists this winter where last winter we had but three catechists. The number of stations receiving regular supply from this band of missionaries is thirty-one. I have visited them all recently for the purpose of administering ordinances and holding missionary meetings, and found the work going on heartily. We are fortunate in securing good men for the work. One of the difficulties is the want of proper church accommodation in many of the stations. We have some twenty churches already erected. Most of them are finished and paid for—a few of them are still under construction—the work being delayed for want of means, while in other stations there is a crying need for the erection of suitable places for worship.

I need not say a word as to the necessity of this work in connection with our mission fields. It is familiar to all your readers, and acknowledged by the Church at large, by the existence of the handsome "Church and Manse Building Fund" in connection with the work in the North-West. We have access to no such fund for our work in this field. At Sturgeon Falls, on the C. P. R., at Sundridge, on the N. P. J. R., at Bayville and Port Carling, we have churches erected, but not yet finished. Not to particularize each case, these require aid to finish the work begun. Then at South East Bay, Burke's Falls, and Katine stations, on the N. P. J. R., at Nipissing village, at Dubank, and in the townships of Broadfoot and McMurrich, we must—if we are to retain the advancement already made—proceed with the erection of churches immediately on the opening of spring.

To show the pressing need, I may instance one case, that of Nipissing village. Our missionary there writes under recent date:—"On Sabbath last, although it was wet and disagreeable, the schoolhouse was crowded—if the weather is at all fine the congregation cannot all get in." A fine day in winter in this region means thermometer 20 to 35 degrees below zero. At South East Bay, where our people meet in a mere shell of a house leased for service, our missionary writes:—"On Sabbath week it was so cold that the men sat with their coat collars turned up, and all were very uncomfortable. I got my cheeks frozen going back to N. Bay," a tramp of ten miles. And so I might instance the needs of other stations—but enough.

At our meeting of presbytery held on the 26th January, I brought the situation of the stations before the court, when it was agreed, after deliberation, that I be authorized to make an appeal through the columns of the PRESBYTERIAN REVIEW, setting forth the need of the field in this respect, that those who may be inclined to aid us in this important work may have an opportunity of so doing. The work is most important in its bearings on the cause so dear to many of us. The people who are to be thus helped are most deserving. More work for less money from the Home Mission Fund is being done now than ever before in this wide-spread field, and we venture to say that in any other field under the Assembly's Committee—while the people themselves are alive to their duty as those to whom the gospel of the grace of God has come. For the year ending with September last, the stations in this field contributed directly to the Home Mission Fund of the Church the sum of \$404.42. For the current year their contributions are just beginning to come in, and from one station I have received at the rate of nearly \$2 per communicant for this fund.

While dealing with our wants I might as well mention another which I know needs only to be mentioned to receive the hearty sympathy and consideration of friends in the more favored parts of the Province—we need libraries and papers for our Sabbath Schools. Many of these are dropping their character as "Union schools," and becoming more distinctly Presbyterian schools. Thanks to an unknown friend, through Dr. Cochrane, our converter, we are enabled to supply not only the schools, but many families also, with the Shorter and Mother's Catechisms. Over five hundred copies have thus been distributed during the past year. We need books and papers for the schools as well. If the friends in any of the schools that have libraries they are through with or papers that are not required, will drop me a card to that effect, I will give them directions as to P. O. address of schools and quantities required. And might not those schools which have funds to distribute at this time of the year remember our church building in this field and help those who are striving to help themselves?

Any sums forwarded to me—*Barry's*—will be acknowledged with your permission, Mr. Editor, in these columns. Any contribution designated to any particular station will be so disposed of, while those not so designated will be expended under the direction of presbytery according to the need of the individual cases.

Barrie, Jan. 27th, 1886.

A. FINDLAY.

AUGMENTATION.

[To the Editor of the PRESBYTERIAN REVIEW.]

SIR,—Most strenuous efforts have been put forth to make the Supplementary Fund a great success. When it was discussed before the General Assembly in London, the Moderator thought the subject of such vast importance that he twice left the chair to express his wishes for its success. No other subject received from the house the amount of attention that this did. At the time that this scheme was brought forward, the Church was trying to meet the needs of Manitoba for missionary effort. Whatever may have been the importance of sending the gospel to those who were flowing in there from among ourselves and from the Old Country, it sank into insignificance by the pressure brought to bear for the support of this scheme.

This Supplementary, or Augmentation, Fund was, as far as my knowledge goes, a scheme to raise the ministers' stipend in poor congregations from \$600 annually to \$750, with a manse, which that which was to be done in Manitoba was the supplying the Bread of Life to these who were perishing for lack.

What are the Home and Foreign Missions doing but this same great work that Christ gave up His life for? We had this advance of ministerial stipend still

pressed as opposed to all these schemes in words similar to these: "For this year that it may not fail, as it should not, it would be well that congregations in making their contributions to the various schemes, should set apart first what is expected for this fund, however much any other fund may suffer." To understand such statements it is only necessary to remember that to aid-giving congregations is sent a circular stating the amount expected of them for the various Schemes of the Church. Each congregation is pressed to give its proportion to the Augmentation Fund, no matter how much that which is dearest to Christ's heart may suffer.

It would have been well if that part of Dr. Caven's motion which was carried, had been acted upon: "That it be brought before the several presbyteries and congregations of the Church." Why was not this done? It would have given the laity an opportunity to discuss the whole matter.

Surely something must be wrong when such a trivial circumstance relatively could be magnified into one of such vast importance. The energy of the Church is put forth as if the ministers were dying of starvation when receiving \$600 annually in poor districts where living is cheap and where mechanics, as an average, would not have much, if any, over two-thirds of that amount. Not we do not wish to blame too much those who have pressed this scheme, because Mammon is one of the greatest idols the followers of Christ, whether laity or clergy, have to fight in their own hearts.

Several years ago a motion on temperance was brought before Presbytery of Toronto. It was there stated that drink was the greatest evil the Church had to contend against. One of the principal advocates of this Augmentation Fund opposed that statement, and stated that worldliness and vanity were as great evils. What is this scheme doing, pressed with such strong statements, and magnified as if it was of greater importance than any other, by taking precedence before them all; is it not fostering this worldly-mindedness and vanity, by teaching practically that position in this world is of far greater importance than the glory of God and the advancement of His Kingdom on earth?

But what is the position of the Church of Christ on this point? Our Redeemer when He came to earth could have occupied any position that was among the sons of men. He came as a mechanic, and apparently through life seeking to attain to no higher position. Is there not some great lesson in his followers in this fact? The god of this world is Mammon, but Christ has said "Ye cannot serve God and Mammon." If His followers would seek to occupy a position similar to His, "A servant is not greater than his Lord," how much might be attained in the advancement of Christ's Kingdom on earth—the poor giving out of their poverty, the rich giving of their means as God prospers them, being faithful stewards, "laying up treasure in Heaven," "being not conformed to this world," how would the ends of the earth rejoice, and all nations be glad in Him! Yours, etc., Toronto.

AN ELDER.

MEETING OF PRESBYTERY.

Huron.—The presbytery met at Clinton on the 19th Jan. Rev. D. Forrest was appointed moderator for the ensuing six months. The remit of Assembly on printing, etc., was considered, and after some amendments was approved of. A long discussion took place on the remit on the supply of vacancies, which was laid over till next meeting. Leave was granted to the congregation of Exeter to mortgage their church and manse property to meet demands on the manse building fund. On the report of aid-receiving congregations being considered, it was agreed to ask that the present grants be continued. Mr. Pritchard stated that the Assembly's Home Mission Committee deducted \$25 from the amount expected for Grand Bend for the last six months, because of a misunderstanding of the intention of the presbytery. The following are the grants asked for, viz.: \$250 for Grand Bend; \$50 for Exeter; \$350 for Bayfield and Bethany; \$70 for Bayfield Road and Berne; and \$2 per Sabbath for the Gaelic Station, Goderich. Reports on missionary meetings were given and approved of. Mr. Muirgrave read a report on behalf of the Committee on the State of Religion recommending that a conference be held at next meeting on this matter—subject to be "The Difficulties and Encouragements in the Lord's Work among us." Mr. McCoy, on behalf of the committee on the appointment of a new professor in Knox College, gave a report setting forth as follows: "In view of the fact that the present time is regarded as inopportune for the appointment of an additional professor, and also that before long a rearrangement of the work of the various chairs will be necessary, we recommend: 1. That the present lectureship in Homiletics, etc., be continued, but limited to Homiletics and Pastoral Theology, the course to extend over two sessions of three months each; 2. That two additional lectureships be established, one to embrace the subject of Church History, and the other Biblical Theology and Biblical History; 3. That the College Senate appoint each of the lecturers on these subjects for two sessions of three months each; 4. That the additional appropriation from the common fund for the new professorship be applied in the support of the three lectureships above specified. The report was received and its recommendations adopted. The attention of the presbytery was called to the state of funds of the Aged and Infirm Ministers, Augmentation of Stipends, and Manitoba College. On motion of Mr. Ramsey, duly seconded, Mr. McDonald, of Seaford, was nominated as the next Moderator of the Assembly. A report on Sabbath Schools was read by Mr. Miller, embodying a number of recommendations which were delayed for consideration till next meeting. Mr. Miller in this connection resigned the co-chairmanship of the presbytery's Committee on Sabbath Schools, as he is about to take up his residence in Toronto. His resignation was accepted, and a committee consisting of Messrs. McDonald and Danby was appointed to draft a deliverance thereon. Mr. McCoy was authorized to moderate in a call at Brucefield Union church. The following deliverance was adopted regarding Mr. J. R. Miller's resignation, etc., on the report of the committee appointed to consider the matter: "The presbytery having learned that Mr. J. R. Miller, elder of Knox church, Goderich, and Inspector of Public Schools, was about to leave, and make Toronto his home in the future, would express their regret at losing him. Mr. Miller was regular in his attendance on Church Courts, and always ready to take his part in the work of the presbytery. The presbytery would also put on record their appreciation of the services rendered by him to the young, both in connection with his own Sabbath School and Bible class in Goderich, and with Sabbath School work generally throughout the presbytery. Although of strong convictions, yet affable and kind—upon the whole, his intercourse with the members of presbytery was friendly and agreeable. He leaves with the best wishes and prayers of the presbytery, and they express the hope that he and his family may prosper in their new home, that the cause of Christ there may profit by our loss, and that he may be long spared to use his gifts and graces for the honour and glory of our Divine Redeemer." On the following day, Wednesday, a successful Sabbath School Convention was held. The presbytery is to hold its next regular meeting in Seaford on the second Tuesday of March, at 11 a.m.—A. McLEAN, Clerk.

A PUBLIC meeting in the interests of the McAll Mission of Paris, France, will be held in Knox Church lecture room this (Thursday) evening at eight o'clock.

SPECIAL gospel services were commenced in Erskine Presbyterian church, Toronto, on Sabbath, 31st January. They are conducted by Ferdinand Schlicher, an evangelist from Brooklyn, New York. Meetings are held every afternoon and evening. At the close of the evening meeting an opportunity is given to converse with enquirers. Every night last week anxious souls entered the enquiry room; a very large proportion of these were young men and young women, who, we trust, will give their youth and strength unto the Lord. Special meeting next Sunday night.