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THURSDAY, FEBRUARY 11TH, 1886.

PUBLIC NOTICE.

PUBLIC Notice is hereby given that a general meeting of the stockholders of the PRESBYTERIAN NEWS CO., Toronto, will be held in the Offices of the Company, 31 York Chambers, 9 Toronto Street, Toronto, on the 11th February, 1886, at 10 a.m., for the election of Directors and the transaction of general business.

By order,

Geo. H. Robinson,

Toronto, Jan. 21st 1886.

Manager.

Would Rev. Duncan McMellan kindly send his address to this office?

For lack of space we are obliged to hold over an account of the meeting of the Committees of the Presbyterian and Methodist Churches that met in Knox church, Ottawa, last week, to confer as to the practicability of devising a plan for co-operating in the prosecution of mission work. A most satisfactory conclusion was arrived at and a number of resolutions, to be submitted to the Assembly and Conference, unanimously and heartily adopted.

THE Rev. P. G. McGregor, D.D., Agent of the Church and Treasurer of the Schemes, Eastern Section, died at his residence, Halifax, on Friday morning, the 5th instant. The news of Dr. McGregor's death will be received with profound regret throughout the Church and wherever he was known. We shall give some particulars of his life and labours in a future issue.

We are very glad to notice that the Public School Board of Toronto has decided to restore the Bible in its entirety to the schools under its care. The debate that took place in the school board upon the question of the Bible vs. "Scripture Lessons" was most interesting and significant. In view of a recent manifesto from the compilers of the "Scripture Lessons" we shall return to the discussion of the subject, "The Bible in the Schools."

THE Ontario Government was waited upon by a deputation from the Alliance in regard to certain additions to the Crooks License Act in the direction of making that measure more effective. Most of these, as, for example, the further reduction of the number of licenses, especially in cities and towns, heavier penalties for breaches of the law, earlier closing, the licensing of rooms as in England and not of the whole house, and the removal of screens, etc., in bar-rooms, are of a practical character, and ought to be made law. They will aid in the more complete "corralling" of the traffic.

THE same deputation urged upon the Government the re-assumption of the responsibility of enforcing the Scott Act in counties where it is now or is soon to be in operation. The past record of the Ontario Government in the matter is good, and the deputation was gratified by the statement of the Premier that License Commissioners and Inspectors would again be appointed for Scott Act counties. It is to be earnestly hoped that the Government will see its way clear also to appoint police magistrates in all such counties. With the police magistrate, instead of justices of the peace, appeal is ruled out, and the punishment of the illicit trade in liquor thus facilitated.

It is publicly announced that an attempt will again be made at the approaching session of the Dominion Parliament to force the obnoxious beer and wine clauses into the Scott Act. The Ontario Branch of the Dominion Alliance has resolved to meet the petitions in favour of these amendments, understood to be already in circulation and largely signed, by counter-petitions. These will be sent out, it is expected, almost immediately, and ought to attain to an enormous signature. There is but one sentiment among the supporters of the Act as to the fatal character of such amendments, if passed, and no effort should be spared to give such sentiment emphatic expression. In all honesty the Scott Act, soon to be so widely in force, should have a fair trial in its integrity.

HIS GRACE ARCHBISHOP LYNCH, of Toronto, through the columns of the daily press (His Grace has always the *entree* to the daily press and seems welcome, though strangely enough his hosts have never a word to say to him editorially) harangues Protestants, and as "their sincere friend and well-wisher" begs them not to believe implicitly as true every assertion or quotation of so-called Catholics or of Protestants against the Catholic Church. The peculiar character of His Grace's logic may be seen in the following sentence: "People have condemned as idolatrous and wicked many of her doctrines and practices according to their own peculiar views and not according to the views taken by the Catholic Church," or, in other words, it all depends on the way you look at a thing whether it is right or wrong. This may be very fine casuistry, but it is not the truth. His Grace offers the old and worn-out apologies for idolatry and Mariolatry, gives a clean bill of spiritual health to all the Popes—the sad victims of historic truth—asserts with almost ludicrous equanimity that the Papacy is the keystone in the arch of the Christian Church, has a fling at the new Revised Version—in His Grace's eyes all English versions are bad—artfully strives to make a point in favour of Roman Catholicism from the diversity of Protestant forms of worship, boldly avows that these differences arise from "ignorance, pride and self-will" and calls the Protestant sheep to his fold by telling them that "during these later years there have been many noble examples of men searching humbly for the truth," that "duchesses, earls, marquises, peers of the realm, gentlemen of distinction both in the army and the navy," and we suppose in the volunteers also—are "swelling prodigiously" the number of converts to the Catholic Church. His Grace's invitation to Protestants to allow the Romish hierarchy to do all their thinking on spiritual matters will fall on deaf ears. It is not worth while to expose to our readers the fallacies that lurk in every sentence of His Grace's manifesto. Meanwhile a number of writers, prominent among whom we notice Dr. Laing, of Dundas, have, in view of the Archbishop's letter, addressed a word of counsel to the Roman Catholic laity, and in turn invited them to examine the grounds of their faith and practice in the light of Scripture and history, and to learn just views of Protestantism from Protestants themselves. We would be glad to know that our Roman Catholic friends would read these replies and ponder over them. We rather fear that a "bull" will be issued forbidding the faithful to look into the papers for the next few days and that the lamp of truth in the hands of Protestant defenders of the faith will not get beyond His Grace's palace door.

"YE DID IT UNTO ME."

DO Christians believe what Jesus says? "Most certainly," is echoed in response by almost every one whose eye catches the seemingly profane query. Why then are they not readier to take Him at His word? Why should it be necessary to make so frequent, such constant, urgent, importunate appeals on His behalf when He is to be sent to the mission field that He may "preach the gospel of the Kingdom," when He needs the shelter of a home, when He hungers and thirsts, and those who say they are His, put Him off with a complaint about the "hard times," when, aged or infirm, He is dependent, it may be almost wholly, on the bounty of those whom He has blessed? As has been well said:

"Were the Lord Jesus visible with us as with the disciples in the land His blessed feet made holy, many would diligently seek Him and lavish upon Him the tokens of adoring love."

"Homes like that of Bethany would welcome Him. Marthas would carefully entertain Him. Marys would anoint His head with very precious ointment, or like the woman who was a sinner, pour the perfume upon His feet, after bathing them with tears of penitent sorrow. Rich men would receive Him into their houses, and like Simon the Pharisee give Him a dinner-party, or like Nicodemus and Joseph of Arimathea befriended Him in trial. Greater multitudes than those of Galilee and Judea would follow Him now not merely to receive from Him but if possible to give to Him. To have sheltered His weary head from the dews of a single night, to have quenched His noon-tide thirst by a cup of cold water, to have mitigated His distress by watching with Him one hour, would open in the heart a spring of unfeigned joy, and sweeten a hundred fold the hope of Heaven."

But is He not as really here as if we could see Him with our eyes? Is He not here in the persons of those who are His? Especially, is He not ever present in the persons of His ambassadors? "Now, then, we are ambassadors for Christ," is what Paul says of the ministry.

Could the country be called loyal to the crown that would neglect or refuse to maintain its ambassadors as befitted their station? And especially so when the ambassadors are in their declining years, when they had spent themselves and their all for the honor of the King, and the extension of the Kingdom.

Why should there be any lack in the storehouse? There will not be, if, in the spirit of the gospel, we give as freely as we have received, if we believe that precious word of the Lord Jesus, "it is more blessed to give than to receive." The time is drawing very near now when it will be seen whether the Church is willing that her ministers in the poorer fields should be partakers of her plenty to the extent of what will secure them the common comforts of home, and next Sabbath's collection will show how much is thought of the disabled veterans who have stood on the walls and watch-towers in former days.

We speak a word, for Christ's sake, on behalf of the Augmentation and the Aged and Infirm Ministers' Funds, which unaccountably seem to be far less popular than funds for such schemes should be.

WOMEN'S MISSIONARY WORK.

THE Rev. R. G. Wilder, himself a veteran missionary and one of the most enterprising and exact of missionary statisticians, in the *Missionary Review*, of which he is the able editor, gives a full account of Women's Foreign Mission Boards and Work, from which we have gathered by careful addition the following figures.

The Societies of various Churches in America number in all 20, the Auxiliaries 11,695, and the Mission Bands 2,995, of which 225 and 46 respectively are Canadian. The total income is \$969,137, of which \$14,180 was raised in Canada; \$11,680 of this was raised by the women of the Presbyterian Church, East and West. With these funds 516 missionaries and 650 Bible readers and teachers are supported, besides a large amount of help given to the general mission work in which no special work for women has yet been undertaken. Pupils in mission schools, 11,996.

These results are the more marvellous when it is remembered that only one of these societies is over fifteen years of age, and many of them only ten, while a few are less. Our own W. F. M. S. (Western Section) is a fair illustration of how this work grows when it is rightly laid hold of and efficiently organized. Its first monthly meeting was held in Toronto on April 4th, 1876, when 50 members were enrolled. At the end of the first year 18 auxiliaries and 3 mission bands had been organized, and the sum of \$1,005.37 contributed.

The following statement shows the annual progress which has been made by this important society in auxiliaries, mission bands, Presbyterian societies, and in contributions from its commencement to the present time:—

Year.	Auxiliaries.	Mission Bands.	Presbyterian Societies.	Amount Contributed.
1877	18	3	..	\$1,005.37
1878	28	6	..	2,158.31
1879	42	8	1	2,225.57
1880	46	9	1	3,682.56
1881	49	9	2	4,666.55
1882	57	12	2	5,732.54
1883	66	11	4	7,001.22
1884	89	16	6	7,656.62
1885	114	24	14	10,058.66

The large sum of \$45,187.22, raised in nine years is a fine showing, but when it is observed

that nearly one-fourth of this was raised in the last year, something of what is possible to the faith and works of women who "labour much in the Lord," will be realized.

We look for "greater things than these" now that the cause of the Indian women and children in Manitoba and the North-West has been espoused by our Woman's Foreign Missionary Society.

UNCALLED MINISTERS.

COMPARATIVELY few even of our ministers are aware of the large number of probationers who, like horses in a treadmill, go the ceaseless round of preaching in vacancies, but are never called by any congregation, and never will be called. Many of them good men; all of them men against whose Christian character no charge can be laid, some of them scholars, and some even fair preachers, but yet not men whom congregations care to call. These men believed themselves to be called of God to the work of the ministry, the presbyteries in certifying them to the colleges confirmed them in their belief, and when their course was duly completed, in licensing them, committed them for life to work which no Church will ever give them the opportunity to do. They have spent their resources in fitting themselves for work they are not fitted for, and lost for ever the opportunity of learning to do anything else. In middle life they discover, perhaps—some never do—that they were mistaken as to their *call*, but it is too late to go back, and vain to go forward. What are they to do? Go the grand round of all the vacancies over and over, to the end of the chapter, to their own discredit and the general discredit and disadvantage of the Church. What can they do?

It is easy to say, "It is their own concern, why should the Church be asked to answer the question?" Is it altogether their own concern? Are presbyteries and professors wise and faithful in their dealings with candidates for the ministry? Are no tests necessary or possible but the very general ones of scholarship and Christian character? Should not presbytery satisfy itself of the applicant's powers of expression, "aptness to teach," knowledge of human nature, success in personal Christian work, standing in circle of Christian acquaintance, etc., before recommending him to enter a course of study "with a view to the ministry"? And should not both presbytery and professors interpose at an early stage of his course, if from anything that might come to their knowledge it should be evident that the candidate was little likely to succeed in his chosen calling, and kindly, but strongly, urge, in view of what their ripper experience had detected, that he should reconsider his conclusion before going farther on to fare worse?

Young men need sometimes to be saved from themselves, and on presbyteries and professors surely rests much of the responsibility of so many uncalled ministers.

THE CHRISTIAN GUARDIAN ON "MODIFYING THE 'CONFESSION OF FAITH.'"

By REV. JAMES MIDDLEMISS, ELORA.

THE *Christian Guardian* has been recently directing the attention of its readers to the action of the London Presbytery of the English Presbyterian Church in relation to the "Westminster Confession." In an editorial, headed "Modifying the 'Confession of Faith,'" it is stated that certain modifications, or "amendments," were proposed in the presbytery and, after discussion, "carried" by a very large majority. Such a statement, we feel sure, cannot be regarded as a correct representation of the action of the presbytery, as reported in the *Christian World*, whose report appears in the *Review* of January 21st, and is referred to by the *Guardian*. And the writer is certainly very greatly mistaken, if he flatters himself, as he seems to do, that the presbytery's action, or similar action elsewhere—such, for example, as was taken five or six years ago by the Synod of the United Presbyterian Church in Scotland—is indicative of a disposition on the part of the Presbyterian Churches to fall away from the distinctive principles of Calvinism.

The writer in the *Guardian* is doubtless well aware of the doctrine of the "Westminster Confession" in reference to the supremacy of Scripture as a rule of faith. In view of its affirmation that "the Supreme Judge, by which all controversies of religion are to be determined," "can be no other but the Holy Ghost speaking in the Scripture," and that "all synods or councils since the apostles' times may err (and many have erred), and are therefore not to be made the rule of faith and practice, but to be used as an help in both," the ready admission by Calvinists that every creed of human composition may be expected to bear, to a greater or less extent, the marks of human imperfection, will not be regarded as significant of doubt or hesitancy in relation to any portion of their creed. Besides this, it should be borne in mind, though perhaps generally overlooked, that, if we rightly apprehend the distinctive character of a creed, we shall, however strong our persuasion may be that its statements are in full accordance with Scripture, be always prepared to find that it is more or less defective as an exhibition of Scripture truth. A creed is to be regarded not as a systematic exhibition of Scripture teaching, but rather as an *accretion* of articles or doctrinal propositions expressed in terms rendered necessary by the erroneous interpretation of Scripture. As one heresy has arisen after another, the Church has found it necessary to state the truth in terms other than those of Scripture, and directly contradictory of those in which error was being taught. The Church's creed is thus neither more nor less than its views of Scripture truth in opposition to the various errors that have sprung up in the course of her history. It may be said, therefore, to present, in a more or less systematic form, the attainments that the Church has made in the determination of the doctrinal controversies through which she has passed. To Presbyterians and other "evangelical Calvinists," the Arminian controversy has been determined, as well as other controversies in which Calvinists and Arminians are found on the same side; and, so far