

In the third lecture the Oxford Tractarian movement is dealt with. The general of this remarkable movement, in which a strong ritualistic tendency is combined with devout spiritual feeling, is nicely analyzed. The names which receive chief attention in connection therewith, are Kettle, Newman and Pusey. Most interesting personal details in regard to the life of each are given, and their relation to, and influence upon, each other is indicated with brevity and clearness. Kettle is the devout poet, Newman the ardent dialectician, and Pusey the tract writer of this period. The general estimate of the "Tracts for the Times," given by Dr. Tulloch, is good; the sketch of Kettle leaves the impression that he was a saintly man; and the progress of Newman towards Romanism is traced out, step by step, in a most charming way.

The fourth lecture brings us to Scotland, and is occupied chiefly with that peculiar movement in which Erskine, Campbell and Irving are the leading spirits. Erskine is the thoughtful writer, Campbell the chief theologian, and Irving the orator of this movement. For these men and their work Dr. Tulloch has warm sympathy and generous admiration. He firmly, yet guardedly, condemns the action of the Scottish Assembly in deposing Campbell, and he speculates as to what the result might have been to the Church of Scotland if the Assembly had cherished a different spirit towards these men. Many, no doubt, will agree with Dr. Tulloch in his opinion of the matter and perhaps the opinion is well grounded. It is hard to say, however, how far genius and goodness go to excuse doctrinal error. In the course of time character and conduct will conform to the doctrinal beliefs held.

The fifth lecture is devoted entirely to Thomas Carlyle. His influence as a literary man and as a religious teacher is depicted with excellent discrimination. His early years, his indomitable perseverance amid difficulty, and his lifelong devotion to his mother and her memory, call forth some of the most pathetic passages in the whole course of the lectures. Of course Carlyle's influence on religious thought was entirely negative, if not in a measure destructive, in its nature. His hatred of sham and superficiality, and his somewhat partial view of worship, had much to do with his opinions in regard to many things, both in religion and politics. The effect for good of his early Scottish Presbyterian training, however, never left him, and it was this more than all else that gave a simple beauty to his closing years, a beauty which is in marked contrast with the gruff ruggedness of his vigorous years. Dr. Tulloch's estimate of Carlyle is, on the whole, one with which most who have read his works will agree; and our opinion is that this single lecture will give one a better idea of the whole man than Froude's volumes can supply.

In the sixth lecture John Stuart Mill and the school to which he belongs are considered. This lecture opens with an exceedingly fine comparison between Carlyle and Mill. Carlyle's early years were spent in a home where simple intelligent piety filled the atmosphere. Mill was reared in a domestic circle where the name of God, and the influences of religion, had no place. The contrast between the two men could scarcely be greater. Mill's early life, his wonderful precocity, his severe mental training under his father's tutelage are related in a most interesting way by Dr. Tulloch. Mill's religious opinions are also fully analyzed, and they are criticized soundly, but by no means too severely. On one or two points, however, Mill's opinions may scarcely be fairly represented. Those who are familiar with the distinction which Mill insists on, between his view of Necessitarianism, termed by him Determinism, and ordinary necessarian views, will feel that Dr. Tulloch does Mill scant justice on this point. The distinction may not in itself have much value, but it is vitally important in Mill's system, and any review should give him the benefit of it. The lecture closes with brief references to Mill's father, and his disciples, Grote and Lewes, are also mentioned. Mill's influence on religious thought, as is that of the whole modern school of Agnostics and Positivists, is entirely destructive.

The closing lectures of the series are occupied with the so-called Broad Church movement in England, with brief references to the same in Scotland. One lecture is devoted to Maurice and Kingsley, and another deals with F. W. Robertson and Bishop Ewing. The estimate of Maurice given by Dr. Tulloch is certainly higher than most writers of the present day would allow him, but our author seems to imply that the intensely religious character of Maurice goes far to excuse even his doctrinal errors. The poetic spirit of the writings of Kingsley is exquisitely contrasted with the earnest practical character of those of Maurice. Dr. Tulloch takes no pains to conceal his sympathy with much found in this movement.

Of all the names which come under review, that of Robertson, of Brighton, calls forth the highest admiration of Dr. Tulloch. He is indeed the hero and saint in his estimation. The eulogy in many respects is exaggerated, yet the general opinions expressed in regard to Robertson's intellectual power, spiritual intensity, moral earnestness, and unqualified sincerity, will be accepted by most who are familiar with his writings. A brief reference to Bishop Ewing in Scotland, and some remarks in regard to religious thought since 1860, conclude this fascinating volume. After a careful perusal we can commend the book as one of at least surpassing interest.

It is proper to add that most readers, and specially those who are familiar with thought and writing along orthodox lines, will be inclined to complain that there is so little reference to the orthodox writers of the period covered by these lectures. We cannot think that Dr. Tulloch has fallen into the mistake of some moderns, who speak very loudly and seem to assume that there is no real thinking except beyond orthodox lines. It is no doubt fairer to Dr. Tulloch to think that it was not in his plan to deal with these; but to confine himself to the line indicated by the sketch of the lectures already given. When, however, we consider the title given to these lectures the reader naturally expects some reference to such a man as Dr. Chalmers, and to such an ecclesiastical movement as that which took place in 1843. But we look in vain for this, and hence the treatment of the period as a whole is somewhat one-sided. If an orthodox Presbyterian wished to be very critical, he would no doubt call Dr. Tulloch to task for going out of his way in more than one place, to throw stones at Calvinism. Good manners, if not ecclesiastical courtesy, must condemn the learned Principal on this point. His sympathies are clearly with the Broad School movement, but he should not think that all others are so narrow that they deserve to die.

The general spirit of the book, however, in relation to the topics it specially deals with, is one of its chief commendations. It is broad, yet not sentimental, it is generous, yet discriminating, it is Catholic, yet firm. We can, therefore, promise the reader a rich treat in the perusal of its pages.

## Literary Notices.

*Smooth Stones from Scripture Streams* (S. R. Briggs, Willard Tract Society, Toronto), comes properly under the classification "Bible readings," although anything but mere skeletons. The subjects illustrated are among the central doctrinal and practical truths of revelation, and the treatment, largely in the line of comparison of Scripture passages, is vigorous, and instructive. The chapters are alternately from the pen of Mr. and Mrs. Geo. C. Needham. The volume, as well as being a valuable one for the study itself, will be found suggestive and stimulating in private devotional reading.

*The Homiletic Magazine* of London, February number, issued simultaneously in New York by E. B. Treat, 771 Broadway, is to hand. Its theological, expository, homiletical and miscellaneous sections are replete with articles from the pens of some of the best European writers. "Evolution in Relation to Miracles" is treated by Rev. G. Matheson, D.D.; "The Argument from Prophecy in the Light of Modern Criticism," by Rev. J. R. Gregory; "The Mental Characteristics of the Lord Jesus Christ," by Rev. H. N. Bernard, M.A.; "What will Heaven be?" by Rev. E. Berlier, D.D.; "Parable of the Pounds," by Rev. J. R. Thomson, M.A.; "National Obligations," by Rev. Reuben Thomas, D.D.; "Abraham," by Rev. Fredk. Hastings; "Whether of the Two," by St. John A. Fete, M.A. Rev. Stopford Brooke's contribution to the symposium, "Is Salvation Possible After Death?" is a vehement presentation of a position with which we most heartily disagree. Many other subjects of present and permanent interest are ably discussed in this number by men eminent both in the pulpit and in the press. Yearly, \$3.00; single copies, 30 cents.

*Outs or Wild Oats*, by J. M. Buckley, LL.D. New York: Harper & Bros.

This book is somewhat of a misnomer. It might have been more accurately named "Life Work for Young Men: Helps to Choice and Success." It is really a manual of modern calling, some score of which are briefly, but sensibly and intelligently, discussed in as many successive chapters. Other ten are given to the general subjects of Education and Personal Habits in their bearings upon success in life. The last two discuss "the sowing of wild oats," the acquisition of religious principle and habits. The book is up to the times, readable, instructive and helpful, but might, we think, have been improved by opening with a mainly appeal to young men to lay the foundation life upon the Rock of Ages, and cement every layer with religious principle drawn every day from the one fountain of eternal truth. Still, it is possible that by the course taken it may reach a class that might otherwise have been repelled.

R.

## Communications.

### ST. JOSEPH ST., NOT CALVIN.

[To the Editor of the PRESBYTERIAN REVIEW.]

SIR,—Allow me to correct the statement in your last issue, viz., "that St. Joseph St. Presbyterian church is henceforth to be called Calvin church." Though the name *Calvin church* was entertained at our annual meeting, yet at a subsequent meeting held for the purpose of deciding the matter finally, the name *Calvin church* was rejected. Our church shall for the present retain the old name, "St. Joseph Street Presbyterian church."

Yours sincerely, Wm. J. SMYTH,  
Pastor St. Joseph St. Pres. Ch.  
391 St. Antoine St. Montreal.

### A MISSION IN UNIVERSITY COLLEGE, TORONTO.

[To the Editor of the PRESBYTERIAN REVIEW.]

SIR,—Will you allow me through the medium of your columns to inform your readers that arrangements have been made to hold a mission in University College, under the auspices of the College Y. M. C. A., immediately after the opening of the new buildings, which is to take place on the 2nd of March next. The mission will be conducted by Mr. J. E. R. Studd, a man well known in Christian, athletic and collegiate circles, and who has lately been much used of God in his missions in both the American and English Colleges. To make a work of this kind successful, the earnest and united prayers of God's people are necessary by way of preparation.

Remarkable and far-reaching results have followed missions similar to this in the Universities of the mother country and United States. In Trinity College, Dublin, recently the result of such a mission was that forty men came forward and offered themselves for the mission field. There is no reason why similar and even greater results should not follow this effort in University College. My purpose in writing now is to ask that your readers will earnestly pray that a rich blessing may attend this mission.

Yours faithfully,  
Cecil C. OWEN,  
Pres. Univ. Coll. Y. M. C. A.  
Univ. Coll., Feb. 12th, '86.

### PERMANENT MEMBERS OF ASSEMBLY.

[To the Editor of the PRESBYTERIAN REVIEW.]

SIR,—A few months ago Rev. Dr. Hawley, of Auburn N. Y., entered into rest at an advanced age. In the newspaper notices of his life it was stated that on account of his ability and popularity he had been sent by his presbytery to the General Assembly six times. An American monthly about the same time contained a notice of a Principal of a Canadian Presbyterian college. It was there stated that since there had been a General Assembly in this Church, this Principal's name had not once been omitted from the Assembly list. An examination of the roll of our Assemblies reveals the fact that a certain number of College Professors, with a few others, constitute a circle of perpetual Assembly delegates. This is not the place to discuss the good taste or humility of the members of this circle in thus appearing at every Assembly. Is it not high time to suggest that our presbyteries should cease talking about their rights and assert their independence? The men who know anything of the history of our Assembly know that it has been considered necessary to send some of those men to watch and oppose others of the same circle. It is also well known that the most painful and childish exhibitions with which the court has been afflicted have been enacted by the perpetual members. Would wonder if those members cannot be convinced that there is such a thing as practical equality in the Church, or that any question can be safely or wisely settled without the aid of their voice and judgment. Such things surely prove that we, as a Church, have yet to emerge from the nursery and lay aside our swaddling clothes. The argument of continuity is very strong with the circle. This is the last argument of our childhood. Men soon learn that it is safer and better to deal with questions on their merits than on the continuity plan. All needed links of connection with the past Assembly will be found in printed reports, and in the ex-Moderator and Clerks of Assembly. Yours, etc. J.

### THE AUGMENTATION FUND.

[To the Editor of the PRESBYTERIAN REVIEW.]

SIR,—I am sorry that "An Elder" has taken so much trouble to oppose the movement for the increase of the small stipends paid to ministers in needy districts. I do not intend at present to discuss whether \$750.00 is the precise sum which is needed to enable a minister to live decently. Some of us think that \$1000 would not be too

much. "An Elder" has a right to his opinion in that \$500 is rather above the mark. He makes one or two statements, however, which require correction.

He states, for example, that the Augmentation Scheme has been pressed to the detriment of mission work in Manitoba. Does he know "at far more has been spent on our work in Manitoba and the North-West during the past two years than in any preceding two years?" It is aware that a large number of mission stations in the North-West have been transferred to the list of Augmented Congregations, that at such important points, for example, as Prince Albert, Edmonton and Regina, the people are largely added from the Augmentation Fund, the Home Mission funds being thus set free to supply the needs of newer and needier districts. Has he ever heard the superintendent of North-West Missions say what a blessing the Augmentation Scheme has been to the North-West?

"An Elder" makes the following statement: "We find 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 living 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 desired to Christ's heart may suffer." Will "An Elder" have the goodness to send to the Review a copy of the circular in which words that have any such meaning as those which I have italicized are to be found? I am tolerably well acquainted with the circular issued by the Augmentation Committee, and with those issued by the Presbytery of Toronto; but I have seen no statement breathing the spirit of the words quoted.

The warning against "worldliness" is much needed; but the ministers of weak charges are not the only persons who need it. The Augmentation Scheme is one of the antidotes to worldliness on the part of well-paid ministers and well-to-do members in our strong city and country congregations—one, which I am glad to know, many of them are using without in the slightest degree diminishing what they have been doing for the great work of Home and Foreign Missions.

Yours, etc.,  
D. J. MACDONELL,  
Toronto, 15th Feb., 1886. St. Andrew's Manse.

### ODDS AND ENDS.

[To the Editor of the PRESBYTERIAN REVIEW.]

SIR,—I have read with pleasure the observations of "Philo" on the Aged and Infirm Ministers' Fund in the REVIEW of Feb. 4th. As it seems to me we cannot afford, morally, to disregard the claims of those who have grown old and feeble in the Church's service, who have had no opportunity of being otherwise than poor, and who, with the painful consciousness of their poverty, are expected to give over their place and work to younger hands. With this difficulty overcome, it would be easier to provide for the continuance of vigorous and effective service in all our charges. Besides, this would facilitate the combining, in many cases, of two weak congregations in one charge. If the sense of justice of the ministers, the rank and file, if you will, were better satisfied, we might more reasonably expect sustained enthusiasm in all congregational work and in the various enterprises which the General Assembly has taken up, the unfortunate claims included.

The Augmentation Fund is either two-brother or elder-brother to the Aged and Infirm. If it be true, as hinted at in the midst of manner possible by the convenor of the Home Mission Committee, that the strong country congregations "have not yet seen the necessity or the benefit" of this fund, as "Philo" puts it in reference to another subject, the fact is a most melancholy one. Is it every man and congregation for himself, or are we to set on the Scriptural principle that the strong should help the weak? Who will take up the task of education, with the strong congregations for pupils? Is it a privilege or a hardship to give liberally of one's substance to the Christian cause? In this business it is not "the poorer of the people" who keep back, it seems to be the richer. If Dr. Cochran be a reliable authority on the subject.

THE COLLEGES.  
I confess to a general sympathy with the colleges, and to a desire to understand their position and wants. We had them all when we set up home. Even Manitoba College was a Church institution then as now, although somewhat differently organized. Some of us who were dealing with these matters were desirous of reducing the number then, but we could not agree on any practical measure. It was suggested that instead of four in the west we should have two. An influential representative from the east assured us that if we agreed upon that course Halifax would amalgamate also, &c., instead of five we should have two. But we failed to agree practically on which was affirmed by all to be theoretically desirable. Ten years have passed. Halifax is strong financially, Montreal is strong in equipment and students, and Queen's has grown in both. Knox is numerously attended. Its economies have been close and careful to a degree. Some of the citizens of Toronto talk of removing it out of sight as a public nuisance. In the heart of Ontario it cannot get money to sustain it. If that is a fact I hope some day to understand the reason for this. As yet I do not.

But can anybody suggest a practicable scheme of reduction and consolidation? Is not this the main question involved?

UNION OF WEAK CONGREGATIONS.  
Could we not do more of this work? I am aware that presbyteries find it difficult to induce people to coalesce, who have for years been apart. But in so far as economy of means and effort is concerned the weak congregations existing, needlessly, side by side, are the dearest. While we confer with the Methodist and others about the avoidance of hurtful competition on weak fields, we might with equal propriety demonstrate with our own people on the same subject. In the growing population, whether urban or rural, we may safely extend, in some of the stationary districts, we should contract or consolidate. In these observations I intend no offence to any of your correspondents, and certainly not to "Philo" whoever he may be, at the same time I am somewhat sceptical respecting the power for mischief with which the professors and colleges are credited.

Yours truly,  
K. MACLENNAN.  
Whitby, Feb. 5th, 1886.

### PREACHING FROM MANUSCRIPT.

[To the Editor of the PRESBYTERIAN REVIEW.]

SIR,—My attention has been called to a letter in a late issue of your REVIEW, strongly urging the disuse of manuscripts in preaching, and signed "Fidelis." As this signature has led some of my friends to identify the letter with a pen that has usually written over this name *de plume*, and as I do not wish to be held responsible for other people's opinions, I must send you my own view of this subject, merely premising that it would be well for any anonymous correspondent to avoid selecting a signature already appropriated and identified with another writer.

While I heartily appreciate and even prefer *good ex tempore* preaching, I entirely disagree with your correspondent in a sweeping condemnation of written sermons. In fact, I think even the best spoken sermons must usually be written first, like the "magnificent address" of Mr. Blake. And too much of our extempore preaching is of a weak, rambling, slovenly character, which certainly does not either commend or enforce the message it bears, while the speaker occasionally descends to colloquialisms which he would have hesitated to put on paper.

There are very few men, indeed, and those few exceptionally gifted, who are sufficiently master of themselves, and their subjects, sufficiently quick in thought and ready in speech, to enable them to excel in extempore preaching. Not even there many who are able at all to do justice to themselves and their subjects by a free and extended extempore twice a day from one year's end to the other. There must inevitably in most cases be repetition, rambling, the constant recurrence to a few well-worn grooves of thought and expression, which tells disadvantageously even when combined with the warm earnestness and deepest spirituality how much more when there are not a copious supply of talent.

This being so, I am puzzled to know why your correspondent should say that "in this age of the world manuscripts have no place." There never was an age in which, owing to the spread of education, congregations were so critical, so ready to detect literary shortcomings. Written sermons need not be elaborate essays, nor need they be won'ting in directness and power. No one who thinks of the great preachers of the past—the Barrows and Taylors and Halls—will venture to say this, or to say that we in this age have got beyond sermons which will delight us as masterpieces. So far is this from the fact that many of the best sermons delivered to-day in the British Parliament are carefully written out in full, and may be given to the printer in advance. Yet we need not disparage the undoubtedly great preachers who use no manuscript. And, no doubt, the tendency of cultivated taste in preaching now is to prefer the simpler and more conversational style which naturally accompanies extempore speaking, as being more direct and effective than the ornate and elaborate pulpit oratory formerly most prized. Is the reason that the very perceptible finish of such a discourse interposes a certain non-conductor between the preacher and his audience. But written sermons may be simple and direct as well as elaborate ones, and heart may speak to heart through the medium of one as well as the other. The mistake is in prescribing one rule for all in what is a mere minor detail. "There are diversities of gifts but the same spirit," and he who in earnest and sincere dependence on that Spirit uses his own special gift, will have all the success possible to him, whether he uses a manuscript or not. A writer in the *Century Magazine*, enforcing the truth that truly spiritual preaching is the great and felt need of the day, thus admirably defines the end at which it must aim, to achieve true success: "To get man to know God, to bring him in contact with the Infinite, and bind him so close to it that the divine life shall throb through him, stimulate his growth, and shape it into the sympathy and manliness of Jesus." And to do this "the preacher must come, as Jesus came, from the Jordan, having the consciousness transfused by a sense of spirit and spiritual relations, that he will speak out of soul depths so profound that they seem to touch the sources of being." The man who does this will be a successful preacher, whether he speaks with or without the aid of written notes.

Yours, etc.,  
FIDELIS.  
Kingston, Feb. 17th, 1886.

### NEWS FROM INDIA.

INTERESTING LETTER FROM REV. R. C. MURRAY.  
Mhow, C. I., Dec. 30th, 1885.  
(Continued.)

In the midst of this darkness one feels the insufficiency of the light of nature, or "the Light of Asia" to teach the people the sacredness of the body, the value of the soul, and the true relation of both to their Creator and Father. It is Christ alone, "The Light of the World," that can dispel the darkness, idolatry and death of India. Let us rejoice because the day is dawning and the shadows are fleeing away. The true light is beginning to shine. Different causes are preparing the way. There is

A GREAT LEAVING PROCESS  
at work. Soon we trust its living power will be felt by the masses. What is that process? For brevity's sake we will call it *Education*, or as Lord Dufferin expressed it "The Divine Light of Education." Educate the people of India in a pure literature, in a sound philosophy, in a liberal science, and above all in a Christian theology, the science of sciences, and there is no fear but the idolatry, superstition and absurd mythology will soon vanish before the rising sun of truth. The enlightened citizens of Bombay are awake to the necessity of thorough educational institutions. Consequently a number of Colleges and High Schools with more or less efficiency are trying to cope with the task.

THE UNIVERSITY OF BOMBAY  
enjoys an enviable reputation, with its four faculties of Arts, Medicine, Law and Engineering. There is a number of affiliated colleges, such as *Elphinstone College*, *Duncan, Wilson, St. Xavier's, Grant Medical College*, etc. The Free Church of Scotland has, with great energy, taken up educational work. I visited "Wilson College," was kindly entertained by Principal McKeehan, D.D. He is supported by a staff of five Scotch and three native Professors. The Director's class for Christian instruction was worthy of "honourable mention." The lesson for the day was John 11. "The necessity of the New Birth." How attentive and earnest the young men seemed! The young men in "our" Theological Hall, would not care to have companions made, so I refrain. To some the idea of being "Twice Born" was a welcome doctrine. For they had reached that stage, and for evidence produced their "polka" or sacred chord. Their standing difficulty seemed to be, how under the government of a wise and loving God, sin should be permitted to enter and remain in the world. As to the fact and universality of sin they were all agreed. The Doctor skillfully sought to lead them not to puzzle about how sin came into the world, but to seek to have it put out. There are 120 students in the College. In an adjoining building, the Rev. Ganjibhai, a converted Parsee, was in charge of the native girl school, where there are upwards of 100 interesting girls.

Perhaps the most successful Evangelistic work is conducted by the

AFRICAN MARATHI MISSION.  
"Woman's work for women" opens a new and most hopeful field of labour for devoted Christian ladies. The zenanas, closed to the light of the gospel as brought by our male missionaries, are gladly opened to these messengers of love. Listen to a few sentences from the pen of one consecrated to the work. "There is very little hope of Christianity triumphing in India till the women can be reached. If only wives and mothers could be won, the greatest obstacle to progress and true religion would at once be swept away. Years are passing, and the coming of the Lord draweth nigh. But the women of India are still untouched, still unconverted. Unfortunately many residents in Bombay and other parts of India do not care to enquire what Christian work is going on around them. I once met a lady who was born in India, and lived there for many years, who actually professed not to know what 'zenana' was." There are many Christians at home who might make the same profession. There are fourteen

ZENANA WORKERS  
in Bombay, who seek to bring light and joy to the homes and hearts of their oppressed sisters. There is plenty work for ten times as many in such a large city. This part of the harvest-field is over-rich, alas, the reapers are few. Christian ladies, for Christ's sake come to the rescue of your weeping sisterhood, who are unwelcome at birth, untought in childhood, endangered when married, accused as widows, unlamented at death, and unprepared for eternity. I left Bombay for Central India, stimulated by what I saw and heard, inspired by the example of devoted missionaries, convinced that the ultimate issue in India will be, "the gods that have not made the heavens and the earth, even they shall perish from the earth, and from under these heavens." The temples of Vishnu and Siva will be as deserted as those of Jupiter and Apollo, while India's rightful Lord, our great "Heaven Father," shall reign in righteousness. Only let us be strong, and go in and possess the land.