

faith in Jesus, and hope in heaven activates the highly favoured sons of the Dominion under the blood-stained banner of our glorious Redeemer.

San Francisco, Nov. 4th, 1881. G. L. MCKAY.

P.S.—I called on "His Imperial Chinese Majesty's Consul General," and was delighted with his attitude and views. He speaks English very well.—G. L. MCK.

DEGREES OF AUTHORITY IN ELDERSHIP.

MR. EDITOR,—It may be well to give some reply to "W. T.," who calls for scriptural proof in support of the distinction which the Presbyterian Church makes between elders and elders. The doctrine and practice of the Presbyterian Church in this matter is sustained by 1 Tim. v. 17, 1 Cor. xii. 28, Rom. xii. 39. Accordingly, ruling elders are called and ordained to be the assessors of our ministers in the spiritual government of our congregations, and in sessional action the minister presides, because he is, from his office, the chief Presbyter, and the assembly of the elders cannot be complete without him. "W. T." may now think out the matter for himself. J. W.

INFIDELS AND ARMINIANS.

It is a curious fact that some of the arguments which our Arminian brethren bring forward against Calvinism, are brought forward by infidels against certain doctrines which Arminians hold as firmly as Calvinists do.

Arminians say that if the Calvinistic doctrine of election be true, it follows that God creates multitudes of human beings in order to damn them. Ingersoll uses the very same argument against the doctrine of eternal punishment. Here are his own words: "The dogma of eternal punishment rests upon passages in the New Testament. This infamous belief subverts every idea of justice."

A Being of infinite goodness and wisdom has no right, according to the human standard of justice, to create any being destined to suffer eternal pain. A Being of infinite wisdom would not create a failure, and surely a man destined to everlasting agony is not a success." He is here speaking, not against predestination, but against eternal punishment itself. He believes that whatever God does, He meant beforehand to do. It will be noticed that in the passage just quoted, Ingersoll does not make the distinction between "eternal" and "everlasting" which his brother infidels usually make. He uses these two words in precisely the same sense.

Arminians say that if the Calvinistic doctrine of election be true, God is a respecter of persons. Cooper, in his "Holy Scriptures Analyzed," in order to show what he supposes to be their contradiction, first quotes certain passages which declare that God is no respecter of persons, and afterwards, among others, those which refer to His choice of the children of Israel to be a special people to Himself, His honouring Solomon above other kings; His honouring Jacob above Esau; His bringing Daniel into favour with the prince of the eunuchs, and His making poor and making rich, bringing low and lifting up.

The "Christian Guardian," I may here remark, considers that many of the Psalms, on account of their "personal allusions and local colouring," are unfit to be sung by a "Christian congregation." Paine says, "Some of them are moral, and others are very revengeful, and the greater part relates to certain local circumstances of the Jewish nation at the time they were written, with which we have nothing to do." He would, therefore, neither read them nor sing them.

Meliss, Quebec.

T. F.

THE NEW HYMNAL WITH MUSIC.

MR. EDITOR,—I received, in common with others, a few days ago, a specimen page of the new Hymnal with tunes, and crave space to say a word or two about it. The Assembly's Committee deserve credit certainly for the painstaking and thoroughness in many respects with which they have done their work. At the same time, in my judgment, there are some things to be regretted. It is assumed that the great object aimed at in publishing tunes at all, is to improve as much as possible the congregational singing throughout the churches. I submit that the arrangement of the new book will not accomplish that, as a different arrangement might have done. If the music is to be used as an aid to the memory while singing, then

we must sing just such tunes as have been adapted to the particular hymns respectively. In the majority of our congregations this is, I believe, impracticable. How many L.M., 7s and 87 tunes there will be I cannot of course say, but I know there must be a vast deal more than most congregations will ever learn. What then of the beautiful hymns to which some of these unknown tunes have been adapted? Is it not a pity that the pattern of the old United Presbyterian Hymnal and Scott's Psalmody, with cut leaves, was not adopted by the Committee, so that precentors and choirs could have adapted their own tunes? Every congregation has its own chosen score or two of tunes that have to answer a wide range of purpose, and they will not readily depart from them. Besides, my own experience and observation convince me that the more numerous the tunes you will compel any one congregation to sing, the poorer will the congregational singing be. The Hymnal in its present form is, in my judgment, practically useless. I have been informed that the Committee had the cut leaf plan suggested to them. No doubt they had some strong reason for abandoning it. I have also been informed that it is in the mind of the Committee to publish a cut edition by-and-by, but with the ominous clause, "not for some time." That is a pity.

Again, it would appear as if the Hymnal alone was being published with tunes just now. Are the Psalms to be published too? Then why not in one volume at once? Will it not increase both inconvenience in use and expense in purchase to have two volumes instead of one?

My object is not to find fault, but, if possible, to remedy. In the hope, therefore, that it will not be long before we shall be able to commend to our congregations a book that will be of practical benefit, I remain, with thanks,

A. HENDERSON.

AN INFIDEL ON INSPIRATION.

Some professing Christians reject the doctrine of the verbal inspiration of the Scriptures. Ingersoll believes that if there be such a thing at all as their inspiration, it must be verbal. He says, "It will not do, after we find that the Bible upholds what we now call crimes, to say that it is not verbally inspired. If the words are not inspired, what is? It may be said that the thoughts are inspired. But this would include only the thoughts expressed without words. If ideas are inspired, they must be contained in and expressed only by inspired words, that is to say, the arrangement of the words, with relation to each other, must have been inspired. For the purpose of their perfect arrangement, the writers, according to the Christian world, were inspired. Were some sculptor inspired of God to make a statue, perfect in every part, we would not say the marble was inspired, but the statue—the relation of part to part, the married harmony of form and function. The language, the words, take the place of the marble, and it is the arrangement of these words that Christians claim to be inspired. If there is one uninspired word—that is, one word in the wrong place, or a word that ought not to be there—to that extent the Bible is an uninspired book. The moment it is admitted that some words are not, in their arrangement as to other words, inspired, then, unless with absolute certainty these words can be pointed out, a doubt is cast on all the words the book contains. If it was worth God's while to make a revelation to man at all, it was certainly worth His while to see to it that it was correctly made."

Meliss, Quebec.

T. F.

READING MATTER WANTED FOR THE NORTH-WEST.

MR. EDITOR,—Winter is coming on now with its long evenings, and many of our young people, and older people too, have little reading matter. In the east you have enough and to spare, and why should we starve? When in Woodstock last spring I suggested to the Sabbath schools of Knox and Chalmers Churches the propriety of preserving Sabbath school papers or Sabbath school books they did not require, or which they had read, with the view of having them sent to the North-West. When I went down this autumn two good-sized cases were awaiting me. It was only when I examined them that I found how valuable the contents were. I am getting the papers carefully done up in parcels, to be sent out to our Mission stations. The books will start one or two

Sabbath school libraries. Will not other Sabbath schools and churches help us in this matter? Waste will be prevented, your young people will learn to think of the happiness of others, they will have an interest in our North-West and its Mission work, and we here will feel we have your sympathy. In cities, parcels could be made up and shipped with the goods of some Winnipeg merchant. Country or town congregations could send by mail. Postage would amount to something, but if the good done were considered the money would be cheerfully given. Our Presbytery meets on the 14th of December. Can we have parcels for each station by that date? Parcels could be addressed to myself at Winnipeg. JAMES ROBERTSON.

Emerson, Nov. 24th, 1881.

CHURCH OPENING AT PRINCE ALBERT, N.W.T.

The new church at Prince Albert, North-West Territories, was opened for public worship on Sabbath, 2nd October. Rev J Sieveright conducted the services morning and evening. An attentive audience filled the building to its utmost capacity. With Mr. Peterson (lately from Guelph) as organist, and Mr. Sprout as leader, the sweet singing of the old hymns carried many of the hearers back to churches and homes they have recently left. The collections amounted to \$64.50. The building is a neat, commodious brick structure, with a seating capacity of 170. It is placed on a rising ground near the centre of the town lots surveyed on the Mission property, and overlooks one of the most beautiful scenes on the Saskatchewan river. It cost \$2000—one-half of the amount is already provided for, and with the aid of friends and increased contributions here, the other half will be met when it becomes due.

Lieut. Governor Laird, one of the audience, the Sabbath after the opening, generously contributed \$100 to the Building Fund. It is the only complete Presbyterian church structure in the North-West Territories. (Other three are in process of erection in this district.) Even men eminent for literary and theological attainments seem to be in profound ignorance of the fact that the North West Territories are not Manitoba, but a region far larger, the future home of millions. One church is thoroughly in earnest in the far North-West—the Church of Rome is uniting in its effort to gain possession, though there is scarcely a Roman Catholic family in the place. Nuns are negotiating the purchase of a property for a school to entrap the children of silly Protestants in the bewilderments of Popery. The population of Prince Albert for four miles along the river bank is now nearly 500. Forty houses and stores have been erected this season, thirteen of them on the Mission property. With improved steamboat communication, the land office open, and a plentiful harvest, next year will doubtless witness far greater progress. J. S.

Prince Albert, N.W.T., 24th Oct., 1881.

CLUB Agents for THE PRESBYTERIAN may secure a number of valuable standard books as the result of a few hours' work. Write for Premium List.

THE sermon preached by the Rev. James Little, M.A., on Thanksgiving Day, in St. Paul's Church, Bowmanville, of which we published a portion last week, will be issued in full from our presses this week in pamphlet form.

THE Rev. William Ross, having demitted his charge of Kirk Hill, in Glengarry, received a unanimous and hearty call from the congregation of Lake Megantic, in the Eastern Townships. The Presbytery of Quebec, at its meeting on the 2nd inst., sustained the call, which was duly accepted by Mr. Ross. His induction into the new charge was appointed for the 16th inst. From the high standing, ability and experience of Mr. Ross, and the well-known reputation for liberality and kindness of the Lake Megantic congregation, a very successful ministry may with confidence be predicted. His new field, though but recently settled, is destined to become a large and important commercial centre. Situated as it is on the shores of a beautiful lake, surrounded with scenery unsurpassed in the Dominion, in direct railway communication with all parts of Canada and the United States, this congregation, under Mr. Ross' ministry, may be expected in the near future to be one of the leading congregations of our Presbyterian Church.—COM.