

Chaplain, of Berlin, Hoskyns, of London, Beck, of Denmark, Lyons, of France, Favre, of Geneva, Morse, of New York, Farewell, of Chicago, and others.

At a quarter to seven each evening prayers were observed. These were conducted day by day respectively by Rev. G. Beskow, of Stockholm; J. C. Bring, Court Chaplain, Stockholm; Lunden, of Gothenburg, and Rev. K. J. Montellus, of Stockholm. These as well as the morning prayers which were led by E. Osterman, of Gothenburg, Haggstrom, of Norrköping; Dr. Carl Martin, of Upsala, and Rev. A. Levngreen, of Stockholm, were marked by a lengthy address which constituted one of the features of the proceedings and which was printed in "our own tongue" for the benefit of those who do not understand the language in which it was delivered.

The subjects treated by the Conference were the following: "What the Bible says to the young men of our day," "What means ought to be employed for the spiritual development of the members and for the conversion of young men in general?" "The mutual duties of members of the Y. M. C. A.," "The means which ought to be employed by the Association for the moral development of their members," "Creation and organization of Associations," "Different kinds of Y. M. C. A.," "The real source of life for our Associations," "The different means employed for the physical development of young men," "The Y. M. C. A., as connected with true and false socialism" and "The Associations' work in non-Protestant countries."

Each subject was brought before the Conference on a written paper, after which discussion was engaged in as time and circumstances permitted. The difference in language that marked the Conference, and the time taken up in interpretation created a difficulty which was much felt. It would not be to the point to give the names of each speaker who took part, much less to report what they said. Suffice to say, that there was much spoken that was good, considerable with little in it, and a part with nothing; the American delegation on the whole did well.

King Oscar II., who was on public duty outside of his own realm, while the Conference was in Session, telegraphed his congratulations and best greetings from Berlin. The Crown Prince and Princess invited the delegates to the Royal Palace at Drottningholm for an afternoon, where most solid enjoyment was experienced, while the good people of Stockholm showed the visitors abounding hospitality. The excursion on the Baltic Sea on Friday afternoon will live in the remembrance of delegates, their hosts, hostesses and newly made friends for many a long day.

God speed the work of the Y. M. C. A., in all lands! Let it work alongside of the Churches and proceed with discretion, and when in Amsterdam or Paris, the next Conference shall be called together, the interval will have some new tale to tell concerning the up-building of the kingdom of Christ.

Kingsgatan, Stockholm, August, 1888.

### MISSION WORK IN ALGOMA.

BY THE REV. W. T. MCMULLEN, WOODSTOCK.

MR. EDITOR,—Having as a member of a deputation representing the Home Mission Committee and the Presbytery of Bruce, recently visited several sections of our Mission field in Algoma, the friends of the cause may be interested in hearing my observations and impressions as to the field and the work being done.

The deputation consisted of Rev. A. Tolmie and myself, with Rev. A. Findlay, Superintendent of Missions in Muskoka and Algoma. The duties assigned us were varied, including the investigation of chronic difficulties in certain fields.

We met at Spanish Mills, on the 16th August, for the licensure and ordination of Mr. J. J. Elliott as missionary in that field for two years. The Clerk of Bruce Presbytery, Rev. James Gourlay, and Rev. E. Cockburn, of Uxbridge, joined us there with Rev. Mr. McLennan, ordained missionary at Thessalon, and took part in the very thorough examination to which Mr. Elliott was subjected, and which he stood with credit to himself and to the college in which he had received his training.

The ordination service in the evening was attended by a crowded congregation, the interest felt being

the greater on account of its being the first service of that kind held on Manitoulin Island.

Generous hospitality was accorded us by Mr. and Mrs. Helzordt and other members of our Church there.

The large saw mill, of which Mr. Helzordt is manager, gives employment to about seventy men, has capacity of turning out 100,000 feet of lumber per day and forms the chief industry of the village. Leaving Spanish Mills next day, we came by steamer *Baltic* to St. Joseph's Island, arriving on Saturday, and on stepping ashore I was informed that I was to preach in two places that afternoon, and dispense the ordinance of the Lord's supper in three places on the Sabbath, Caskawan, Hilton and Irwin's School house.

I fulfilled these appointments with the exception that I made Mr. McConnell, student, preach the action sermon at the third place, which he did with acceptance. The roads were terribly rough, and I need not say that I felt tired when the day's work was finished.

Mr. Findlay preached and dispensed the sacrament the same day at Mountain, Lines' and Richard's Landing. Eighteen new members were received that day into full fellowship in these six stations, through the labours of the two students who are there for the summer. On the same day, Mr. Tolmie preached and dispensed the ordinance of the Supper at Tarbut, on the mainland, where we all met with the congregation on the Tuesday, to settle, if possible, a long pending difficulty, in which we hope we were successful. Driving fifteen miles into the interior in a farm waggon over indescribably rough roads, we arrived at a late hour at the humble cottage of Mr. Gregor McGregor, who gave us a most hearty welcome, and there we rested for the night. The morning's light revealed to us that the cottage stood on the margin of a beautiful lake studded with small islands; that it was guarded on one side by a lofty and almost perpendicular wall of solid rock towering high above the house in massive majesty, and on the other by a range of very steep and well-wooded hills, the little valley in the centre constituting the farm.

A walk of five miles brought us to Murray's School House, where, at two p.m., a meeting, remarkably large for a week day, and in such a region, assembled. At the request of the brethren I preached a short sermon, and then we entered on the business for which we had come. A list of resolutions of the most extraordinary nature had been passed by the congregation in August, 1887, and the missionary then in charge had, for reasons known to himself, circulated a very remarkable petition, and induced many of the people to sign it. When the full facts were stated by the deputation, the people were astonished and indignant, and declared they had been deluded by the former missionary. The present missionary, Mr. McEachern, student, is doing excellent work, though his right of entrance on the field was called in question, and serious difficulties were put in his way by the former missionary. A drive of eleven miles next day through a pouring rain and over very rough roads brought us to Bruce Mines, where our cause may be said to be extinct, and then eleven miles by rail brought us to Thessalon, where we held a meeting in the evening. A new Presbyterian Church is there approaching completion, and an ordained missionary, Rev. Mr. McLennan, makes that the centre from which he supplies Gospel ordinances in five or six other stations. Through all the region visited, the people are poor, the struggle to make a living is evidently a hard one, the winter is spent in cutting and drawing logs. Agriculture has poor prospects, the work of the missionary is peculiarly difficult, and requires that he be a man of considerable power in the way of physical endurance, hopeful spirit, and thorough consecration to the work. Some of our missionaries in that region walk from fifteen to twenty miles on the Sabbath, and preach three times. The people are very kind and warm-hearted, and prize highly Gospel ordinances. Let those who contribute to our Home Mission Fund remember that such is the work our missionaries are doing, such the kind of people among whom they are labouring. Sabbath, the 26th, I spent at Sault Ste. Marie, preaching for our missionary, Rev. John Renzie, in the evening to a crowded congregation.

The prospects there are very cheering. The visit of our deputation throughout the region described has

I believe, done much good, cheered the missionaries and the people and quickened our own sympathies for both.

### THE MONTREAL WITNESS AND THE CALVINISTS.

MR. EDITOR,—In the *Montreal Witness*, of August there is a letter from a Mr. Gordon, on "Church Union," of which the following is the last paragraph:

Why not shelve your creeds? It would be difficult to find in this day an educated Episcopalian who would give assent to all of the thirty-nine articles; an educated Presbyterian who could accept the Calvinistic theories? Why hold on to them? Why not go right back to the simple teaching of Christ; get the gaps in your line close and be prepared to move forward.

According to Mr. Gordon, you may, without much difficulty, find in this enlightened age, an educated Episcopalian who will assent to some of the thirty-nine articles; but you will with great difficulty find an educated Presbyterian who will accept any of the "Calvinistic theories." As the thirty-nine articles of the Church of England are mainly Calvinistic, these are, of course, among the ones to which it would be difficult to find an educated Episcopalian to give assent. Mr. Gordon says nothing about the Arminian "theories" nor about immersion. The only "theories" which he plainly says should be shelved, are the Calvinistic ones.

His letter is dated "Niagara on the Lake, Ont., July 27, 1888," so it very soon appeared in the *Witness*. Here is the editor's Targum on it:

Many will dispute Mr. Gordon's last propositions, but it is not so much over what they believe, but over what they deny, or what they think other people believe that they quarrel most. Of this we can well say, Lo! the mist hangs o'er the river.

Mr. Gordon's language, in plain English, amounts just to this, that with scarcely an exception, professing Calvinists are either ignoramuses or hypocrites. Now, to say nothing of ministers, there are many laymen who profess to be Calvinists, who occupy the very highest places in literature and science, and whose Christian character is not inferior to their scholarship. Are they hypocrites? Are, for example, Sir Daniel Wilson, who, though not a Presbyterian, is a Calvinist, and Sir William Dawson hypocrites?

Well, I sent an article to the *Witness* calling on Mr. Gordon to state distinctly what these absurd, abominable, and horrible Calvinistic "theories" are which it would be so difficult to find, in this enlightened age, any educated Calvinist able to accept. I asked not the titles of the theories, but the theories themselves. I would not let him skulk behind the vague expression "the Calvinistic theories." It was an act of justice which he owed Calvinists, to do as I required of him. The *Witness* wastebasketed my article. I sent it another of the same kind, but shorter. The second shared the fate of the first. The *Witness* has thus let Mr. Gordon have a right good kick at the Calvinists; thus, when he was challenged to speak plainly—which would have brought him into trouble—"put the shield of its protection" around him. It has thus, in effect, made itself a partner with him.

In a later number, the *Witness* said that Arminians and Calvinists look at God's sovereignty and man's free agency from different points. Then it related the story of the knights and the shield, one side of which was gilded, the other silvered. Both the remark and the illustration have thousands of times been made and used. I replied, saying that Calvinists look at both sides of the shield. I refer to the Confession of Faith in proof that they do.

The Anti-Calvinist tune has been played long enough. Let those who play it alter their burdy gurdy, and give us for a change the Anti-Arminian tune. There are Arminians who say that God does not know all things from eternity, that is, He is adding to His knowledge; who hold views according to which it is as unbecoming to pray God to change the sinner's heart, as it would be in the farmer to pray Him to plough his fields for him; and who say that the doctrine of God's sovereignty makes him "worse than the very devil himself."

The Calvinism which is so bitterly assailed, is like the fiddle of which its owner said: This fiddle I made out of my own head, and I've enough wood to make another.

T. FENWICK.

Elders Mills, Ont., September 1, 1888.