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The Presbyterian Review.

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THURSDAY, JANUARY 28TH, 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, Manager.

Toronto, Jan. 21st 1886.

THE SABBATH SCHOOL REGISTERS AND RECORDS.—The following commendatory notice of the new Presbyterian Sabbath School Registers and Records is from the Halifax Witness of the 23rd inst. —

"The Presbyterian News Co., Toronto, has issued very complete forms for recording and collecting the statistics of our Sabbath Schools. These have been prepared by Rev. Dr. Jardine, Convener of the Assembly's S. S. Committee. There was room for these publications and they fill very satisfactorily the vacant place. This system of reporting is wonderfully complete, and at the same time simple and easily understood. We hope our churches and schools will take it into their most favourable consideration. It would systematize our S. S. work just as we would like to see it done. The Presbyterian News Co. deserve the thanks of the Church for their enterprise in publishing these forms."

Mr. HOWLAND, the new Mayor of Toronto, signified his entry upon office by opening the meeting of the Council with prayer. This is a good beginning, and we hope his worship will make this method a custom. Some people talk about this action of the Mayor as if they thought any acknowledgment of God in our legislative bodies was entirely out of place. For ourselves we do not see why, if prayers are by universal consent thought desirable in our Legislative Halls they are not necessary in Council Chambers. Our Councillors, as much as any other class of men, need divine guidance in their deliberations. If they think they can do without this, so much the worse for themselves and the city. We think it would tend much to the adoption of wise measures if the custom of invoking the divine guidance were adopted by every city, town and township Council, and every school board in the land.

We have very much pleasure in noticing the substantial progress of the Church of England Wycliffe College, Toronto. Last Thursday evening a handsome new wing, which will afford many comforts and conveniences for the growing wants of the college, was formally opened in the presence of a large and representative assemblage from all the Protestant churches of the city. The new wing, we understand, is largely the gift of a few liberal and enlightened laymen of the Episcopal Church in Toronto, prominent among whom are members of the Blake family and Colonel Gzowski. It is a pleasing sign of the times to find men of wealth and position in Toronto using their means for the promotion of sound evangelical teaching. We sincerely hope the good example of these public-spirited citizens may stimulate increased liberality to our own colleges.

The following extract from a letter received this week from a well-known minister in the North-West is so encouraging and discriminating that we cannot forbear giving it. By-and-by when we are, say, fourteen years old, we shall of course be able to resist the temptation to publish compliments of our own work, though we hope to receive and deserve them all the same, much more than even now —

"The REVIEW, like wine, is getting better as it gets older. I do not hesitate to say that it is the most helpful paper which has ever come to our home. It is what some papers are not: fair to ministers and people. The 'pickle barrel' element is noticeably absent from both its selections and its editorials."

We sincerely trust that these kind words are true. At any rate they do indicate the line along which we wish to proceed. Our aim is to be helpful to the families of our Church, and to be scrupulously fair to both ministers and people. We have no "rods in pickle" for anybody. We would think it ill became any newspaper professing to be an exponent of Christian principles to give up weekly a portion of its space to holding up churches and members to satire and ridicule. We would like to make our message a gospel of love.

THE Rev. Jas. F. Rusting in the N. Y. Christian Advocate discusses the question: How best to organize a Sunday School into a missionary society. He thinks that the missionary work in the Sabbath School is, as a rule, too vague and general and does not get a positive grip—an intelligent hold—on the minds and consciences of officers, teachers and children. To remedy this defect he proposes the following plan —

- 1. Divide the missionary year into ten meetings, or, in other words, hold a meeting, say, on the last Sunday of each of ten months, allowing two months for the summer vacation, with a "collection," of course, at each meeting. 2. Divide the classes of the Sunday School into ten sections, corresponding with said meetings. 3. Assign to each section a special mission field, that it is to study and work up thoroughly in all its details, so as to be able to talk and write intelligently about it. 4. To this end, at the beginning of the missionary year print and place in the hands of every member of the Sunday School a missionary circular, substantially as follows: —

"GO YE FORTH, AND TEACH ALL NATIONS."

"To secure increased interest in the cause of missions, the Sunday School will be subdivided into ten sections, to each of which is assigned a special mission field. Each section will devote itself specially to its own 'Field'—collecting all information possible as to that—and be ready to report according to the following assignment: [By way of sample we give the first section.]

"Union Class, Standard Bearers, Little Missionary Workers, Mission Field, 'South America,' including Brazil, Buenos Ayres, Chili, Peru, etc. Sept. 27, 1885. E. S. E. in charge."

After suggestions how to gather and use information, he adds:

"5. At the beginning of the missionary year fix the sum you intend to raise that year, and be sure to aim high, always advancing your standard, if only a little. Let your last Sunday be your anniversary, and prepare especially for this. If your 'collection' has fallen behind, plan wisely to bring it up then and to go ahead, if possible! In most cases this can be done by a little forethought and management, and surely the cause is worth the effort."

This seems to us a very good plan and worthy of a patient trial along our own lines.

THE Church Guardian (Episcopal), of Montreal, in speaking of the recent visit of Messrs. Moody and Sankey to that city, while evidently displeased with the term "evangelists," testifies that "for four days crowds of people rushed to the meetings and hung on their lips." With a touch of true prelate hauteur, the Guardian "trusts" that "some good" was accomplished by the visit, "for, however much we may deprecate some of their methods and lament the absence of much that we deem important in their teaching, we cannot but feel the warmest sympathy with them and all others who are in apparent sincerity seeking the reclamation of the lost, and the glory of God." The Guardian, we think, might, without hesitation, have accepted the unanimous opinion of the other

Protestant churches, as is evidenced by their taking up heartily and continuing the work inaugurated there by Messrs. Moody and Sankey, that much good was undoubtedly done by the visit, and that multitudes of those interested in the special services were not only apparently but really sincere in striving to promote the salvation of men and the glory of God. The features of Messrs. Moody and Sankey's services to which the Guardian objects are: The system of admission by ticket which prevents, it says, the attendance of the un-evangelized classes, the implication that the stated Christian bodies are inadequate to the work of building up their own people in the faith as they have received it; and the elimination of the sacraments from their scheme of salvation. To us these objections seem somewhat captious. Messrs. Moody and Sankey have proposed to do a certain kind of work, not out of hostility to or by way of superseding the churches, but simply of supplementing, and it may be, of showing the right way to direct their efforts to reach the masses. Their aim is not to establish a new Church with or without sacraments. Their work, as far as we understand it, is in the direct interest of all the Protestant evangelical churches, leaving them to attend to the sacraments and other details. It is a matter of regret that our Episcopal friends in Montreal could not manifest their sympathy with other Protestant bodies by taking advantage of the presence of Messrs. Moody and Sankey to co-operate with other churches in this purely evangelical work. But we are glad to learn from the Guardian that though it does not like the word "evangelist," it is prepared to welcome evangelists under the name of "missioners," and that the success of the Advent Mission of New York is regarded as a loud call to be up and doing, during Lent, at least, though we do not see any special appropriateness in times and seasons for carrying on the work of saving souls. But as every Church has its own lines of work and succeeds best by the use of its own methods, we heartily wish the proposal to establish "a mission" in Montreal may be carried into effect. By-and-by our Episcopal friends will rise to the height of being able to work heartily with all true followers of the same Lord and Master.

"A MERRY HEART."

UGHT not mirth to be reckoned as essential to the complete Christian? It is certainly a stupid, as well as most mischievous, mistake, to proclaim a divorce between mirthfulness and piety. "We do not please God more," says Dale, of Birmingham, "by eating bitter aloes than by eating honey. A cloudy, foggy, rainy day, is not more heavenly than a day of sunshine. A funeral march is not so much like the music of angels as the songs of the birds on a May morning. There is no more religion in the gaunt, naked forests in winter, than in the laughing blossoms of spring, and the rich, ripe fruits of autumn. It was not the pleasant things of the world which came from the Devil, and the dreary things from God; it was sin brought death into the world; and as sin vanishes so will joy increase." The emphasizing of joy, gladness, mirth, is necessary to a full presentation of gospel truth.

Of course there must be a proper understanding of terms. Mirthfulness is not the exhilaration which springs from excitement or excess. Such outbursts as these cause are like the lurid flashes on the face of the dark thunder-cloud. Nor yet is it the frivolity of the thoughtless, the crackling-of-thorns laughter of fools. True mirthfulness is the honey-bee spirit, which extracts the sweet, while it leaves untouched the bitter and the poisonous; it is the capacity to receive and give forth sunshine; the child-nature, with its relish for enjoyment and its unstinting outpouring of gladness.

Solomon ranks the "merry heart" as amongst the things to be sought after by good men. It brings to its possessor a "continual feast," and by giving him a "cheerful countenance," makes his piety attractive to others. It is "a good medicine." This latter characterization of the "merry heart" indicates pretty clearly its true office. It is not a substitute for the higher graces and virtues, such as faith, hope and love, just as medicine cannot take the place of a sound constitution or of wholesome food. The office of medicine is to correct the ailments to which flesh is heir, and so bring men to their best for enjoyment and labor.

Mirthfulness, as a medicine, needs no "puffing." Its known virtues are sufficient testimony to its value. It is self-recommending. "Give us," says Carlyle, himself grim enough in all conscience, "oh, give us the man who sings at his work." Addison could remember scarcely any old man or any man who was wearing well, who was not of a cheerful or at least a contented disposition. Heaviness of spirit is a ball-and-chain-like encumbrance. It affects the human frame as protracted cold does machinery. With more driving force, there is a smaller output, and greater wear and tear into the bargain. A light heart in a sea of difficulties is like a life-buoy. It may not bring one to shore, but it at least keeps one's head above water, and so gives him a chance to swim shoreward.

The merry-hearted are also veritable dispensers of medicine—medicine, too, that reaches complaints that defy the skill of the Faculty. Follow the merry-hearted Christian, as he moves among his fellow-creatures. Cloud and gloom fly before him, as before the rising sun. The children hail him as one of themselves; the young people are drawn to him as by a magnet, his presence makes the burden of the weary toiler lighter, and brings cheer to the weak and suffering, nerve to the discouraged, and light and hope to the despondent. He is a very magician

in the sick chamber. And then, to his family, what a benediction! Mirth in the home is like lights, and flowers, and fountains and song.

It is not given equally to all to be merry-hearted. Some are born so, and when these are renewed by the Spirit of the Lord, then mirthfulness is as a lamp fresh-trimmed, but in no case is this most desirable quality unattainable. It is true enough that the ancient, thick-walled, narrow-windowed castle of the Middle Ages can never be made as lightsome as the sunny houses of to-day, but by clearing away the accumulated rubbish, and by the liberal use of paint, and hangings and mirrors, the little light that does find its way in may be marvellously multiplied. It is worth every Christian's while to study the conditions which promote mirthfulness. In the forefront of these stands good health. Bad humor and bad digestion are twin brothers, and verily a most undesirable pair. To attain and to retain good health is distinctly enjoined in Scripture as part of one's duty as a child of God. The cultivation of habitual thankfulness leads also to sustained cheerfulness. Cases are not rare in which it is the invalid member of the household who is the most happy. The cause is not far to seek. If the invalid is not to sink under his infirmities, he must look round, must make search, as it were, for causes for gratitude. The simple counting up of his mercies will lift the cloud from the morose and silence the complaining. Unselfish effort, too, on behalf of those in need of sympathy and help, brings its own quota of sunshine. Stagnant water, as a matter of course, sours and fouls. The blood of the sluggish runs cold. But the deepest secret of the "merry heart" must be sought still higher up. Permanent mirthfulness arises like the unfailing brook, from deep-seated, heaven-fed springs. With the "peace of God which passeth all understanding" in the heart, there may be perennial cheerfulness, even with the hardest lot in life, just as the glacier stream is fringed with green grass and fragrant flowers, although it flows from the bosom of the mountain of ice. There are awful solemnities in life and after life. These are to be calmly contemplated and gravely met. But they were never meant to crush even the feeblest saints of God. The "merry heart" will help to carry its possessor triumphantly through them. The "merry heart" is the brave little floweret which drinks in the rain drops amidst the roar of the crashing tempest, and exhales its sweet odours in the darkest night.

REV. K. F. JUNOR—OUR LATE MISSIONARY TO FORMOSA.

In the on-rush of events our Church is in danger sometimes of forgetting those who have served her faithfully. Our devoted missionary, Rev. K. F. Junor, is in danger of suffering in this way. The writer, during a recent visit to New York, came across Mr. Junor, whom he found hard at work studying medicine in order to prepare himself more thoroughly for the service of the Master in the missionary field. What surprised him most was Mr. Junor's apparent complete restoration to health.

It will be remembered that when Mr. Junor returned from Formosa, his health was so shattered that both the Church and his friends thought the days of his usefulness were ended. He will probably finish his studies in the spring. With restored health, his medical degree, consecrated spirit, and knowledge of the Chinese language, he is well equipped for the work, and our Church should not lose his services. One name alone, it seems, must be associated with the glory and success of the mission in Formosa; but Mr. Junor's service there was of the most valuable nature, and should be kept in remembrance. Not only did he and his noble wife do much to forward the mission in a general way, but for two years sustained the whole burden of the work, and during these years many heathen left their heathenism and attached themselves to our missions and the cause of Christ. Neither should the Church forget that it was largely under Mr. Junor's superintendence that the college in Formosa was built, and that only prostrated health prevented him from seeing its completion.

Our Church will assuredly lose its opportunity if Mr. Junor, with his ability, qualifications and zeal, is allowed to pass into the service of another mission board. While we wish America, and all other mission societies, all success in their work, and will not grudge them faithful and devoted missionaries, our Church is surely entitled to the first claim upon the services of her own sons. PHILADELPHOS.

MISCONCEPTIONS OF CALVINISM.

BY THE REV. JAMES MIDDLEMISS, ELORA. ELECTION AND PREFERRED—DIFFICULTIES.

We have now to deal with the charge brought against the Westminster symbols, that they (virtually, of course, or, as the Guardian puts it, by "inevitable logical consequence") "represent God as consigning to perdition for not believing in Christ those whom He had by His own decree ordained to unbelief." Here, again, we would say that if there is inconsistency anywhere, it is not between our teaching and that of our Standards; it is between our portion of the teaching of the standards and another. Of course we do not admit that our standards are open to any such charge of inconsistency with themselves, any more than we can admit that our actual teaching is inconsistent with that of our standards. And we might content ourselves with asking the Guardian to prove his charge from the language of the standards. But considering the object we have in view in these papers, we are willing to be at pains to indicate how it is, as we think, that such distorted views are so often given of the teaching of our standards.

It must be borne in mind that it is especially by reflection upon our own Christian experience, in the light of Scripture, that we have a settled and firm conviction in relation to those views that are distinctively Calvinistic. As a matter of fact, we regard the Divine procedure from a point which, while our view from it is very limited, has the great advantage of being a very safe point of view