

tion. He did not believe in universal propitiation; nor did he admit a distinction between the Calvinistic and evangelical doctrines. He rather held that Calvinistic doctrines were the evangelical doctrines in their fullest and completest form. The only corollary to a universal propitiation was a universal salvation. If they went on altering the doctrines in the way they were doing, they would arrive at the doctrine of universal redemption. It was declared that this movement was devised for the purpose of "giving ease to the consciences of some." If the clause were adopted by the Synod it would make those in the Church who held the Calvinistic doctrines of the Confession very ill-at-ease. Were they to be compelled to believe what they did not believe, because some amongst them had changed their beliefs? Dr. Dykes here rose and objected to the intimation that those who had moved in this matter had changed their beliefs. Dr. Moore, continuing, declared, with some warmth, that if the clause were adopted it would place those among them who adhered to the Confession of Faith in a painful position. Rev. D. Fotheringham seconded the amendment. Dr. Donald Fraser claimed to be as staunch a Calvinist as Dr. Moore, yet he supported the motion. Rev. J. Reid Howatt thought the word "together" was very bald. Mr. Carruthers held that both the Calvinistic and evangelical doctrines were in the Confession. Several verbal alterations were suggested, but ultimately Dr. Moore withdrew the first portion of his amendment in favour of one by Mr. Bell, which ran, that the doctrine of election found in the Confession "is held and taught in this Church with the great truths including," etc. Dr. Dykes explained that the committee had many suggestions of the kind before them, but in the end were compelled to fall back on the expression which simply bracketed the two sets of doctrines. Mr. Hugh M. Matheson said they were engaged in a very solemn matter. It was no new discussion, and he agreed with Dr. Dykes' motion. Dr. Anderson felt that the committee should explain whether they intended the Declaratory Statement to be understood as favouring a universal atonement or a limited atonement. The Confession of Faith certainly spoke of a limited atonement. Mr. Hugh Matheson, again rising, expressed the wish that the great truths could be clearly brought out in the Declaratory Statement, such, for instance, as that the atonement is sufficient for all, adapted for all, and freely offered to all. Dr. Sinclair Paterson, Dr. Walter Morrison, Dr. MacEwan, Rev. Robert Taylor (Moderator of Synod), and Principal Chalmers severally urged Dr. Kennedy Moore to withdraw the remainder of his amendment, and thus prevent the appearance that the presbytery was divided upon the great question of the atonement. Dr. Moore said he could not withdraw, feeling assured, as he did, that Dr. Dykes' motion would be regarded in the light of a universal atonement. Dr. Dykes, replying, pointed out that his motion did not deny the doctrine of a limited atonement in the sense in which the Confession taught that doctrine. It had been suggested that the words "way of," referring to salvation, should be omitted from the motion. For himself, he should prefer to say that the Gospel offers a Saviour. Those who accepted Christ were in the way of salvation. On a division, five voted for Dr. Moore's amendment. Dr. Dykes' motion being carried by something like ten to one. Dr. Moore, stepping forward, said he must record his dissent, at the same time handing several pages of manuscript to the Clerk, giving his reasons for so doing. The Clerk read the "reasons for dissent," which in effect set forth that the presbytery by its motion had opened the door to heretical doctrines to creep into the Church. Principal Chalmers objected to Dr. Moore's reasons being entered upon the minutes. Dr. Morrison said the proper way was to appoint a committee to reply to the "reasons." Dr. Paterson also objected to the "reasons," which he regarded as a condemnation of those who voted in the majority, unless the "reasons" were answered, and he did not think they should take that trouble. Dr. Fraser said Dr. Moore had spoken of the discourtesy, in not being allowed to place his "reasons" on the minutes. If there was discourtesy at all, it was in handling in such "reasons," suggesting the beginning of heresy in the presbytery of London. Dr. Dykes did not at all object to the "reasons" being minutes, and he moved accordingly; but, on a division, Principal Chalmers' motion that they be held *in retentis* was carried by a very large majority.

Clauses II., III., and IV. of the Declaratory Statement were then moved in turn by Dr. Dykes, and agreed to without comment. Clause II. read: "That the teaching of the Confession on the subject of man's total depravity since the Fall is not to be understood as denying his responsibility both under the Law and under the Gospel, or the existence and value of the natural virtues." Clause III. in effect declared that "It does not follow, nor is it required to be held, either that any who die in infancy are lost; or that God may not extend His mercy to those who are beyond the reach of the ordinary means of salvation, as it may seem good in His sight." The next clause referred to the civil magistrate. The last clause read, "That liberty of opinion is recognized in this Church on such points in the Confession as do not enter into the substance of the Faith: the Church retaining full authority to guard against any abuse of this liberty to the injury of her unity and peace." Speaker after speaker declared that this, the most important clause of the whole document, was much too vague, and played fast and loose with subscription to the Confession. In the end the clause was sent back to the committee to so alter it as to read that the Church "determine, in any case which may arise, what points are regarded as coming within the substance of the Faith." The document, with the exception of the last clause, was therefore accepted by the presbytery as it came down from the Synod. The debate then came to a close, having occupied three hours. The finding of the presbytery was ordered to be made known to the Synod's Committee, and will be embodied in their report to be submitted to the Synod which assembles in April next.—*Christian World.*

The annual conference of the Presbytery of St. John on Sabbath Schools will be held in St. Andrew's church, St. John, on the evening of Tuesday, January 26th, at 7.30 o'clock. The following subjects will be discussed: (1) The system of reporting recently issued by the General Assembly's Committee, and the reasons for adopting this or some similar system. (2) The teacher's knowledge of the Bible; its extent and how to acquire it. (3) The Bible on parental obligations.

COLLEGE CONSOLIDATION AND THE FOURTH PROFESSOR.

BY PROF. FORECAST, D.D.

By ceaseless canvass for endowments; by formation of college committees in various cities and towns; by circulars issued to congregations pressing for funds—in many ways our colleges are kept prominently before the Church, and mainly in a financial aspect.

In face of all this the cry comes from every corner of the land:—"We have too many colleges; is there no way whereby the number can be lessened?"

As soon as one ventures to propound the question in certain influential quarters he is benignly informed of difficulties. Difficulties to right of him, difficulties to left of him, difficulties in front of him—of difficulties historical, difficulties sectional, difficulties topographical, difficulties financial, difficulties moral, difficulties personal, difficulties professional.

Many of us have heard these difficulties stated so often and so lucidly that we know them fairly off by heart. Yet in spite of them we believe that what is understood by consolidation of the colleges will be an accomplished fact in the not very distant future.

It seems to me inevitable. It may happen that some of the colleges, after a feeble and languishing existence of a few years, will die, their support thus coming to the surviving colleges. Or the desired result may be brought about in a better way by frank and honourable negotiation, whereby two or more colleges shall be amalgamated, which is certainly the more desirable process.

If consolidation, in some form, is inevitable, should we not make this the starting point in our consideration of the endowment and equipment of the colleges?

We have too many colleges. In some way or other, therefore, the number not ought to be or may be, but must be reduced. The problem then resolves itself into the enquiry: How best to shape the action of the Church in regard to the colleges so that this may happen with as little violence as possible, and in a way that will conduce to the efficiency of college education and the best interests of the Church.

To one who holds the conviction that the Church does not now need—is not likely for the next hundred years to need, and may never need—so many theological halls as we have in this Eastern section of the Dominion, there is but one consistent policy to advocate. This is, to seek to shape the course and circumstances of the colleges in such lines that amalgamation may take place with the least friction and with the least loss of money and honour to the institutions concerned.

If consolidation is not only a desirable but inevitable event, then it surely cannot be a wise policy for the Church to be kept on the strain with the effort completely to equip and endow each and every college.

Nor, reviewing the question in this light, is it advisable that additional professors should be appointed; for (1) The Church has already as many professors as she needs, if she dare only locate them to advantage; and (2) If Knox College, as is proposed, appoints an additional professor, then Queen's will meekly present her petition for an additional professor, and Montreal will claim an additional professor, and Pine Hill an additional professor, and Manitoba an additional professor, or perhaps two—and so we must build up all round—or some one will complain bitterly of unfair treatment.

It is wise for the Church to go on strengthening all the colleges by additional buildings, additional endowments or additional professors when the true policy is admitted to be the reduction of their number by amalgamation—and when this seems to be not only the wise thing, but in the course of events to be inevitable? For, suppose that Knox College had a dozen professors and an endowment of a million dollars, and each of the others, Queen's and Montreal and Pine Hill, to say nothing of Morris, were equally well off, still the existence of all these colleges would not be assured. It takes more than buildings and money and professors to make a college. Where are the students to come from in adequate numbers for all these colleges? The business is overdone, the factories are running on half-time—some of them must sooner or later close up.

The grander we make our college buildings, the more magnificent our endowments, the more numerous our professors, the more extravagant and absurd will the apparatus seem in comparison with the number of graduates annually turned out, and the more difficult do we make the inevitable consolidation.

POINTE AUX TREMBLES SCHOOLS.

The following is a copy of a letter recently sent by the principal to the friends and supporters of the Pointe Aux Trembles Mission Schools:—

"DEAR FRIENDS,—As you cannot all come and see our work here for yourselves, and as we are desirous of having your intelligent sympathy and prayers as well as your money, we wish to let you know the great boon you are helping to confer on your less privileged neighbours.

"You are giving the light of the gospel to 86 pupils this year (only two-thirds of last year's number, the decrease is owing to the fear of catching smallpox by passing through Montreal); of these, 37 are new pupils, 29 are Roman Catholics, 3 recent converts, 50 from convert families or some years' standing, and 4 Protestants. They come from the Provinces of Quebec, Ontario, Nova Scotia, and a few from the United States. As you are no doubt aware, the friends in the United States, feeling the great need of instruction for the numerous French-Canadians in New England, have established a mission school in Lowell, conducted by one of our former pupils and a graduate of McGill University and Presbyterian College, Montreal, and pastor of the church at Three Rivers, Quebec, for a number of years, one in every way fitted for the work he has undertaken.

"All our pupils are instructed in the Bible for an hour each day, then follow the ordinary branches of a common school. In addition to these, the highest class studies Geometry, Algebra, Latin, Greek, Literature. The members of this class are either preparing to become teachers or to enter college.

"During the summer months five of our pupils were engaged in mission work; two of the boys as colporteurs and three of the girls as teachers. One of these young girls held a Sabbath School, to which came not only the children, but the fathers and mothers, to listen to her exposition of the truth.

"Another had quite a number of Roman Catholics in her school, and they, along with the others, listened to the daily Bible lessons. These schools were all in outlying districts where only a colporteur or missionary passes occasionally. Although we have not been able to follow all our pupils during the summer, yet we learned that one of our boys, working in a sawmill up the Saguenay, gathered all the children together on the Sabbath and taught them; another, a young girl who was only with us for five months last winter and just learned to read a little, was called home to take care of her sick mother. On going away we gave her a Testament, in which we marked several easy verses on the way of salvation. When she had been home for awhile her mother said to her: 'Mary, you must go to confession,' she said, 'No, I cannot go any more, the gospel does not tell us to confess to men, but to God, if we want our sins pardoned.' This made the parents think; they all commenced to study the gospel together, and a few weeks ago they left the Church of Rome, and now we have one of their boys, a lad of about eighteen, who had come to learn more about the truth.

"Several other of our pupils have been instrumental in inducing their companions to come here with them. And thus the seed you are helping to sow is bearing fruit already. Let me tell you of another encouraging circumstance. About ten years ago we had a boy here, a careless, unmanageable fellow of whom we had very little hope. Well, his sister is with us this year. I asked her how Thomas was getting along. 'O, very well; he is working with father.' 'Yes, but does he remember anything he learned here?' 'Yes; you know we have no church near us, so Thomas holds a meeting in our house every Sunday, and Mr. and Mrs. C. come with their family.' 'And what about your Roman Catholic neighbours?' 'Mrs. L. and her son come and my grandmother and sometimes two or three others. My brother reads in the Bible, and, having already studied the passage, he explains it as well as he can, then we sing hymns and pray and separate.' 'How did your grandfather feel before his death?' 'He said his only hope was in Christ. Thomas used to go and read and pray with him every day.' 'What about your grandmother and aunts?' 'Well, they are not quite so bigoted as before, and we hope that God will give them light soon.'

"Let us then be encouraged by these few instances to keep on sowing, nothing doubting, and in due time we shall reap, if we faint not. J. BOUQUIN, Principal."

All contributions on behalf of the Pointe Aux Trembles schools should be addressed to the Rev. R. H. Warden, 108 St. James Street, Montreal.

Literary Notices.

THE Rev. Andrew Murray, of Wellington, Cape of Good Hope, publishes, under the title, *Abide in Christ*, a month's daily meditations on the Lord's parting instruction, "Abide in Me," taken in connection with the Parable of the Vine, in which the words occur. Mr. Murray writes under the conviction that there are many earnest believers who have listened to the "follow me" of their Master, but from whom the meaning of *Abide in Me* is still hidden. The object of the book is to help those, and especially the young among them, who have not yet fully understood what the Saviour meant by this command, or who have feared that a life of constant abiding in Him was beyond their reach. The book will prove highly useful for devotional reading. S. R. Briggs, Toronto, 90c.

THE January number, first issue of the *Presbyterian Review* (quarterly) from the house of Messrs. Chat. Scribner's Sons, New York, has reached us. On the title page appear the names of the managing editors, Charles A. Briggs, D.D., Francis L. Patton, D.D., L.L.D.; and associate editors, Ransom B. Welch, D.D., L.L.D., W. H. Jeffers, D.D., L.L.D., James Ellis, D.D., L.L.D., Thomas H. Skinner, D.D.; and with these also Talbot D. Chambers, D.D., the Reformed (Dutch) Church; Robert Flint, D.D., L.L.D., of the Church of Scotland; Henry Calderwood, L.L.D., of the United Presbyterian Church of Scotland; Thomas Crookery, D.D., of the Presbyterian Church of Ireland; W. G. Blaikie, D.D., L.L.D., of the Free Church of Scotland; and Principal William Caven, D.D., of the Presbyterian Church in Canada. The publishers announce that the *Review* will be made better and stronger during the coming year than ever before, and no expense or pains will be spared to make it the most thoroughly satisfactory theological and literary *Review* of its kind in America. The contents of this number are:—1. "The Ministry," by Dr. Withrow; 2. "John Todd, a Missionary Sketch," by Dr. Edson; 3. "The Missionary Problem in Japan," by Prof. Knox; 4. "The Revised Version of the Bible as a Whole," by Principal Caven; 5. "Ordination to the Christian Ministry," by Dr. Van Dyke; 6. "Metaphysics of Oughtness," by Dr. Patton; 7. "Critical Notes on the Origin of the Scottish Collects," by Dr. Bannerman; and "The Wolf Expedition," by Dr. Brown; 8. "Editorial Notes"; and 9. "Reviews of Recent Theological Literature." We have not space at present to characterize these various articles, except in the general terms of, learned and interesting, creditable alike to the authors and editors. Dr. Caven's article is scholarly and useful, and amply supports his reputation for sound and deep learning, critical observation, and lucidity of style.

The attention of Ministers, Sabbath School Superintendents, Teachers, and all engaged in S. S. Work, is directed to the announcement in another column of the General Assembly's S. S. Committee respecting Registers and Records.

Communications.

WHY? AND WHY NOT?

[To the Editor of the PRESBYTERIAN REVIEW.]

SIR,—In the first issue of the *REVIEW* for 1886, "Qoo" seeks information:—(1) "Why the Presbyterian Church does not hold a religious service on Christmas instead of on New Year's day, contrary to the practice of other churches?"

I beg to answer:—The Presbyterian Church has learned by dearly bought experience to call no man master; not even other churches; and, when her Head and Law-giver has given no command concerning the holding or non-holding of services on that day, she is free to do so or not as she pleases. Again, why is it that no one knows the time of Christ's birth? May it not have been purposely concealed in order to prevent a superstitious regard for the day?

He also asks:—(2) "Why in the nature of things is a member in full communion incompetent to be a member of the General Assembly?"

I would answer:—Because, although a member of the Church, he is not a member of any of her courts, and as the people gave him no authority to vote or deliberate in any of the lower courts, it would be absurd to suppose that he could do so in the supreme court.

Yours, etc.

SUBSCRIBER.

Cardinal, Jan. 13, 1886.

THE WOMAN'S MISSIONARY SOCIETY

[To the Editor of the PRESBYTERIAN REVIEW.]

SIR,—I beg to express through the columns of your valuable paper my disapprobation of the procedure of the General Assembly in empowering the Home Mission Committee to take action in the formation of a Woman's Missionary Society, having for its object the aid of that committee. The fact that the women of the Canada Presbyterian Church have for their special care and consideration the support of the Zenana mission work in India, in my opinion, a reason why they should not be embarrassed by an additional burden which is not pressed upon their attention by its dependence solely on their fostering care for existence as an organization, inasmuch as it is receiving already the careful attention of the Church.

I express the view of the office-bearers of the W. F. M. Society, as made known at their last annual meeting. As an expression of my own individual opinion, I may add that whatever the principles which move the Home Mission may be, its practical working, as a means of establishing and maintaining a Presbyterian ministry where the call for it is not equal to its support, meaning the aspect of purely denominational zeal, does not place its claims on the same high and imperative footing as the demand for Christian help and sympathy by any Protestant Foreign Mission.

Yours, etc.,

A. B. C.

AUGMENTATION AND HOME MISSIONS.

[To the Editor of the PRESBYTERIAN REVIEW.]

SIR,—It has been suggested, that in addition to the circulars already sent regarding the Augmentation Fund, I should emphasize the necessity of a vigorous effort in its behalf, by all the congregations of the Church.

As already intimated, \$36,000 is required (including the \$4,000 deficit of last year) to meet the claims of the Augmentation Fund for the year ending 31st March, while the estimated expenditure for Home Missions is \$31,000.

Congregations will bear in mind, that the two funds—Augmentation and Home Missions—are kept quite distinct, and that according as they designate their moneys they will be allocated. This has been so often stated, that it almost seems unnecessary to repeat it. It is also to be hoped that congregations will give somewhat in proportion to the needs of the Augmentation Fund. While the committee would not unduly press the claims of any one scheme above another, but leave each congregation to give according to its intelligent judgment—it is very clear, that unless contributions are made in proportion to the relative demands of the Augmentation and Home Mission Funds, the object for which the former has been instituted must signify fail.

Under the old system of supplemented congregations, only some 40 per cent. of all the moneys sent to the Home Mission Fund, was required to aid weak congregations. But under the present scheme, with the heavy calls upon the Augmentation Fund, 50 per cent. at least is required; and this year a still larger percentage, on account of the deficit of last year.

I only add, that so far the Augmentation Fund has largely depended upon the contributions of churches in our large towns and cities. In many cases, the country congregations (for reasons that doubtless seem good to themselves) have not given as was expected. It is hoped that this present year's contributions will be not only more liberal, but more general. Between the Home Mission and Augmentation Funds there is no rivalry—the success of the one is the success of the other.

Yours, etc.,

WM. COCHRANE.

Brantford, Jan. 7, 1886.

NOTES FROM THE COLLEGES.

QUEEN'S.

MR. ADAM SHORT, M.A., has been appointed assistant to Dr. Watson, Queen's College. Mr. Short graduated in 1883, and in the same year gained the gold medal in the mental and moral philosophy class. During his college career he was successful in winning, amongst other things, the Governor-General's and the McLennan Prize for an essay on "Recent English Psychology." He attained his M.A. degree in 1885. Mr. Short took a post-graduate course in Philosophy at Edinburgh University, and was fortunate in carrying off a very important prize. He is a native of Walkerton, County Bruce.

MR. STUDD, evangelist, from England, lately with Messrs. Moody and Sankey in Montreal, is at present labouring in the States. He is visiting Union and other seminaries. Mr. Studd expects to re-visit this country next month, and intends meeting with the students of Queen's.

KNOX COLLEGE STUDENTS' MISSIONARY SOCIETY.

THE fourth annual meeting of this society was held in Convocation Hall, on Friday evening, 15th inst. The meeting was in all respects a most successful one. The hall was filled, and the large audience listened throughout with deep interest to the different addresses and papers, and all went away feeling that they had been amply rewarded for coming out. The meeting was opened by singing part of the forty-third Psalm, reading the fifty-fifth chapter of Isaiah, and prayer, in which the Rev. Principal Caven led. The chair was occupied by Robert Kilgour, Esq., a warm friend and supporter of the society, who, in a few well-chosen remarks, referred to his interest in the society, its work, and the need of earnest work for Christ.

After singing the hymn, "Jesus Shall Reign," the president of the society, Mr. Wm. Farquharson, B.A., delivered an address on "Missionary Zeal in Colleges—How to Foster it." He showed that students must seek to cultivate a missionary spirit, especially in view of the fact that the foreign fields need to be supplied from our colleges, and that the missionary problem can only be solved when each student is willing to go anywhere at the call of the Master. This spirit is to be fostered by knowledge of the heathen's need, the power of the gospel to alleviate their wants, by noting the progress of missions and engaging in some kind of mission work while in college, scope being given for such activity by the work of the society. The next paper was by Mr. C. W. Gordon, B.A., who gave a very racy and pleasing account of mission work done by him in South Manitoba last summer. The field itself, the people, the work and its results were all touched upon in a way which was exceedingly interesting. Mr. J. Goforth next read a paper on China, in which he referred to the extent and resources of the country, the antiquity of the nation, the immense population, and their need of the gospel. The work now being done and the present outlook were referred to, and the claims of the perishing millions of China upon us were strongly urged.

The missionary hymn, "From Greenland's Icy Mountains," was sung, after which the Rev. R. P. McKay, M.A., gave a very earnest and stirring address on the advisability of introducing into our Church some of the methods adopted by other missionary societies. The Moravians had gone forth as missionaries, though they could do no more than read. Might not some be sent out as missionaries who had not a college education, desirable as that might be? The Roman Catholics, among other things, had colleges that educate men to be missionaries. Might it not be a good thing for our Church to have a college for such work? The missionaries of the China Inland Mission have no stated salary, but are trusting the Lord for their support. Why might not men go out from our Church in the same way, trusting the Lord to lead His people to provide the requisite means of support?

The thanks of the society having been tendered to the chairman and the Rev. Mr. McKay, the meeting was closed by singing the Long Metre Doxology and with the Benediction, which was pronounced by Rev. Dr. McClenahan.—JAS. ARGO, Recording Secretary.