

form a good pastoral charge. The resignation of the charge of Hillsdale and Craighurst tendered by Mr. Galloway at a former meeting was accepted at his own request. Mr. Moodie was appointed to declare the charge vacant, and to be interim moderator of session. Messrs. Charles Barnhart and Jas. T. Richardson were appointed catechists with a view to their labouring in the Muskoka mission field. The standing committees were appointed for the following twelve months. Reports were called for from moderators of session of vacant congregations. It was reported that Esson and 1 Willis churches had met on the 27th June, but it was found that they were not prepared to call; that a meeting of the Cravenhurst congregation was held on 19th July with the same result, and another meeting is to be held on 10th August. No report was received from Cookstown, Tow Line and Ivy. A meeting of congregations of Longford and Uptergrove for moderation in a call is to be held on 9th August. The Presbytery resolved on a plan to lessen the evils arising from unduly lengthened vacancies. It was resolved, that moderators of the sessions of all vacant congregations be instructed to hold a meeting of the congregation within six weeks from date of this meeting of Presbytery, and if the congregations are prepared, to proceed then with the moderator in a call, and if they are not prepared, the moderator shall make the following statement, "That the Presbytery earnestly exhorts the congregation of— to use all possible diligence in their efforts to secure a pastor. That the Presbytery having regard to the interests of religion in the congregation and to the interests of the Church, would remind the congregation of—that it cannot allow congregations to remain without a pastor for an indefinite and protracted period, and that if in the course of three months the vacancy is not filled up then the Presbytery requests that the congregation will appear at the first meeting of the Presbytery thereafter by delegates from the session and congregation, and state the reasons for the protracted vacancy, that the hindrances to the receiving of a pastor may if possible be removed. The moderators shall at the same time afford every possible aid to the congregations over which they have charge, in securing a pastor and give such counsel as the circumstances may call for." The Rev. P. A. Tinkham was appointed temporarily to Minesing, Midhurst and Edenvale, with the hope that he may be engaged as ordained missionary for a lengthened period in that field. A case of alleged Sabbath desecration by advertising and carrying out an excursion on a steamer on Sabbath, July 1st in the Parry Sound District was referred to the Sabbath Observance Committee for enquiry. There were many other items of business disposed of, but the foregoing are the most of public interest. Next meeting of Presbytery to be held at Barrie, Tuesday, September 23th, at 10.30 a.m.—R. H. McMillan Clerk.

Presbytery of Sydney.

After seriously arranged this Presbytery met within the church at Cape North, for the purpose of inducting the Rev. M. McLeod to the pastoral charge of that congregation. Mr. McKearie presided, and was appointed to report at the next meeting. It having been ascertained that the object was regularly served, and there being no objection to the life and doctrine of the candidate, Presbytery proceeded with the induction. Mr. McDonald preached eloquently from Malachi iii. 12, after which Mr. McKearie narrated the steps taken—put to Mr. McLeod the questions in the formula—engaged in prayer—gave to him the right hand of fellowship, thereby inducting him into the said charge. The pastor and people were then suitably advised by Messrs. McKearie and Fraser, after which the people cordially received their pastor at the door when returning. Thus being all the business, Presbytery retired to meet again at Loughmead on the first of August.—M. A. McKearie.

The congregation of Chalmers church, Woodstock, was formed in 1852, just forty-two years ago. For five years prior to 1876, Rev. John McTavish, D. D., now of Inverness, Scotland, ministered in this church. Rev. Dr. W. A. Mackay became pastor of this

congregation in May, 1878. Since then upwards of ten thousand dollars have been expended in enlarging and improving the church, and the membership has more than doubled, the present membership being in the neighbourhood of 400. It indicates the high esteem in which Dr. Mackay is held by his people that during the past year they have built him a new manse at a cost of about \$4,000. The Trustees and Ladies Committee having concluded to decorate the ceiling and walls of the church building, the work was given into the hands of Mr. Cassini, an artist of wide reputation, and from drawings prepared by him, drew up specifications. These being accepted, work was immediately commenced and continued during the past two months. The work having been completed, the re-opening services took place on Sabbath last. Rev. Alex. Grant, M. A., St. Mary's, preached at both services. The members of session are: Rev. W. A. Mackay, B. D., D. D., moderator; Hugh Gunn, Wm. Fraser, Hugh Davidson, David Dodge, Dr. Brownlee, John Weir, Dr. McClure, Jas. Weir, Geo. Hart, Thos. Amos. The board of trustees is composed of: W. G. Mackay, J. S. Mackay, Jas. Cowan, Jas. Weir, Foster Chalmers, J. A. Mackay, Geo. Hart, Wm. Amos, John Campbell.

ELZEVE members of the Truro Presbytery were present at Middle Stewiacke on the evening of Monday, July 30th, for the induction of the Rev. Clarence McKinnon, B. D., and with them were associated Messrs. S. C. Gunn, R. C. Quinn and J. A. Greenleas. Tea was served to the brethren at the house of Robert Fisher, Esq., and the church was tastefully decorated for the occasion by the young people of the congregation. Devotional exercises were conducted by Mr. A. L. Geggie, and a thoughtful and appropriate sermon was preached by Mr. Frank Davey, of Maclean and River Herbert. Mr. D. S. Fraser narrated the steps leading to the settlement. Mr. A. D. Gunn, the moderator of Presbytery, presided and inducted Mr. McKinnon into the pastoral office and addresses were given to pastor and people by Messrs. Robbins and James Maclean. The exercises throughout were instructive, stimulating, attractive, and although the season was a busy one and the evening warm, the large congregation listened with the deepest interest to the close. Mr. McKinnon brings a vigorous intellect, a disciplined mind and a loving heart to the work of the ministry at Middle Stewiacke, and the prayer of the Presbytery is that he may be a worthy successor to the able and Godly men who have gone before him. The Presbytery held a short meeting for business previous to the induction at which the Rev. J. D. McGillivray tendered his resignation of the pastoral charge of Clifton. The clerk was appointed to exchange with Mr. McGillivray and cite the congregation to appear for its interests at the next regular meeting, September 15th.

Correspondence.

Dr. Stalker's Sermon.

EDITOR PRESBYTERIAN REVIEW.

SIR,—My first intention was to wait for the second instalment of Dr. Stalker's sermon before pointing out a serious error into which he has fallen. It is not one in which he is singular, so far from that, it is a prevailing, perhaps we may say, the prevailing error in the religious world at this day, and its prevalence makes it to be all the more regretted that one like Dr. Stalker should permit himself to be misled by it. It is a good illustration of the value of the saying "The voice of the people is the voice of God." That saying will be made exactly to square with the truth if there be inserted after the substantive verb, the adverb "not." As a negative proposition it is the absolute truth. Affirmatively it is as false as a proposition could well be. Of course I refer to the sphere of revealed religion. There the prevalence of a proposition is decisively indicative of its departure from revealed truth, and the degree of departure is just in proportion to the degree of prevalence. The more widely accepted a saying is, the more complete is the departure from the truth as revealed. It is so with the position which Dr. Stalker takes. I have said that my first intention was to wait till you had given his complete sermon. But second thoughts made me unwilling to allow so serious a misrepresen-

tation to remain without notice longer than was necessary.

The misrepresentation to which I refer is the manner in which he illustrates a statement to which taken by itself there belongs a certain measure of truth. The statement is as to the change which from ago to ago the form of presenting the Gospel undergoes. The Gospel remains the same, but the form is modified to suit the changes in the public mind. From that statement there is no special need for dissent. It may be accepted as true, but it can be accepted as true within much narrower limits than those in which it is generally accepted. It is one of those mischievous statements, which, presenting itself with a very innocent aspect, produces, when accepted, something very different from that to which its innocent appearance would lead one to expect. It really introduces, and in most cases is intended to introduce, not a modification in the form in which the Gospel is presented, but a modification in the Gospel itself. Take for instance, Dr. Stalker's illustration of the statement. It presents three methods in which the Gospel has been presented. The first method was that at the Reformation, Justification by Faith. The second method, the period of which was the revival of the last century, was "Ye must be born again." As to the third method, which is the present one, Dr. Stalker somewhat wavers between "The Kingdom of God" as its watchword, and "Life, more life." Now the full force of this representation will be apprehended only by remembering that each new modification of the Gospel antiquates the former. The necessity of the new birth is now an antiquated form of presenting the Gospel. It is a modification suited to a by-gone day, but has now become unsuited. People will no longer listen to the Gospel in this form. Much more is that the case with the modification consisting in the doctrine of justification by faith. It is very antiquated and could not gain a hearing to-day at all.

Now it seems to us that the case stated in this way is very apparently a fallacious one. It seems to us that even Dr. Stalker himself could refuse to accept of it although it is exactly his own. But its fallaciousness will appear more decisively if it is considered that the various modifications are not modifications of the Gospel. The declaration "Ye must be born again," is not a statement of the Gospel. That declaration is not in the whole Bible declared to be the Gospel. As little is any statement about "the Kingdom of God," or "Fuller Life" said to be the Gospel. These are simply ends of which the Gospel is the means. Take, for instance, the new birth. Peter in his first epistle declares that Christians are those who are born again of the Word of God, and this word he declares to be the Gospel. That is the Gospel as the instrument of the new birth. So says James "of His own will brought He us forth the word of truth." It is the same with the Kingdom and with fuller life. These are but ends of which the Gospel is the means. Hence it is very mischievous and misleading to speak of them as modifications of or different ways of presenting the Gospel. The Gospel error was and ever will be the same thing. The Gospel is justification by faith in the incarnate Son crucified for our sins. And it is the Gospel just because it is the means, the only means, by which the new birth is possible, by which entrance upon the Kingdom of God is made, by which a fuller and truer life is had. If there is any modification of the Gospel which presents it other than as the means by which we are reconciled to God, it is not the Gospel modified, but the Gospel misrepresented, and it will be looked to in vain for the results which nothing but the pure Gospel of the vicarious suffering of the incarnate Redeemer can produce. The new birth, entrance into the kingdom and the truer, fuller and deeper life, which it secures the young people of this day are longing for.

The fallaciousness of the representation will be further seen by noticing that with the exception of the first, which alone is the Gospel, the other expressions which are called modifications of the Gospel are simply ringing the changes upon identical expressions. The new birth, as the entrance into a new life and thereby into the kingdom, is entirely identical