

The Presbyterian News Co.

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The Presbyterian Review.

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THURSDAY, JANUARY 21ST, 1886.

At the request of many subscribers living at a distance we shall, next issue, give two Sabbath School Lessons, in order that the Review in subsequent issues thereafter may reach them in time for the weekly preparation meetings, at which, we understand, it is much used.

THE passing in the United States Senate on the 8th inst., of the Edmunds Anti-Polygamy Bill, was an event of historic importance.

THE Christian Leader, lamenting the loss of his election by Sir Wilfrid Lawson, the Parliamentary leader of the local option and prohibition movement in Britain, consoles itself for his defeat, which he himself takes very cheerfully.

We notice in our English exchanges, that, at the meeting of the Board of Nomination in last December, it was resolved to recommend to the Synod that the Rev. Dr. Alexander McLeod, of Cloughton, the well-known author of "The Judgment Books," "Christus Consolator," "Talking with the Children," be appointed Moderator for the ensuing year.

THE admirable system of Sabbath School Registers and Records recently prepared by the General Assembly's Sabbath School Committee, are already meeting with much favour.

To the very many good wishes and kind enquiries, with accompanying remittances, reaching us by every mail, we find it impossible to make individual replies. Not to seem churlish, we take this opportunity of thanking again our well-wishers and the friends who are exerting themselves in our interests, and of stating generally that the REVIEW now goes weekly to more than 1,000 post offices in Canada alone.

PRACTICAL MISSION WORK.

IF this century, or even the next, is to see the gospel preached to every creature, these two things must be put in the fore-front of missionary enterprise: cordial co-operation on the part of the various religious bodies, and the development of self-reliance in native churches.

the full recognition of the standing of native office-bearers. The number of churches belonging to the body is now 34, with a membership of 4,300, an addition of 70 per cent. in the last two years.

Whilst the churches must, of course, continue for a time dependent, to some extent, upon the missionary funds from abroad, they have shown themselves very earnestly desirous of self-support. Their congregations had contributed to the maintenance of ordinances about \$2.50 per member, which, allowing for the difference in rate of wages, would be equal to at least \$12.50 in this country, a good showing.

Not the least interesting incident in the proceedings of the General Assembly was the admission of Rev. Mr. Oshikama and his elder from the city of Sendai on the eastern coast. Mr. Oshikama was one of the original members of the church organized at Yokohama in 1872, the first in the Empire.

The Independent, to whose report of the proceedings of the Assembly we are indebted for the above facts, rejoices in them, as must all enlightened friends of missions, as an instructive instance of the success of a wise and scriptural mission policy.

A JEWISH RABBI ON INFIDELITY.

THE learned Jewish Rabbi, the Rev. Meldola de Sola, of Montreal, has favoured us with a full synopsis of a sermon recently delivered by him in opposition to "reformed" Judaism, which the Rabbi says is an insidious form of infidelity.

It was not, therefore, because the members of the conference had tacitly understood supernatural revelation to be a sine qua non that they had neglected to include it in the formal articles of their creed, but because it was really not an item of their belief.

After several further quotations in the same line, Mr. De Sola continued: "When Aaron and Miriam had spoken against Moses, God had demanded of them, 'Wherefore are ye not afraid to speak against my servant, against Moses?'"

for their exclusiveness." But it was unnecessary as it was painful, to add to this collection of infidel and blasphemous statements to show up what was so wrongly termed "reformed" Judaism in its true colours, and expose it in all its hideousness.

Mr. De Sola then referred to the recent lectures of his William Dawson, to which he had listened with so much pleasure and profit, and dwelt eloquently on the invaluable services the learned principal of McGill University had rendered the cause of revelation.

THE WESTMINSTER CONFESION.

A DEBATE IN THE LONDON, ENG., PRESBYTERY. SOME three years ago an influential committee was appointed by the English Presbyterian Synod, for the purpose of drawing up a brief compendium which may eventually serve as a working creed.

Rev. Dr. Oswald Dykes, convener of the Synod's Committee, moved the various clauses, beginning with the preamble which sets forth: "Whereas this Church has ever acknowledged the canonical books of Holy Scripture to be her sole Supreme Standard, to which the Westminster Confession of Faith is to be regarded as subordinate; whereas every endeavour to set forth in the form of a creed the truth taught in Holy Scripture must be at the best imperfect; and whereas every such creed is liable to become less adequate to express the Church's faith, through the fuller and clearer apprehension of His revealed truth which it pleases God from time to time to grant unto His Church; therefore it has seemed good and needful to this Church in synod assembled, for the better exhibition of her belief on certain points, to declare," etc.

Dr. Dykes explained that it was not intended here to issue a new creed or to express any new beliefs. What they as a Church desired to do was simply to make clear and plain the doctrines which had all along been held by them. The preamble having been unanimously approved of after a brief discussion, Dr. Dykes next moved clause 1.—"That the doctrine of redemption set forth in the Westminster Confession, particularly in its reference to the election of some among mankind to eternal life, is held and taught in this Church together with other great truths which are vital to the gospel, such as, (1) That the love of God to mankind moved Him to provide, by the gift of His Son to be a propitiation for the whole world, a way of salvation which in His gospel is freely offered to all; (2) That God has no pleasure in the death of any sinner, but desires that all should repent and live; and (3) That every man who hears the gospel is responsible for his acceptance or rejection of its free offer of eternal life."

Rev. Dr. Kennedy Moore moved as an amendment: "That the doctrine of Redemption set forth in the Westminster Confession, particularly in its reference to the election of some among mankind to eternal life, is not to be understood in any sense inconsistent with the great truth that the way of salvation, provided by God through the propitiation of His Son Jesus Christ, whom He gave out of His love to the world, is in His gospel freely offered to all." Dr. Moore, in supporting his amendment, said the clause moved by Dr. Dykes was a distinct contradiction to the doctrines of grace contained in the Confession. The Confession taught what is called a limited atonement, but Dr. Dykes' motion had reference to a universal propitiation.