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THURSDAY, JANUARY 21ST, 1886.

At the request of many subscribers living at a distance we shall, next issue, give tice Sabbath School Lessons, in order that the RRYIEW 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 Synod, and puts native and foreign ministers on Bill, was an event of historic importance. It is precisely the same footing. Its third Synod, and deadly sore on the American Lody politic. | co-operation on the part of different missions and I all its hideasness.

his election by Sir Wilfrid Lawson, the Paria- office bearers. mentary leader of the local option and prohibition movement in Britain, consoles itself for his body is now 44, with a membership of 4,300, an deteat, which he himself takes very cheerfully, addition of 70 per cent. In the last two years. "because it sets him free to go round the country and rouse the people on the great question." His defeat is without significance from the stand point of temperance, as he is a staunch Libera in politics, and lost his election in a Conservative bers on the floor of the house bore their full stronghold, by what is well called a "micro- share in all the discussions. The utmost harstronghold, by what is well called a "micro-scopic majority" of ten votes.

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 Their congregations had contributed to the Synod that the Rev. Dr. Alexander McLeod. of Claughton, the well-known author of "The Judgment Books," "Christus Consolator," "Talking with the Children," be appointed Moderator for the ensuing year. Rev. Dr. A. N. Somerville, the famous traveller and evangelist, is the Moderator-elect of the Free Church Dr. Cunningham, of Crieff, is to be the next Moderator of the Church of Scotland. He is one of the very prominent men of the Church, and takes rank with Principal Tulloch, Dr. Phin, Dr. Storey, Dr. McGregor and Dr Scott. His themselves. And the native Christians are knowledge of business and zeal for the Church ready to furnish not only the means for the of Scotland render his appointment at the present juncture of affairs very opportune.

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. They have, we notice, been strongly recommended by the Toronto, Peterboro', Brockville, and other Presbyteries. All interested in the Sabbath school work of the Church admit the desirability of having some general and uniform system for recording and tabulating results, and express their gratification that this committee has taken steps to attain this object. It is hoped that a fair trial of the present system during the current year will, if necessary, suggest such improvements and modifications as will enable the committee to render it as nearly perfect as possible. To this end conveners of Sabbath School committees would do well to put themselves into immediate communication with superintendents and secretaries, with a view to the general introduction of the system. If it be thought too late to adopt the class-register this year, there is ample time for introducing the secretary's record and the quarterly and annual reports, which make provision for tabulating all the facts usually. recorded in the schools. By the use of these two little report books the Presbytery's S. S. convener will be able to furnish a fairly full report next year to the Assembly's convener.

To the very many good wishes and kind enquiries, with accompanying remittances, reaching us by every mail, we find it impossible to by him in opposition to "reformed " Judalsm, make individual replies. Not to seem churlish, which the Rabbi says is an insidious form of list, and that, so far as we can determine, its circulation is now in advance of that of any out the analogy between the spirit which hal animated other Presbyterian newspaper published in the Dominion. The generous remark of the Hali-Judalsm to-day; and dwelt especially on the recent con-Dominion. The generous remark of the realifax Preshylerian Wilness receives every day
fresh verification: "The Preshyterian Review
is rapidly attaining a wide popularity." But
while all this is true, we trust-our friends will
not allow themselves to rest contented with
what has already been achieved. Our work, we
what has already been achieved. Our work has a least to day to defining the dominion of the stated that the resolution action to the stated that the resolution of the stated that the resolution action to the sta what has already been achieved. Our work, we remarked to the feel, is only beginning. We would respectfully urge upon all our friends to make a steady and united effort to extend our circulation. It is elation held sacred by any religious system, the conscious ness of the indwelling of God in man."

To would not be supposed that the framers of such an that the send us during the week the name of at least one new subscriber? Think of the good the REVIEW has already done for the Church and what it might do if it reached every Presbyterian family as yet without a Presbyterian newspaper 1

PRACTICAL MISSION WORK.

If this century, or even the next, is to see the gospel preached to every creature, these two the many friends who have already 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. Failure subscribers would take advantage in either will greatly retard the progress of the of our most favourable terms by work. The mission field ought to be mapped out and divided among the various Christian churches; until this is done these must work in utmost harmony when side by side on the same field; and the steady policy must be pursued of the speediest possible organization of self-sup-

porting and self-propagating native churches.

The "United Church of Christ in Japan" is a striking illustration of what may be looked for from effort on the lines above indicated. It is made up of the churches of three Presbyterian missions, the American Presbyterian, the Reformed Church, and the U. P. Church of Scotland, and it is expected that to these will shortly be added those of the Reformed German and the Southern Presbyterian missions. This "United Church of Christ" i.as its Presbyteries and confidently hoped that the carrying into effect of which was held during the first week of Decemthe drastic provisions of this new law will effect- ber last, in Tokio, the capital, gave ample testi-ually destroy Mormonism, that most hideous mony to its vigor and to the feasibility both of

The Christian Leader, lamenting the loss of the full recognition of the standing of native

The damber of churches belonging to the Of the 61 representatives, only one fifth were missionaries, the remaining four-fifths being native ministers and elders. Both moderator and clerk were Japanese, and the native mem mony of feoling prevailed.

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. maintenance of ordinances about \$2.50 per member, which, allowing for the difference in rate of nages, would be equal to at least \$12.50 in this country, a good showing, the average of our own Church last year being only \$18.17 per member for congregational purposes, and that of the great American Presbyterian Church North, only \$15.82. A Missionary Board was organized and plans made for the undertaking of missionary work throughout the Empire, one fourth of the expense to be borne by the native churches evangelization of their country, but the men also, much as it stands. The London Presbytery, at its meet 36 students for the ministry being now under ing in November, by a majority of fifty to seven, decided

Not the least interesting incident in the pro-ceedings 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, Scotch Medical Mission, he went three years resulted in the gathering out of 200 converts, now organized into four self-supporting congregations. Mr. Oshikama and his congregations, up to the present on an independent footing, made application to the Assembly for admission into the "United Church of Christ," and were gladly received.

ceedings 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 hission policy.

A JEWISH RABBI ON INFIDELITY.

THE learned Jewish Rabbi, the Rev. Meldola de Sola, of Montreal, has favoured us with we take this opportunity of thanking again our infidelity. We regret that our crowded columns well-wishers and the friends who are everting forbid more than a few extracts from his able themselves in our interests, and of stating discourse, but these will be sufficient to show generally that the Review now goes weekly to that the views we have already expressed respecmore than 1,000 post offices in Canada alone, I ting the Conference are at variance with these of that within the past few weeks over 1,000 Rev. Mr. De Sola. We shall watch the progress of new names have been added to its subscription events with much interest.

In the course of a most eloquent sermon he pointed

It would not be supposed that the framers of such an article would deny supernatural revelation. But let the following gleanings from the debate speak for themselves. One member of the convention declared: "I do not believe in personal revelation, nor does my congregation, having been taught the contrary by my predecessor." Another declared: "Revelation is not a Jawish idea; it leads us into the domain of mysticism." A third exclaimed

"REVELATION IS A TADOOED WORD."

It was not, therefore, because the members of the conference had tacitly understood supernatural revelation to be a sine que 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. The use of the expression "book of revelation" in the first resolution was grossly deceptive; and a mere bid for popularity on the liberality to other creeds; for, in his inaugural address, the convener of the conference declared: "Truth, re"vealed no matter here, is revelation; but the personal revelations of the Deity recorded "IN THE BIBLE I RECARD AS MYTHICAL"

The members of the conference then had not only emthe members of the conference then had not only employed the term "revelation" in a sense very different to that in which it would be construed by the ordinary scader, but they had been guilty of dishonestly refraining from telling the whole truth, that with them revelation as usually understood was "a tabooed word," and that this great doctrine, held sacred by Christian and Mahometan, as well as he orthodox for was released by reference. as well as by orthode Jew, was relegated by reformed Jadaism to the "domain of mysticism."

After several further quotations in the same for the adoption of the clause. 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"; but reformed Rabbis being no longer "cowed by fear of the thunders of Sinai," treated the Bible after the manner of all other infidels; and it was not surprising, therefored recent occasion, another of these enlightened and liberal Rabbis had exclaimed :

"CURSED BE FZRA AND NEITENIAK

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

Mr. De Sola then referred to the recent fectures of Sir 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. He also commented on the article in defence of the biblical account of the creation lately written by Mr. Gladstore, in the midst of all the excitement of a great pollitical contest; and characterized these and all such efforts in defence of that Bible which reformed Jews attacked, as "incense burnt, even a pure offering" in honour of God's name, which was most emphatically revered and honoured by Christians, "from the rising of the sun even unto his going down."

THE WESTMINSTER CONFESSION.

A DEBATE IN THE LONDON, PNG., PARSOY ERY.

Sour three years are an influential committee was ippointed by the English Presbyterlan Synod, for the purpose of drawing up a brief compendium which may eventually serve as a working creed. The committee were also entrusted with the framing of a Declaratory Statement setting forth the sense in which the Church accepts the Westminster Confession of Faith, this latter step being undertaken in order to give relief to the eldership, who are required to subscribe that venerable syn: bol. The Synod, at its meeting last April, approved generally of the draft Declaratory Statement which was then submitted, and remitted the same to presbyteries for their consideration. The provincial presbyteries, with one exception, are approving of the document pretty that such a statement was required, and the presbytery at its meeting on Tuesday last, proceeded to consider the document in detail.

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 acksowledged the canonical books of Holy Scripture the first in the Empire. After eight years' most to be her sole Supreme Standard, to which the successful work at Nugata with Dr. Palm, of the Westminster Confession of Faith is to be regarded as subordinate; whereas every endeavour to set forth in ago to Sendai, and began to labour entirely alone, the form of a creed the truth taught in Holy Scripand with no guarantee whatever 'of pecuniary ture must be at the best imperfect; and whereas support from any quarter. The field was a new every such creed is liable to become less adequate one; but his zealous and persistent efforts have to express the Church's faith, through the fuller and cleater 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 The Independent, to whose report of the pro- 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 I .- "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." Dr. Dykes explained that the object of the committee in this clause was to clear away the misrepresentations which, honestly no doubt in most cases, had been expressed with regard to the Confession of Faith in its relation to the doctrines of grace. They, as a Church, held the Calvinistic doctrines as truly as the fathers did, but they felt there was a clear unfairness done to the balance and symmetry of their views when men held the Confession before them as not what they believed, but all that they believed. The question before them washow were they to put the relation between the doctrines of grace which are prominent in the Confession and the elical doctrines—for he could not find a li expression-of the Divine love for man, the offer of the gospel to mankind at large, which they also hold, but are not in the Confession with equal prominence? Each of the evangelical doctrines was received by them on the authority of Scripture, but they were not able to reconcile them with the Calvinistic doctrines of the Confession, and they simply held the two sets of doctrines in balance. They looked right along the line of the Cal viniatic doctrines and found they were in the presence of another set of truths, hanging together with equal clearness, but they could not reconcile the two sets of doctrines. The committee therefore asked the Church to declare that the holding of the Calvinistic views with all the strength the Confession gives them, permitted them to hold with equal clearness the counter-truths which he termed evangelical. The clause he moved declared that the truths contained in the Confession are taught in their Church, together with the other great truths, without the one being a standard by which the other is to be tested, without endeavouring to bring them into intellectual harmony, which he believed to be impossible with their present light and knowledge. They simply left the two sets of truth together. The committee left the Confession doctrine where it was, but they said, here is another set of doctrines which we also hold. without attempting to reconcile the two sets. There might be an apparent inconsistency, but there was no real inconsistency, they believed. They wanted to hold those doctrines, though there might be an apparent inconsistency. It might appear inconsistent to them, but it was not so to God, for He had given them both Rev. l'rincipal Chalmers seconded Dr. Dykes' motion

> 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 menkind to eternal life, is not to be understood in any sense inconsistent with the great truths That the way of salvation, provided by God through the profittation 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 distract 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 propilia-