

The Presbyterian Review.

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2. We are desirous of securing Special Agents in every Congregation. Our terms to Candidates are most liberal.
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THURSDAY, APRIL 8th, 1886.

"MISCONCEPTIONS OF CALVINISM."

We are glad to be able to state that the series of papers under the above title, which appeared in these columns a short time ago from the pen of the Rev. James Middlemiss, Elora, are being reprinted in book form, and will shortly be published by the Presbyterian News Co., Toronto. These papers attracted very marked attention at the time of their appearance in the REVIEW, and in their new shape will, we doubt not, be very acceptable to the Presbyterian public.

THE SABBATH SCHOOL REGISTERS.

It is gratifying to be able to state that the efforts of the General Assembly's Sabbath School Committee to provide suitable registers for recording and tabulating the work of our Sabbath Schools are meeting with very general approval throughout the Church. A very large proportion of the presbyteries, after careful consideration, have recommended the registers for use within their bounds. We are glad to be able to state that the first edition of the registers has been sold, and that to meet the demand a second has been sent to press. It is well for all interested in our Sabbath School work to bear in mind the statement of the Convener: "This system does not claim to be perfect, and suggestions for its improvement will be gladly received by the committee." The publishers, we may state, are prepared to do their part to make the system even more acceptable. In the meantime, the following notice of the registers, in the April Record, deserves the consideration of ministers and superintendents:

"The General Assembly's committee, Rev. Dr. Jardine, Convener, have prepared very complete forms for the enrolling of scholars in the Sunday Schools, and for tabulating the statistics. The class register for teachers is indispensable; price 15 cents. The whole system is very complete and easily understood. They are exceedingly well printed by the Presbyterian News Co., Toronto, to whom ministers and superintendents should apply for samples.

RELIGIOUS INSTRUCTION IN OUR PUBLIC SCHOOLS

ON more than one occasion we have expressed our opinion that insufficient attention is paid not only by our own, but by the whole Protestant Church in Ontario, to the matter of Christian instruction in public schools, and to the present unsatisfactory status of the Bible in our school system. In view of recent manifestos on this subject, and the extreme desirability of reaching a satisfactory solution of our present difficulties, we propose to take up and discuss some of the objections that have been urged against the restoration of the Bible to its old place; and to show that Christian instruction in the Provincial schools is not inconsistent with religious toleration and the voluntary principle. We shall examine what we conceive to be the rights and duties of the majority, and the alleged practical difficulties—as seen in the differences that obtain amongst Christians themselves. We shall state what we consider to be the great difficulty in the way of giving religious instruction in the schools, and propose a remedy. We shall also maintain that a mistake has been committed in restricting the use of the Bible to the teacher alone, and generally shall endeavor to meet the objections that have been made to the use of the Bible by the pupils in the schools. We desire to approach the subject in a perfectly calm and judicial spirit, and we invite our readers to consider the whole question in all its ramifications.

ifications in the same manner. We disclaim at the outset any political bias or party purpose in considering this question. The REVIEW, we need hardly say, has no political alliances, and does not feel called upon to discover every week party sympathies lest the politicians should lose sight of us. We have no party favors to ask, and none to expect. Our sole object is the welfare of the youth of the country.

And first, it is pleaded by some who cherish the highest regard for the Bible, that its use in our national schools is wrong in principle. It is alleged that the communication of Christian instruction, as a constituent part of the work of our teachers, is inconsistent with the principle of religious toleration, and, in particular, with the voluntary principle, which forbids the giving of state aid to religion. In reference to this allegation, it must be admitted at once that, if it can be sustained, it settles conclusively the whole question, and renders all discussion unnecessary in relation to the practicability or the expediency of instructing the pupils of our national schools in the facts and distinctive principles of Christianity. For we may assume the existence of a general agreement that nothing can be allowed that is inconsistent with the most complete religious toleration. And, while there is a difference of opinion in relation to the voluntary principle, it will be generally conceded by those who are not voluntarists in theory, that nothing looking in the direction of state endowment of religion can be allowed in this Province. But the communication of Christian instruction in our schools by teachers who believe, as all our teachers are supposed to do, that the Christian Scriptures are the writings that have been given to man, with the impress of divine authority, as his guide in the way of righteousness, cannot, we are persuaded, be shown to be inconsistent with either of the principles referred to. The principle of religious toleration can be sufficiently guarded by the provision that no child shall receive Christian instruction contrary to the wish of his parents. And in reference to the voluntary principle, it seems to us that two very different questions are confounded, when making Christian instruction a constituent part of school work is identified with state endowment of religion. This may not be immediately apparent, but a little consideration will, we think, make it sufficiently obvious.

Whether we regard it right or wrong that the state should attempt to aid religion, we are agreed that the Christian religion does not need state help. It can very well stand its ground and make progress even in the face of the opposition of the civil authorities; and very often, to say the least, their interference, avowedly in the interests of religion, has proved a serious hindrance to its power and its progress. But we presume we are equally agreed that the state cannot dispense with the help of religion, and that there is nothing to be compared with the Christian religion as a means of good in relation to the welfare of a nation. It will be understood, of course, that we assume that, if we are not a nation of Christians in the highest sense of the term, we are, at least, entitled to be regarded as a Christian nation, on the ground that the great body of our people accept the Christian Scriptures as God's revelation of His mind and will for man's highest good. Assuming this, what is the question we have to deal with? Not, surely, "Is it right or wrong for the State to give aid to religion?" but an entirely different question, namely, "Is it right or lawful or proper for the State to employ the Christian religion for its own benefit?"

In view of the question that is really at issue, we cannot sympathize with the difficulties of those who object to Christian instruction in our schools on the ground of principle. If by the "state" we understand, as we should do, the people acting in their civil capacity, the right to employ Christian knowledge as a means to promote their own well-being as a community cannot be called in question on any reasonable ground. And it is this (not, let it be well observed, giving aid to religion, but getting benefit from it), that is implied in the use of the Bible in the national schools. It is assumed that the people, or, what comes to the same thing, the great body of them, are persuaded that not only the moral interests of their children but the well-being of the community in respect of all its interests, will be best secured by the prevalence of a regard for the teachings of the Book which, they believe, God has given to be man's guide in the way of righteousness, which above all else "exalts a nation." Must the teacher whom they employ, not only to inform the minds of their children but to give lessons in conduct, base his moral lessons on everything except Christian principles? Believing, as they do, that the Christian religion presents the highest style of morality, and places morality on its true foundation, and that it exhibits the highest and most effective motives to right conduct, is that religion alone to have no place in the teacher's endeavours to instruct their children in their duties to God and man? Surely this is asking a great deal too much on behalf of a few who are opposed to Christianity, and do not wish their children to learn its lessons. The use of the Bible in the school will place the few at no disadvantage, except such as is common to them with all minorities—the disadvantage, namely, of not having their own way in opposition to the majority. They cannot reasonably seek to rule the majority. And they do nothing less, when they insist that those who believe that the interests of the community require our children's daily instruction in the Word of God shall forego the advantage of its being communicated by a competent teacher, because one or two are opposed to the instruction which no one will compel them to receive.

THE HOME MISSION COMMITTEE.

THREE days, from 9 a.m. till 5 p.m., with intervals for meals, were occupied by this most important committee in the transaction of the business coming under its supervision and when we say that the work was done thoroughly and conscientiously we are using no flattering words. The Convener has occupied the chair so long that he has the most intimate acquaintance with the details of the work, and to the advantage of that ripened experience there is added a business tact and energy which would be considered wonderful in any other man, but to which the Church has been so long accustomed that she has ceased to notice it. Dr. Cochrane never stifles discussion when that is necessary to bring out all the facts, and he treats the members of the Board with entire impartiality, gives his own views with great brevity and conciseness, and refuses utterly to tolerate any attempt at speech-making. The Secretary, the Rev. R. H. Warden, is the working arm of the Board, and does his work with such accuracy and ability as mark him as a man well fitted to guide the financial policy of the committee, and to carry out the business agreed upon by the Board.

The subject of Augmentation occupied a whole day; and we are sure those who have objections to that scheme would have had their difficulties removed had they seen the anxious care displayed in discussing the case of each congregation requiring aid, and the unceremonious rejection of claims that appeared unwarrantable. This much was made evident, that Augmentation has been a grand success, first, in bringing up a large number of congregations to \$750 and a manse without aid from the Committee; and second, in leading to an improved system of financing in some cases, and to the presbyteries taking more thorough oversight of the congregations under their care; and third, in enabling many struggling churches to enjoy the benefit of a settled pastorate where the cause was formerly languishing under the system of occasional supply.

True, the financial report of the state of the funds was not as encouraging as could have been desired, but we have no doubt whatever that when prejudices have been removed and when results can be more fully tabulated, the whole Church will rally to the support of this most important scheme.

British Columbia, as may be seen from the reports in other columns, received a large share of attention from the Committee, and we anticipate a very rapid advancement of our cause there, through its action in recommending the establishment of a presbytery, and the sending out to that field of four new men.

Manitoba and the North-West, of course, received very close attention from the Committee. The work there was well represented by the indefatigable Superintendent, Rev. Jas. Robertson, and by the Rev. C. B. Pitblado, of Winnipeg. The Church cannot too highly estimate the work accomplished by Mr. Robertson in the wide field placed under his care, and while it is impossible that any one in such a position can fail to meet with opposition and to be severely criticised, we are sure the whole Church honours Mr. Robertson for the work he has done, and is well acquainted with the self-denial he has exercised in carrying it on. Only those who know what he has endured for the work's sake can rightly estimate the debt the Church owes him. The letter which appeared in the *Globe* last week, and which was so well answered by Dr. Cochrane, was written doubtless in a friendly spirit; but we certainly think our Superintendent might be saved from the blunt criticisms of anonymous correspondents who profess to be his friends, and that the Church courts are the right place for carrying on the discussion which the expression of such views provokes.

We have on our table, amongst others, a number of letters on Augmentation, for and against, which we regret we are obliged to hold over for lack of space at present. As the question is one on which there appears to be some feeling, in order to present both sides of the question in brief space, we have asked one correspondent who has lately written strongly against the scheme to prepare a paper on the subject, and another to set forth his views in favour of the scheme. We have already expressed our own views, and see no reason to change them; but as we wish the REVIEW to be the medium for an interchange of thought on all matters affecting the well being of the Church, we shall devote some further space to this question. In the meantime we invite the consideration of our readers to the following extract from a recent speech of Rev. Dr. Cattell, Secretary of the American Board of Ministerial Relief, as reported in the *St. Louis Evangelist* of the 18th ult., which has some bearing on the question of Augmentation:—

"Dr. Cattell preached upon the relations of the ministry to the people and the obligations of the Church for the support of those who 'labour in word and doctrine.' He said the minister of the gospel is required by his position to expend a larger proportion of his income to meet the demands of the people with whom he labours than in any other pursuit. His contributions to benevolent objects and his hospitality must be exemplary, and his style of living is regulated largely by his congregation. A few in the large and wealthy congregations receive salaries that enable them to meet these requirements, but the large majority do so by close economy and good management. The minister cannot engage in money-making enterprises without losing his influence for good, and hence he is compelled 'to live of the gospel,' and when

the infirmities of old age or protracted illness from over-work come to him, he has no resources for the means of a livelihood but the Board of Relief. He is not placed in such circumstances by any fault of his own, and should not be treated as an object of charity."

HOME MISSIONS.

MEETING OF THE COMMITTEE.

THE Home Mission Committee met in St. Andrew's church, Toronto, March 30th. Rev. Dr. Cochrane, of Bramford, convener, and Rev. H. Warden, of Montreal, secretary. There were also present:—Rev. Dr. Torrance, Guelph; Rev. Dr. Laing, Dundas; Rev. Dr. Campbell, Renfrew; Rev. D. J. Macdonnell, P. McLeod, Alex. Gilray, Toronto; F. M. Dewey, Richmond, Que.; J. S. Burnett, Manitowish; F. W. Farrie, Ottawa; D. Kellock, Spencerville; M. W. McLean, Belleville; J. Cleland, Port Hope; J. A. Carmichael, Columbus; D. B. McDonald, Mount Allister; A. Findlay, Barrie; R. Moodie, Stayner; John Somerville, Owen Sound; P. Strath, Holmview; J. H. Ratcliffe, St. Catharines; W. T. McMullen, Woodstock; J. Rennie, Alisa Craig; W. Walker, Chatham; Hector Currie, Thorfort; R. Hamilton, Matherwell; James Pitblado, Auburn; John Ross, Brussels; A. Tolmie, Southampton; A. B. Mackay, Montreal; C. P. Pitblado and James Robertson, Winnipeg; Geo. Cuthbertson, Weymouth; and the following elders:—George David Mackenzie, Santa; Thomas McCrae, Guelph; and William Mitchell, Toronto.

The convener reported the receipt of \$150 sterling from the Irish Presbyterian Church, and £200 sterling from the Free Church of Scotland.

FOR MISSION WORK IN THE NORTH-WEST.

It was also reported that the Jivinity students of the United Presbyterian Church of Scotland were collecting contributions on behalf of the mission work in Manitoba, and a sum of from eleven to twelve hundred pounds sterling is expected to be received from them next month.

The claims of the several presbyteries of the Church for services rendered in the mission fields during the past year were considered, and the committee ordered payment of claims to the extent of \$14,000.

The list of mission fields in the Province of Ontario and Quebec was revised and grants made to each for the year beginning April 1st, 1886.

The committee, consisting of Rev. Dr. Campbell, Renfrew, and Rev. W. H. Warden, Montreal, presented a report containing the codification of the regulations effecting the working of the scheme for the

AUGMENTATION OF MINISTERS' STIPENDS.

The most important of the new regulations to be recommended to the General Assembly for adoption was one to the effect that hereafter, in October and March, stipends shall be paid up to the extent of \$700 per annum, and the balance of \$50 per annum to be paid on the close of the accounts of the ecclesiastical year ending in April, in so far as the state of the fund will permit.

Rev. Dr. Reid presented the report as to the

STATE OF THE FUND.

at date. The receipts for home missions are \$25,586, and for augmentation, \$17,163.

Rev. D. J. Macdonnell, Convener of the Augmentation Sub-Committee, reported that an estimate had been made indicating that that fund would show a probable deficit of \$8,000 at the close of the year. The committee agreed to pay stipends in full up to the minimum of \$750 and manse, and for this purpose proposed to draw upon the reserve fund to the extent necessary. The Home Mission Fund, it is expected, will have a considerable surplus.

The committee proceeded to consider the claims of presbyteries for augmented congregations during the past half-year.

WEDNESDAY.

The committee continued in session all day, the forenoon and afternoon having been taken up in the consideration of grants for the coming ecclesiastical year to augmented congregations. Over \$30,000 was apportioned to supplement weak congregations in Quebec, Ontario, Manitoba, the North-West Territories, and British Columbia.

At the evening sederunt the committee devoted considerable time to

BRITISH COLUMBIA.

At the meeting of the Executive of the Home Mission Committee held in October last, in accordance with resolutions adopted, the Rev. D. M. Gordon proceeded to British Columbia and met with the missionaries of the Canadian Church there, and also with the brethren belonging to the Church of Scotland. The report of his visit and the conclusions arrived at were laid by the convener on the table.

[For summary of report see REVIEW, page 1.]

A minute was adopted conveying the thanks of the committee to Rev. D. M. Gordon, of Winnipeg, for the highly satisfactory manner in which he had discharged the duties of his mission to British Columbia. The recommendations of the committee were adopted. The convener was instructed to convey the sympathy of the committee to Rev. J. S. Mackay, of New Westminster, who has been compelled by severe illness to leave his charge; and also the sincere hope that he may soon be restored to health, and be able to return to his congregation. The Executive was also empowered to appoint another suitable missionary to British Columbia during the present summer.

MANITOBA.

Dr. Laing, from the sub-committee appointed on the Home Mission Finances of the Synodical Committee of Manitoba and the North-West, gave in a report, showing a balance against the fund at date of \$589.

THURSDAY.

It was agreed that the committee's liability for mission work in the Synod of Manitoba and the North-West Territories should not exceed \$21,000 for the year, beginning 1st April, 1886. It was further agreed to make the grants asked for the several fields in the respective presbyteries in that synod, the grants being so much per Sabbath, the amount to be drawn by the Winnipeg Presbytery, and not to exceed \$2,500 per annum. Grants were made as follows:—Rock Lake, \$2,350; Brandon, \$5,750; Regina, \$3,400; the grant for travelling or incidental expenses not to exceed \$2,000 per year; the presbyteries in the North-West Synod to forward to this committee on forms provided for the purpose, reports of services rendered, and money paid out for such services in the several fields within their bounds. The salaries of the ordinary missionaries to be appointed to Fort McLeod and Lethbridge were fixed at \$1,000 each, and that of the missionary at High River at \$1,000.

IMPORTANCE OF NORTH-WEST MISSIONS.

The following resolution was adopted:—"The time has arrived when the administration of important fields in the North-West should be brought into line, and that the presbyteries of the older Provinces recommend the synod to consider what modifications in the existing regulations are necessary and report through the Executive of the General Assembly."

The committee proceeded to make

APPOINTMENTS TO THE MISSION FIELDS.

It was agreed that the names of the students that were asked for mission work this summer should be reported to the General Assembly as eligible for settlement, after the 30th September next. The following is a list of appointments made to the several presbyteries of the Church:

KNOW COLLEGE.

G. T. Ballantyne, Toronto; J. L. Campbell, Bruce; R. McIntyre, Owen Sound; John R. Campbell, Guelph; A. McD. Haig, R. C. Tibb, Manitoba; G. F. Kloncar, Quebec; A. U. Campbell, Chatham; J. Mackay, To-