

Is it not a self-evident principle that our Church should act a mother's part to all her children? She should not leave them exposed to the wild beasts of error, not yet to their apparently gentle progeny, because, wherever the latter are to be found, the parents are not very far off, and history plainly proves that though error be slight and seemingly of little consequence at first, it nevertheless increases rapidly in size and strength and has marvellous powers of reproduction.

Our Church will not on any consideration allow her ministers to preach and teach Arminianism; and yet it is now proposed by this new arrangement to accept Arminian teaching indirectly by deliberately leaving certain of her children entirely under its influence, although she has entered into a covenant in the sacraments to protect and preserve them from such influences, by teaching them the truth, and her ministers and elders in their ordination vows have by solemn obligation further confirmed the terms of this covenant. If it be right to have certain of her children taught Arminianism it is surely right to have all the rest taught it. Hence all this elaborate system of colleges, and this building up of ministers and elders by the "Confession of Faith," crumbles at once to the ground as soon as the principle of compromise is accepted and acted on.

It is our duty, without any compromise, to endeavour to reach all our people with "the truth, the whole truth and nothing but the truth." If we fail, through the illiberality of our people and are not able to reach all, we cannot help it. We shall at least have the satisfaction of having tried to do our duty; but if, on the principle that "the end justifies the means," we propose by this new plan to have self-sustaining congregations or nothing as the result of Home Mission work—thinking thereby to utilize Home Mission funds to better advantage, and to be liberal at the same time, by handing over to error our principles and our people, behold! instead "Ichabod" shall be written on our institutions.

If instead of sending the Gospel as we believe it to all our Home Mission fields our Church arranges for a consideration that others shall teach some of the weakest and least influential of them an Arminian Gospel, this teaching of Arminianism becomes as much her own doing as a man is guilty of a violation of law, when instead of committing the act himself he employs another to do it. In this sense, I maintain the Church will break the ordination vow and ignore the "Confession of Faith."

The aim of the present day is evidently to have outward unity among the denominations at any cost, even though truth and principle have to be trampled over in order to secure it. This is the unity of death, which characterizes Rome. Protestant unity we have hitherto gloried in as being characterized by diversity of outward form, because it is a living unity. The Protestant idea alone has made the individual possible, as a distinct entity. If we begin by sacrificing him as regards his conscience and his ecclesiastical privileges for the sake of outward unity, we are back to the Romish principle again.

Signs of deterioration are beginning to manifest themselves in the Presbyterianism of Scotland the land of orthodoxy, just as long ago they have manifested themselves in the Reformed Church on the Continent. Is it possible that our beloved Presbyterian Church in Canada is also beginning to drag her anchor and to be carried away with the same current of so-called liberality, which has swept away so many churches and individuals from their moorings? One of the links of the anchor cable is being considerably strained even now. That link is the ordination vow of adherence in teaching to the "Confession of Faith." I trust it may not give way. If it do, then we may bid farewell to the glorious old anchor, forged at Westminster from material dug out of the everlasting hills, which has kept us as a Church hitherto true to the truth, when other denominations have been drifting away on the current of Arminianism to the ecclesiastical port of Rome. VERITAS.

DISTRIBUTION OF PREACHERS.

MR. EDITOR,—As the matter is now being considered and more than one scheme for the orderly supply of vacancies has been proposed, could you make room in an early issue of your paper for another? There are three parties whose rights, privileges and interests should be conserved by any scheme that may be adopted, namely, the congregation, the Presbytery and ministers without charge. The following appears to me calculated to secure, in an orderly way, the rights and interests of all three and at the same time avoid most of the objections made to other plans that have been proposed and prevent much that is at present very objectionable and vexatious.

When a vacancy occurs the Presbytery shall as soon as possible thereafter appoint a minister without charge to supply it for one year, who shall discharge all the duties of a pastor, and to whom shall be given the same salary as was given to the last pastor, and who shall enjoy all the rights and privileges of a member of the Presbytery. Provided:

1. That the congregation shall have the right to hear any other minister with a view to a call on one Sabbath in each month, on which occasions the minister supplying statedly may, if necessary, supply his pulpit, and the congregation shall pay the travelling expenses of both.

2. That the congregation may at any time during the year call the minister appointed to supply, and should they not extend to him a call before the close thereof, then they may call any one of those they may have heard during the year or any other eligible minister.

3. Should no call be given during the year to the minister supplying or at the end thereof to any other, then the Presbytery shall make another appointment of a minister without charge for another year in like manner as for the first and with like rights and privileges, provided the same minister shall be eligible for a second appointment should the congregation so desire.

4. That six months after being licensed, licentiates may be ordained to the office of the ministry, and thereafter shall be eligible for appointment to vacancies as other ministers without charge.

During long vacancies congregations have suffered for lack of pastoral oversight, and the different Schemes of the Church have sometimes suffered loss. Such a plan as the above would prevent these consequences, while at the same time it would secure the right of the congregation of calling whom they think best. They might hear thirteen candidates during the year if they so desired, out of which number they might very well make a choice. Most, if not all, the ministers without charge would have stated employment and something on which to support themselves and their families, and not as now many of them with only partial employment and all of them spending most or a large part of all they receive in travelling from place to place, while some congregations are actually saving money at their expense. Pastors may well afford to do this thing whose salaries are going on all the while. In this, as things now are, they have a great advantage over the poor ministers without charge who have no income except the mere pittance which most vacancies are pleased to give them.

Presbyteries would occupy their proper position and relation to vacancies. They are the proper parties to look after all vacancies within their bounds, and they need no committee of either Synod or Assembly to come between them and ministers to be employed in supplying vacancies. Ministers without charge under such a scheme could apply to them directly for appointments, and the Presbyteries would make such appointments as they deemed most advisable. In many cases, if not in nine out of every ten, their appointee for the year would be called and settled. Much more might be said in favour of such a scheme and some objections to it might be anticipated, but I fear this is already too long. PRESBYTER.

April 15, 1886.

"VERITAS."

MR. EDITOR,—It would serve no good purpose were I to reply to "Veritas" long letter of last week (14th). His insinuations as to my orthodoxy and his many perversions of my former article I leave just as he puts them.

When I entered my protest against certain bitter things in his first letter I feared that his communication might do considerable harm at the present juncture, but I have been assured from different quarters that my fears were groundless, thanks to the extravagance of his language.

For example, a few days after my critique appeared I received from a well-known Methodist minister—a representative man in that body—a letter, in which he says: "I congratulate you on the force and pertinence of your reply. I am not surprised at 'Veritas.' No intelligent man will take any offence at such ravings. That is not the utterance of the Presbyterian Church of Canada. I hope that in case similar utterances appear from our side of the Church no notice will be taken by your Church."

Only a few days ago an equally prominent minister of our own Church—a representative man, too, and one whose orthodoxy even "Veritas" would scarcely venture to impugn, however ready he is to impugn mine—expressed himself in the same tenor, and in language equally vigorous. UNITAS.

THE MISSIONARY WORLD.

"NAMING" OF A HINDU BABY.

I have been thinking that perhaps the young people of your band would like to know about a Hindu baby's, I was going to say, baptism, but that is not correct for a heathen—so will just call it "naming."

They are all familiar, no doubt, with the grave kindly minister, the tiny figure of the baby in its long white robes, and the solemn baptismal service of our own Church.

I'll try to picture for them the Hindu baby.

Come with me to a house in the city. Here we are at the door. There is a pipal tree; at some seasons the people take cotton yarn in their hands and, fastening the end to the tree, they walk round and round, each round of the thread on the tree trunk makes so much *puu* or merit for them. We will go into the house. This porch is a curious looking affair. The roof is of woven plints and is held up by two bamboo poles. At night it is let down, and is the shutter for the front doorway.

If you are tall you must stoop as you enter or your head will suffer. Now, here is the baby. It is only twelve days old and such a tiny, dark morsel of humanity lying on the bed beside its mother, covered up with a lot of cotton for it has no clothes of its own. You see he is a Brahmin baby and will not wear any made-up clothing until this ceremony has been performed.

A number of Brahmins are out in the little courtyard at the back of the house, and a white cow is here too. Now an old Brahmin comes in, the baby is wrapped up in clean cotton and laid on a thing that looks like a dustpan, only it is made of splints like an Indian basket, instead of tin.

The Brahmin carries the baby out on "is" and holds it in front of the cow. The cow sniffs at it, and then the people say the gods have recognized it and the baby is carried back to its mother. After this the Brahmins sit round a fire, read from their sacred books and offer prayers for the safety of the child. When this is done they have a big dinner, baby's father gives them presents and they go away. Next day the lady friends of baby's mother come—baby lies on his mother's lap and the ladies lay their gifts about him—little rings, bracelets, jewels, silver cups, bright coloured jackets and sunny little caps made of bright calico. A nice new cradle has been brought. It is made of round sticks painted in brightest shades of red and green and yellow. It is hung from the ceiling by long iron rods instead of being set up on legs and rockers. Now baby is laid in his new cradle and two women sit down on the floor, one on each side. The one on the right lifts the baby, and hands him under the cradle to the other, who lifts him up on her side of the cradle and lays him down in it. While doing this they call on their god to take the child under his care and make him prosperous. This is done three times; then one of the women stoops down and whispers baby's name into its ear. Then a big dinner and a great deal of talking and baby is left to sleep, all unconscious of the wretched system of idolatry he has been introduced into. I hope that this baby's parents will have learned to know the true God and His Son Jesus long before baby is old enough to learn the idol worship and superstition that is their only religion now.

Indore, March 3, 1886.

E. K. BEATTY.

THE end of the financial year is likely to find the American Presbyterian Board of Home Missions nearly, if not quite, out of debt. This means the raising of nearly \$200,000 more than last year, and that, too, by increase of contributions, and not of legacies. There is strong vitality in Presbyterianism wherever it exists.

THE Rev. John Macintyre, a missionary of the Scottish United Presbyterian Church, in China, has a high opinion of the intelligence of the native women. In a visit to a communicant he saw much of his host's mother, Mrs. Chwang, who is the real head of the household. He writes: If you home people think that such a woman, of over seventy summers, has seen nothing and is to be addressed otherwise than as possessing superior parts and whole stores of accumulated wisdom, then you are misinformed as to the situation. Female audiences in China are not in the least degree ignorant or a drag upon a speaker, if the speaker has the art to take his audience with him. Woman is clearly made for wisdom, for insight, for high ideals; and old Mrs. Chwang, with the same instruction, will see deeper into the Spirit of Christ than either of her sons.