

render easy the classification of specimens, an effort has been made to give the mere determination of the names of insects a very subordinate place. The groups of insects have been fully characterized, so that their relative affinities may be learned; and much space has been given to accounts of the habits and transformation of the forms described. As the needs of agricultural students have been kept constantly in view, those species that are of economic importance have been described as fully as practicable and particular attention has been given to the methods of destroying those that are noxious, or preventing their ravages."

Mrs. Comstock's work as artist and engraver, furnishing about 200 cuts including full page plates (one colored), is an immense assistance. The value of the book is farther increased by an introductory chapter upon zoological classification nomenclature—subjects unattractive to some but important in the mental training they afford, besides helping the reader into such regions of wonder and delight as have been explored by men like Sir Jno. Lubbock and Prof. Huxley in their investigations into the private and public life of bees, ants, wasps etc.; and furnishing the agriculturist and horticulturist with innumerable pointers of great practical value. Then follows a chapter given to the near relative of the true insects, such as crabs, cray-fish, spiders, scorpions, and centipedes. The other twenty chapters deal with insects proper. Altogether the work is most valuable to every one who wishes to read intelligently the book of nature, or to foster a taste for such studies in our youth as at once inform, discipline and elevate the mind, expand its horizon, cultivate its powers of observation and its capacity of research and enjoyment, and deliver the soul from sordid cares and refresh it with the wonders and glories of divine wisdom, goodness, and power. "Whoso is wise and will observe these things, even they shall understand the loving-kindness of the Lord." Ps. cvii. 43.

#### ELDERS AS MODERATORS OF CHURCH COURTS.

MR. EDITOR, — Your correspondent "Elder" asks some questions to which I may briefly make reply for the further elucidation of this subject. He demurs to my saying that the question is not one of "personal fitness" but of "Church order," and towards the close of his letter says: "If temporal courts, and governments, municipal, provincial and federal have co-operated and thriven under systems of complete autonomy, why may not spiritual courts do the same?" My answer is, that Presbyterianism corresponds so closely to all these that they were evidently modelled after it as the great prototype of liberty and good administration. In temporal courts the presiding officer, the judge, is not chosen there and then by the jurymen on the ground of personal fitness. A member of the jury or of the bar may be personally fit to preside; but the question is one of civil order, and not of personal fitness. Again, as to the "complete autonomy" of Provincial governments, this is closely Presbyterian, as the Federal Government appoints the chief presiding officer in each Province, the Lieutenant-Governor. And if the freedom and autonomy of the Province is not compromised by such appointment, why has not a congregation sufficient autonomy when the Presbytery appoints as chairman of its Session the man whom it elects to be inducted into that position? A Province has no such choice of its chief officer. To have a strong united Dominion, the Provinces must be held together; and the Church throughout the Dominion, in order to unity and strength for home and foreign work, must be fitly joined together and compacted so that which every joint supplieth. Thus it will be seen that my friend's reference to the civil realm is unfortunate for his side of the case. Nor will an appeal to other ecclesiastical systems avail him; for under

Congregationalism, the most democratic of all forms of Church government, the minister is permanent chairman of all Church meetings. W. T. McMULLEN.

Woodstock, July 25th, 1895.

#### WINTER SUPPLY FOR WESTERN MISSIONS.

MR. EDITOR,—After the 1st of October next, between 65 and 70 missions west of Lake Superior, will be without supply. We expect to get about 25 from the Summer Session classes, but no men are in sight for about 40 missions. It is admitted on all hands that the number of students in the church is increasing much faster than our missions or congregations. Last spring 94 more students applied for appointments to the Home Mission Committee than could be accommodated, and the prospects are that the number next spring will be larger still. Thus there is a surfeit of supply for summer and a famine for winter. Could not our young men correct this? The General Assembly does not feel disposed to interfere with their freedom in this matter, as the Anglican and Methodist Churches do, but leaves it to their own sense of duty as to whether they shall volunteer for winter service or not. We are suffering as a church, as we have suffered in the past; is it too much to ask our students to save us from this loss and reproach? The Foreign Mission Secretary, if I mistake not, stated that about 20 young men wished to go to the foreign field, and that only two or three of them could be sent. Why should not some of them volunteer for service in the home field? We are constantly told that the work is one; this would be a practical way of showing it. The West can offer no snug charges, with pleasant surroundings, a large and sure salary, but it can promise abundance of work—work which God in the past has blessed and work that will powerfully affect the moral and spiritual well-being of our people for all time to come; and is it not to do work of that kind that we all enter the ministry? Theological students can take the Summer Session of 1896, and then join their own classes, if they wish, in the autumn of that year and graduate from their present colleges at the usual time. That they will not lose by a session in the West will be evident by remembering that year by year the staff is the peer of any in the church. In addition to Principal King and Prof. Baird, this year, lectures were delivered by Prof. Orr, of Edinburgh, and by Profs. Ross and Dr. Scrimger, of Montreal. And arrangements are already made for the presence of two distinguished professors for next session. The General Assembly has fixed the remuneration of students, for the winter half year, at \$7.00 per week and board, with travelling expenses to the field and return. Who is willing to help?

J. ROBERTSON.

Winnipeg, July 22nd, 1895.

#### A CORRECTION.

MR. EDITOR,—The statistical report presented to the Assembly states that there was a falling off of 79 in the number of communicants in the Synod of Manitoba and the North-West Territories in 1894 as compared with 1893. Instead of a falling off there was an increase of 921. The mistake arose by crediting the Presbytery of Regina with 642 communicants instead of 1,642. The number of communicants in the Synod should be 12,382 and not 11,382. This sentence occurs on page 12: "There were 45 mansees, an increase of 6; 7 rented houses, no increase; 2 churches were built, a decrease of 5; 2 mansees, the same decrease, and 11 churches, a decrease of 4." Were two or eleven new churches built? This sentence seems to say both. The detailed report says, too, that mansees were built at Stonewall, Hilton and Russell—3 mansees and not 2.

J. ROBERTSON.

Winnipeg, July 22nd, 1895.

#### STATE OF RELIGION.

The following recommendations from Presbyteries were read before the Synod of Montreal and Ottawa at its recent meetings at Sherbrooke, and by request of the convener, Rev. James Hastie, of Cornwall, we publish them as useful suggestions for Sessions and others in dealing with this important subject:

From Glengarry Presbytery comes this recommendation:—That Sessions be strongly advised to employ such methods as will ascertain as accurately as possible the religious state of each family within their bounds.

From Renfrew and Lanark.—That it be an instruction to Sessions to bring the matter of family worship at intervals to the attention of congregations, and especially to obtain a promise from members uniting with the Church that they will observe the same in their houses.

From the Ottawa Presbytery.—That an annual sermon be preached on the subject of family religion in each congregation, and that the several pastors report to Presbytery their action.

And from the rest of the Presbyteries much to the same effect.

From the Presbytery of Renfrew and Lanark.—That elders have districts assigned them, of which they shall have oversight specially. Also, that Sessions be required to instruct those uniting with the Church, especially on profession of faith, in the importance of regular attendance on all the means of grace, and that Sessions be asked to consider whether more might not be done to inculcate Temperance principles by instituting congregational societies.

From Quebec.—That we urge on all our people the duty of putting forth every effort to suppress those evils which are a hindrance to the spread of Christ's kingdom, especially the sale of intoxicating liquors, and the Sabbath-breaking tactics of wealthy corporations.

Also, that ministers be urged to call the attention of the young from time to time to the importance of cultivating personal simplicity and economy in dress, and in their expenditure generally.

From Montreal Presbytery.—That in view of increasing temptations, ministers be invited to undertake more personal work in dealing with young men.

Immediately after the prayer meeting on Wednesday evening last, a large number of the members of the West Presbyterian Church, met to bid farewell to Miss Macgregor, their retiring organist and choir-leader. After uniting in singing "Blest be the tie that binds," Mr. Dixon, on behalf of the choir, presented their late leader with a handsomely bound Bible and an address, expressing in most feeling terms their esteem for her as musical instructor and friend, and regretting that the bond which has so long united them was at last severed. The address was beautifully illuminated and signed on behalf of the congregation by Messrs. James R. Gibson, John and Alex. Gordon, Wm. Carlyle, David Miller, D. Graham and Captains Sylvester and Taylor. These gentlemen, with the exception of Mr. Graham, are the oldest members of Session and are well acquainted with her work. Captain Sylvester thus presented Miss Macgregor with a purse containing \$100 in gold as a more substantial token of their appreciation of her long, faithful and efficient service. During the evening a telegram was received and letters were read from Messrs. Miller and Gibson, who found it impossible to be present, expressing their sympathy and regret. Mr. Gordon, for many years superintendent of the Sunday School, testified to the assistance rendered him by Miss Macgregor in the Sunday School. Captain Sylvester told of her services in the Band of Hope; Mr. Carlyle of her help in the W. C. T. U. Mrs. Campbell of aid ever cheerfully given at the Young People's meetings; while Mr. Doole referred in touching terms to comfort and inspiration received from hymns sung by her at revival meetings held nine years since but still fresh in his memory. The deep emotion manifested by all present at parting was the highest tribute that could be paid to the faithfulness and efficiency of her work in the West Church.

At a meeting of the Guelph Presbytery in Chalmers Church, Guelph, last week, Mr. Blair, who had been Moderator for the past year, was succeeded in office by Rev. J. W. Rae, of Knox Church, Acton.

#### Christian Endeavor.

##### CHRIST'S WORK FOR THE WORLD.

REV. W. S. McTAVISH, B.D., ST. GEORGE.

(A topical song service, led by the Music Committee suggested.)

Aug. 13—John i. 1-14.

This is a great theme. The more we think about it the more significant it appears. So vast, so many sided is it that in the discussion of it one is almost at a loss to tell where to begin or where to end. Perhaps, however, the best starting point is at the opening clause of the text, "In the beginning was the Word." That little statement suggests to us one very important feature of Christ's work for the world. As the Divine Word He had to reveal something. What was it? The Father. As the Word, He came to tell us how much God loved the world—that He so loved it as to give the best gift it was possible to bestow (John iii. 16.) Meyer very beautifully says in this connection, "God is love. Love is the essence of His being, and all love everywhere is a far-travelled beam and ray of His heart (Eph. iii. 15 R. V. margin), but that love had never been realized unless the Word had embodied it in a human life, with caresses for little children, tears for broken hearts, tender pity for the lost, agony unto death for mankind."

Again, He came to give light, for He was the true Light which illuminates every man that comes into the world. Without Him how dark the world would be! To understand more fully the great significance of this thought, think how dark the world was before it was illuminated with the presence of Christ. Whatever light there was in the world before He appeared in the flesh was sent by Him, but when He came what a flood of light He threw upon many things which till then had been dark and mysterious. He gave clearer knowledge of our duty; He instructed men as to their condition; He taught them many things regarding the plans and purposes of God that were previously unknown and He presented a more vivid delineation of the state of the righteous and wicked, respectively, in the future life than any priest or prophet had ever presented before. What the physical world would be without the light of the sun, the moral world would be without the Light of the World—the Sun of righteousness.

He gave those who believed on Him the right or privilege of becoming the sons of God. What an honor that was! Because we have been made sons we are heirs of God and joint heirs with Jesus Christ. All things are ours, for we are Christ's and Christ is God's. It is said that an Eastern king was once showing his treasure house to the ambassador of the king of Spain. This was soon after the Spaniards had discovered what magnificent treasures they had in the mines of the new world. The ambassador, putting his hand to the bottom of the king's chest, said, "I can reach the bottom of your treasures; but there is no bottom, no end to the treasures of my Master." Greater, richer, grander still are the blessings Christ gives to those who believe on Him—and who thus are entitled to be called the sons of God. His treasures are simply inexhaustible. "It pleased the Father that in Him should all fulness dwell." Out of the fulness in Christ are all our needs supplied. What bread is to the hungry, what water is to the thirsty, what refuge is to the storm-tossed mariner, what home is to the weary wanderer, what deliverance is to the captive—that and much more than that Christ is to the soul that trusts Him.

"His worth if all the nations knew,  
Sure the whole world would love Him too."

Dundee U. P. Presbytery by eleven votes to three has resolved that at ordinations and inductions, while as hitherto a member shall preach and another address the minister, the Moderator shall ordain and induct. The clerk protested on the ground that the resolution was incompetent.