

only in being under all forms right towards Him.

It is the gracious heart that converts externals into means of grace, whether these be the Bible or the Sacraments of the Church, or eating or drinking, or business or pleasure. All things are ours if we are Christ's, for conduct is not three-fourths of life, but the whole of it. If the fountain is pure all the streams are. If we are the Lord's, whether we are awake or asleep we are His. The word quick to discern the thoughts and intents of the heart demands a righteousness greater than that of the Scribes and Pharisees.

The Word and Its Sheath.

It is obvious, therefore, that only as we stand in appreciative relations to this living, powerful, destiny-determining word of God are we in the securest way in vital relations to God Himself. How many men tremble for the sake of God's truth at this hour because they have not risen to distinguish between the living word and its literary ensheathing? It is a pity it should be so. God's redemptive doings are one thing and the record of the same another. The literary specialist must serve us in dealing with the verbal word. The wayfaring man can understand, if he loves light rather than darkness, the living word.

One is often provoked to ask even Christian teachers harassing themselves and others with the mere literary questions of Holy Writ, has the living word been so long with you and yet have you not known it? Nathaniel was puzzled with the verbal word when he asked Philip, can any good thing come out of Nazareth, for it is not mentioned in the prophets, but only Bethlehem? The answer of Philip was come and see. Philip took him from the verbal to the living word, and his difficulties were solved. So is it ever and so it must ever be.

What the Church needs to-day is a ministry appreciative of the distinction between the living and literary word, the word of power, which is the abiding source of all religious phenomena, and which are never repeated in the same form. Principles are repeated, or are rather perpetually operative, as the ground of warning in our text shows, but formalities never, as they belong to the category of vain repetitions.

The Supreme Interest.

It is to be remembered in this connection that the supreme interest in Scripture is spiritual, and neither literary nor historical. Its records have as their sole purpose the furnishing the man of God completely with good works. The advocacy of any other purpose for Scripture is to direct it from its divinely appointed end, to rob it, therefore, of its power, and to teach for doctrines the commandments and theories of men.

As we confront men with the living word we furnish them with the true meaning of life here and hereafter. Such an interpretation of life the world never stood more urgently in need of than at the present time. Well may the teachers of revealed truth ask themselves, has God spoken to men in the living, energetic way we have been considering, and yet why do so many at this time of day say show us God and it sufficeth us? The work God has committed to His Church to perform cannot be accomplished by either effusive rhetoricians or culturists of sweetness and light, or catch-word dogmatists. As well attack ironclads with snowballs as expect the efforts of these to rectify the world's wrongs, or heal its ills, or assuage its sorrows.

The Church should seek for her ministry not only earnest and capable men, but men "trained" to make the literary word the handmaid of the living, active word. Especially in the present days is this es-

sential to a man's making anything like an efficient proof of his ministry. In any change of front any branch of the Church thinks of making in our day, ministerial equipment should be made a matter of fundamental importance.

A Permanent Office.

The Bible is a sample-book of what man's life ultimately and eternally must be. Rightly handled, it exhibits and enforces the perpetually operative and destiny-determining word of God. It alone furnishes the interpretation of human life, combining in healthful proportions the elements of strength and beauty. Brethren, the Christian minister need envy no vocation or position among the children of men be it ever so high in station or captivating in the qualities of head and heart requisite to its worthy performance. His office will never grow obsolete in the demand made upon it by human needs, intellectual, moral and social. Its influence hinges upon the capability and fidelity of those undertaking its duties. The Sabbath is often spent badly in the sanctuary as well as out of it.

What man in the community has the preacher's opportunity to direct and vitalize the thoughts, quicken the consciences, rectify and strengthen the wills and elevate the aims of his fellow-men? No one has interests so grave or purposes so inspiring as he to see to it that he is a workman that needeth not to be ashamed by giving himself to reading, to exhortation, to teaching, by devoting himself mainly to these that his progress may be manifest unto all, as Paul advised Timothy to do. And think that the word we preach is perpetually operative and detriment of man's interests in every age and for the life to come as well as what now is. "All flesh is grass, and all the glory thereof as the flower of the grass. The grass withereth and the flower thereof falleth: But the word of God abideth forever." And this is the word of good tidings which the Church is commissioned to preach unto men.

The vote of thanks to Dr. Milligan was then moved by Judge Forbes of St. John, and seconded by Mr. Walter Paul of Montreal, which was carried with great applause. It was humorously acknowledged by Dr. Milligan. After some routine business the gathering closed.

SECOND DAY.

Today's proceedings of the General Assembly were marked by evidences of the highest courtesy and mutual esteem prevailing among the representatives of the various colleges under the direction of the Church. The principal business was the consideration of their reports, and those but one kindest sentiments were heard as the various interests were discussed. There was a strong impression that the welfare of these schools be paramount, and in this spirit the withdrawal of Dr. Kilpatrick from Manitoba was accepted. Frederick Patrick was deeply affected in speaking of the loss of his colleague, which will be a serious matter to Manitoba College. The reports were all approved without amendment, and with little question, with the result that the commissioners transacted a large amount of business, and a very pleasing sentiment prevailed.

Ministers From Other Churches.

Quite a lively breeze was created by Principal Scrimger, of Montreal, on the report of the committee referring to the admission of ministers of other churches to the Presbyterian Church. The clerk read overtures from presbyteries asking for the admission of the following clergymen: Rev. J. Austin and A. F. McGregor, of the Congregational Church; Revs. D. N. Mowen, S. F. Simpe, T. H. Mitchell, J. A. Dodds, W. T. McKenzie, and J. H. Madill, of the United

States Presbyterian Church; Rev. J. L. Skerrett, of St. Andrew's Independent Church, Glasgow; Revs. Alfred Macfarlane and John Carmichael, of the Church of Scotland; Revs. E. B. Ciesinski and H. C. Sweet, of the Baptist Church, and Revs. H. L. Kinsman and W. H. Madill, students. It was pointed out that in two cases the applications had been received too late to permit of circular letters being sent out to the presbyteries, and Dr. Scrimger said he was opposed to receiving the ministers without having the report of the Committee on Bids and Overtures on their regularity. The committee had not done its duty and should not have allowed the names to come forward.

Rev. Hugh Cowan pointed out that there were irregularities in not sending out the circulars, and in not giving the presbyteries time to investigate the character of the applicants. Another delegate instanced a case where a man of immoral character had almost been taken into the Church carelessly, but Rev. Dr. McCrae, of London, pointed out that there were irregularities in all the admissions, and if the strict letter of the law were observed all the applicants would be thrown out.

Judge Forbes was in favor of disciplining the clerks of presbyteries at fault and against injuring innocent parties.

Rev. Mr. Bryce said it was not fair of Dr. Scrimger to bring up so drastic a regulation on a mere technicality. The laws of the Church had been framed when it was a small body, and it was impossible to comply with all the details. He would favor dealing with the matter in a common sense way.

Rev. Mr. Chidderhouse, chairman of the Bids Committee, then brought in the following resolution, which was carried, and the ministers' names were allowed to go to the committee appointed to deal with them: "The committee calls the attention of the assembly to the neglect of many presbyteries to conform to the regulations of the assembly, and would recommend that in future these regulations be strictly enforced."

At the afternoon session

Reports of Colleges.

Were first considered. Principal Farquhar presented the report of the Manitoba College, saying he was pleased there had been no changes in the staff. There had been difficulty in arranging the classes to suit the advanced and slower students. The financial support by the Church had not been up to expectations, but was fairly satisfactory. He asked the assembly to urge the Maritime Synod to give a greater revenue to the college. The adoption of the report was moved by Prof. Laird, of Manitoba, who said the college kept up its character of being managed with the most rigid economy.

Mr. David Morris presented the report of the Presbyterian College, Montreal. An appeal was made for aid in building and giving out more of the college. The financial position of the college was reported as being the same as last year. A reference was made to the resignation of Prof. Campbell and his sudden death last year, and to the loss of Prof. Ross. With a view to meeting the needs of the work the board recommended that while there were three vacant chairs but only financial provision for two, one permanent professor be appointed and the work of the other two chairs be divided between three lecturers for the coming session. Rev. E. A. Mackenzie, B.D., was named for the chair of practical theology at a salary of \$2,500; Rev. John McKay lecturer in apologetics at a sal-