

bounds. Mr. Campbell reported having declared the pulpit of North and South Missouri vacant. Reports on statistics and the Aged and Infirm Ministers' Fund were presented by the Conveners of these committees. Messrs. Turnbull, Hamilton and D. Stewart were appointed to prepare a resolution anent the regulations of the Aged and Infirm Ministers' Fund, and report at next meeting. Messrs. Tully, Henderson, Dickson and Campbell were instructed to consider the regulations anent the Widows and Orphans' Fund, and report at next meeting. Both these committees were charged with the duty of preparing overtures if they deem it necessary. The Presbytery then adjourned, to meet in First Church, St. Mary's, on the third Tuesday of January, 1891, at half-past ten a.m.—A. F. TULLY, Pres. Clerk.

PINE HILL COLLEGE OPENING.

The opening proceedings of Pine Hill Theological College, at Chalmers Church lately, attracted a large audience, including the students of the institution. The proceedings opened with a Scriptural reading and prayer by Rev. Dr. Forrest and Rev. Allan Simpson, after which Rev. Dr. Pollok, of the college staff, delivered a lecture on "Church Dogma and Church Life." Dogma, the lecturer said, referred not only to the theory but the practice of a religion and the earliest dogmas of the Church referred to practical matters—to Church life, to which he would direct attention. Everywhere were found pulpit Bibles, generally American editions and badly printed, with the Apocrypha right in the centre of them. These are published under influences that are anti-Puritan and anti-Presbyterian, and the confession says the books, not being of divine inspiration, are of no authority in the Church of God. The confession rather implies that this collection of writings should be read. Another serious abuse is the neglect of the psalter in many Churches. Our fathers, the lecturer said, had all the Psalms printed with plain musical sense and sang them from beginning to end. Now the use of Psalms is reduced to a minimum. The directory is full in its requirements in regard to the regular reading of the Scripture, and such reading is explained as worship in the highest sense. All must have observed how much the Word read or preached is counteracted by excessive sermon criticism. A preacher is to get a congregation to think above themselves, but they think about him and by their clerical knowledge or ignorance find a verdict by which he is acquitted or condemned. He may bring charges against themselves and they criticize how well or ill he does it. Generally, the greater the impudence in the public, the greater the admiration of the few, especially critics who think they know. Forty years ago a little modesty and no little diffidence were a passport to popular favour, but now it was changed. A deadening influence in worship is the introduction of elements borrowed from concerts and theatres. The lecturer was not opposed to reasonable improvements, as he had more than thirty years ago advocated the employment of instrumental aid where difficulty was felt in preserving the elements of time, tune, pitch, etc., but not a line should be played without the accompaniment of the human voice, and where instruments are not needed they should not be used. Congregations buy large organs and place them where they have no right to be. A matter of importance in Church life is the use of sacraments. With respect to baptism the teaching of the confession agrees with that of all Reformed Churches. Young people are full members of the Church and ought to be prepared by the Church for the sacrament of Christ's flesh and blood. The responsibility rests with parents, who are responsible to the Church office bearers. Closely connected with loose notions about the sacraments are opinions as to the ministry, and the lecturer went on to show to what extent they might be carried and how the face and form of the churches would be rendered like music halls. The government of the Church by Presbyteries is an apostolic institution, but the Church ought to employ all her members. Conference meetings, at which members could speak out their thoughts and feelings, ought to be held. The reverend gentleman touched on the subject of ordination, and spoke of the apartments added to the college building, and in concluding his able discourse said a greater and fairer view could be obtained beside the sepulchre of

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Christ, and here all students of theology are expected to take their stand. In carrying out such views candid judgments and earnest support were expected.

Principal MacKnight, who occupied the chair, then introduced Rev. Mr. Fowler, of the Free Church of Scotland, who made a short address. He congratulated the students on the magnificent ideal situation and surroundings of the college and on their choice of the ministry. He advised them if they wished to be original, to stick to the Scripture and sink the shaft deep into the mine of truth. He thought the actions of the students in preaching during the summer recess was a good one, as it brought them into contact with the people. He urged them to take full advantage of it, and when they gave a message to do so courageously. Principal MacKnight then announced a hymn to be sung, and the meeting dispersed after prayer by Rev. Dr. Forrest.

There are up to the present twenty-six theological students at the institution.

OBITUARY.

THE LATE JOHN DAVIDSON.

On Saturday, the 13th of September, at ten o'clock in the morning, John Davidson of the sixth line of Plympton passed quietly away. Deceased was born in the autumn of 1813 in the County of Down, Ireland, and came to Canada in the year 1832. He stayed a year in the neighbourhood of Kingston but came to Plympton in 1833 and settled on Lot 11, 6th Concession, where he has lived ever since. In the early days, in common with many others, he went through all the hardships incident to early settlement, but he seems to have had more than his share on account of the lot on which he settled being little better than a swamp, which required not only to be cleared but drained.

Mr. Davidson was one of the founders of Knox Church, Camlachie, and one of the early deacons; he was also ordained an elder many years previous to his death and was a regular attendant on all meetings of Session as well as all congregational meetings. Under the ministry of Mr. McAlister of Sarnia, with which Plympton was then united, in order to form a pastoral charge he professed to have been brought to a knowledge of the truth, and forthwith became a communicant. Although a zealous and orthodox Christian, his work did not consist in loud boasting but in consistent working and living for Christ: visiting the widow and fatherless with the full basket, taking in the poor tramp, entertaining the stranger—none ever going away from his door hungry. He bore his father's name, was the youngest of four brothers. He was twice married, first in January, 1846, to Martha Houston, sister of James and Thomas Houston, by whom he had one son, his wife dying shortly after his son's birth. In December, 1850, he was again married, to Rachel Anderson, daughter of John Anderson, Roxboroughshire, Scotland, in whom he found a faithful partner the remainder of his days. He had no children by his second wife. The funeral took place on Monday, September 15th, at 2 p.m. The attendance, notwithstanding the busy time, was very large and representative. After a short and appropriate address by the Rev. George MacLennan of Camlachie, the remains were followed to the grave by over seventy well filled carriages. He was buried in the Presbyterian cemetery at Camlachie in the family plot where lie the remains of his first wife and those of his brother Robert and his wife. Deceased was seventy-seven at his demise. He leaves a feeble and sorrowing widow, one son, three grand children and a brother to mourn his loss. In his death Plympton has lost one of its pioneers, having lived continuously on the one farm for fifty-seven years, and Knox Church, Camlachie, one of its first members.

OUR HEALTHY CITY.—Toronto mortality is considerably lower than in other cities in the Dominion, as seen by the statistics published by the Government every month. Why? One reason is the people eat the right kind of food. The choice Breakfast cereals and hygienic foods, manufactured in this city by the Ireland National Food Co., undoubtedly contribute much to the health and longevity of the people who use them, and they are d-e-l-i-c-i-o-u-s.

British and Foreign.

THE first edition of "In Darkest England" reached 50,000.

ONE of the Presbyteries of South Australia overtures to become part of the Church in Victoria.

IN the Baptist Churches of Scotland eighty per cent. of the ministers and all the students are abstainers.

A VOLUME of sermons by the Rev. J. F. Ewing, of Toorak, Melbourne, with a memoir by Prof. Drummond, will be published presently.

THE Rev. Dr. Hately Waddell, Glasgow, preached his farewell sermon recently on retiring from his pastorate on account of advancing years and failing health.

A TRADING Presbyterian organ in Melbourne expresses deep regret that so many of the Churches resort to bazaars and other questionable means of raising money.

DR. A. K. H. BOYD contributes to the November Blackwood an account of the formulas and history of the "Euchologion," the book of common prayer issued by the Church Service Society. Dr. Boyd defends its order.

BRIHAM YOUNG and seventeen elders from Utah attended a conference in Glasgow recently. It was reported that thirteen Scottish converts had joined the Mormon Church during the last three months, making the number from Scotland about 200.

DR. JAMES MACGREGOR, of Edinburgh, assures a correspondent that while he has much sympathy with every movement for improving the church service on strictly Presbyterian lines, he has none with any movement in the direction of Episcopacy.

MR. BAIN, of Duthill, has summoned Abernethy Presbytery before the sheriff, who is asked to order them to order the heritors to put pursuer in possession of a habitable manse. The Presbytery, after a heated discussion, agreed to employ an agent to defend them.

THE Rev. John Dunlop, of Alyth, was found dead in bed in the manse of Mr. Rose, of Victoria Road Church, Dundee, whom he had been assisting at the communion on the previous day. He was apparently in his usual health when he retired to rest on Sunday night. He was ordained in 1866.

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