

Saviour, and thus God be glorified and man enjoy Him. As a means to this end I venture to broach not a new idea, but rather to resuscitate an old one, viz., that of our Church having an official organ, somewhat in the form of your good paper, either in conjunction with our present organ the Record, or otherwise. Private denominational papers, such as yours and others, have served and are serving a good purpose. The Church is under great and lasting obligations to them, but they cannot properly take the place of an official organ. At first sight it may seem somewhat ungracious, even bold to ask you to publish anything that might tend to curtail your good work and influence, but Sir, with all respect and deference, I think it might be possible to have such an organ, whether by an amalgamation of all our denominational papers, or some other arrangement, and be productive of good, even greater good upon the whole to the individuals who are responsible for them, as well as a good to the Church as a whole. Whether my thought, which amounts almost to a belief, is correct or not, I affirm not, however, I am satisfied that this is a matter well worth considering at the present time, and merits serious consideration.

I believe as a Church, we fail in not taking sufficient advantage of the press and making it an immense power for good in conjunction with the pulpit. An official organ, well conducted, as I doubt not it would, would be certain of a very large circulation, almost at the outset. If the circulation was anything like what it ought to be, it doubtless would be a great power for good. If I mistake not, our learned cosmopolitan, Principal Grant, said sometime ago that the press was more powerful than the pulpit. Without speaking dogmatically on that point, we all know it is powerful, both for good and evil. Surely it would be wisdom for the Church to take more advantage of it, and utilize it more as an aid to true progress. To my mind we want some good medium of communication, not only where information may be disseminated more widely, but where the members in general can have a good opportunity of giving expression to any thing upon their minds, which they believe it would be well to have deliberately considered. At present any change, however small or desirable it may be, is slow and difficult of attainment when it has to run the gauntlet of presbyteries and Assembly, without having been previously considered. One of the fundamental principles of our Church government is that, to the members belong the right and duty to choose the rulers, and why should they not have a good and full opportunity to express their aims as to what could or should be done by the rulers. The living members are the Church. At present the members in general have not sufficient opportunity to express themselves to their rulers. Many of them doubtless are as capable and have as good an understanding of matters and are as well able to give good counsel as many of the rulers for the time being. It is very desirable there should be mutual deliberation and reciprocity of ideas. We read, "Then they that feared the Lord spake often one to another." This would not tend to prevent opportunities for such speaking amongst those more immediately associated, it might possibly increase it with blessed consequences. It would in a manner extend the sphere for such speaking. Very much could be said in favour of having such an organ, and not much against, as far as I see matters. I will be pleased if you will do me the favour of publishing this, and invite any of your readers who have convictions on the matter to give their views as they may feel disposed. Meantime, Yours,

ROBT. DOUGLAS.

The above has been for some time delayed, owing to press of other matter.—Ed.

#### SABBATH SCHOOL ASSOCIATION.

You have noticed the Sabbath School Association, which lately met in Toronto. Attending that Association recalled to my mind my own experiences in Sabbath school work. During the session of 1842 at Queen's College I organized a union Sabbath school in the western suburbs of Kingston, which is still kept up. In the summer of 1842 I also organized a union Sabbath school in Toronto township, about four miles south-east of Brampton. I soon found that many of the children were not familiar with the Old Testament history or characters. I therefore arranged a system virtually the same as the present Sabbath school lesson system, 30 years before it was begun in 1872. I divided the historical parts of the Bible into brief sections, and requested the children to read such section at home during the week, and then fixed on a central portion to be specially studied during the lesson hour. Then I, as Superintendent, asked questions on the whole section, and gave information on the subject. This course I followed for several summers; and this school is still kept up by one of my scholars there, as superintendent now. I especially showed the necessity of an interest in Christ by faith, and the dedication of their lives to His service. I had reason to believe that several were converted during my connection with that school. I also urged the teachers to make this their chief object, to lead the young people to Christ, and not to rest satisfied with mere general instruction, or with anything short of the conversion and salvation of the children. I gave the same advice to the teachers in Knox church Sabbath school at Ingersoll, and in West church, Toronto, where I expounded the Sabbath school lesson for twenty years. Then at the quarterly review I made this subject prominent, that the young people should give their hearts to Jesus and devote their lives to His service. This should ever be the chief aim of the Sabbath school teachers. They should not rest satisfied with anything short of this; for surely that is the chief end of the Sabbath school—to lead all who attend to believe on Jesus, and to receive Him as their Lord and Master, and then to devote their lives to His service. This conclusion is the result of fifty-two years' experience of Sabbath school work before I retired.

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#### PRINCETON COLLEGE.

Students of Princeton College, New Jersey, U.S., of whom there are many in our Church, will read with interest the following letter reprinted from the "Interior," Chicago.—Ed.

Thursday, September 21, Princeton Seminary opened for another year of hard, theological work. From the mountains, sea-shore and prairies, come the young men who have been faithfully working for the four months just past, in the interests of Christ's kingdom here upon earth. Sixty-eight new students have matriculated already, while each train from Princeton Junction brings some addition to one of the three classes, so that there will probably be about two hundred and fifteen students this year. The faculty is also being enlarged. The newly-created chair of Biblical Theology has, as its first occupant, Rev. Dr. Vos, of Grand Rapids, Mich. Dr. Vos graduated from Princeton Seminary in the class of 1885. From 1885 to 1887 he resided in Germany, where he was taking a post-graduate course of instruction in connection with the Hebrew fellowship which he had won in his senior year at Princeton.

Friday, September 22, was the day set apart for the induction into office of the new Professor of the Relation of Science and Philosophy to Religion, Rev. William Brenton Greene, Jr., D.D. President Patton, and Dr. C. A. Aiken were

the two former occupants of this chair. After Dr. Greene had sworn allegiance to the Presbyterian Church, and after the charge had been delivered by Rev. Ebenezer Erskine, D.D., the new professor arose to deliver his inaugural speech, the theme of which was "The Function of the Reason in Christianity." In the afternoon came the special exercises in connection with the opening of the new dormitory. Dr. Gosman opened the service with prayer, after which telling speeches were delivered by Dr. Murray, Dean of the College of New Jersey; Dr. Craig, Moderator, of the General Assembly, and Dr. John Hall, of New York. The name of the dormitory, familiarly known as the "Old Seminary," has been changed to Alexander Hall. The seminary chapel has been christened "Miller Chapel," while the new dormitory rejoices in the name of "Hodge Hall." This dormitory is a strikingly unique structure of brown stone, admirably adapted for receiving sunlight in every room, and furnished as becomes a first-class, nineteenth-century dormitory. The college, too, has been advancing. There are two new buildings in its campus, which call for attention. These two are the Princeton Inn and the Alexander Commencement Hall. The Princeton Inn has just been finished, and is now quite ready for occupancy. It is sufficient to say of it, that it furnishes as good courses for the body of man as does the college for the mind, or the seminary for the spiritual man. Alexander Commencement Hall is well adapted for the purpose its name indicates. This auditorium of the college is to be used for all public purposes. Junior exhibitions, Senior commencements, Washington birthday celebrations, and all similar events are to be held within its massive walls. Now that the hall is actually the property of Princeton College, it will probably from henceforth be as much appreciated as its absence was before deplored. Some new instructors have recently been added to the faculty. Among others may be mentioned: Herr Stollhoven, in the department of modern languages, and Professors Perry and H. F. Covington, A.B., in the English course. A. P. Dennis, A.M., will be instructor in history, while Dr. Nicholas Crosby has been secured to assist Professor Marquand. William B. Chittenden, A.B., Charles Howard Hinton, A.M., and Leigh Wilbur Reid, A.B., have been chosen instructors in mathematics, and Frank Allan Waterman, A.M., has been made instructor in physics. New elective courses are to be presented for the benefit of juniors, seniors and post-graduates. President Patton offers a course in Theism, Professor Baldwin in Psychology; Professor Ormond in Metaphysics; Professor Magie in Analytical Mechanics. Other courses in Philology, French and German literature, Oratory and Aesthetic criticism, Archaeology, and advanced Logic will be offered to enterprising students. So one can readily see that the Princeton institutions of higher learning are well equipped for work this coming year.

J. MAC INTOSH ECKARD.

Prof. A. B. Bruce: Among other hindrances to union, two have a bad pre-eminence—the dogmatic spirit and sacramentalism. The overweening love of opinion is one form of the legal spirit. The prospect before us is not union, but a long controversy as to sacramentalism. Not a few will say, "We poor outsiders do not, it appears, possess a true ministry and valid sacraments. It does not greatly matter. We can do without both as long as we have the historic Christ, and through Him access to our Heavenly Father. We may not have clergy or sacraments, and our religious community may not deserve the name of church, but we still have fellowship of heart, in faith, hope and love; and we may still also have our spiritual guides—men of open eye and pure heart who can see God and tell us what they have seen." The prophet, not the priest, is the most important person.

## Christian Endeavor.

### KEEPING UNSPOTTED FROM THE WORLD.

BY REV. W. S. M'TAVISH, B.D., ST. GEORGE.

Dec. 3rd.—James 1: 27; Rom. 12: 1-3.

Two duties are here clearly set before us—to show practical charity, and to maintain personal purity. We cannot afford to neglect either of these duties if we wish to develop a well-balanced character. Christ's life in these two respects, as in all others, was truly wonderful, for He went about doing good, and though He ate and drank with sinners, He was undefiled. We need not, of course, expect to manifest these qualities in the same pre-eminent degree, nevertheless we should remember that His life is the pattern after which we are to mould ours. If we do this, then we shall attend to these two duties which James enjoins. We shall do good as well as depart from evil. We shall cultivate a spirit of kindness and a desire for personal purity. As, however, our topic calls special attention to the latter we shall deal with it exclusively.

What are we to understand by keeping ourselves unspotted from the world? By the term "world" is meant those maxims which are quoted, those habits which are cultivated and those customs which are observed by godless men (Rom. 12: 2; I. John 2: 15, 16). Their precepts and practices are directly contrary to the teaching and practice of our Lord Jesus Christ. If we keep ourselves unspotted from them, then we shall not be swayed by those maxims, we shall not be guilty of those practices and we shall not be brought under the power of those habits.

To do this, it is not necessary, neither is it desirable, that we should retire from society and live as hermits. Men and women innumerable have tried that experiment and found it a miserable failure. Though they kept themselves from one form of evil, they were contaminated by another; though they escaped from temptation, they were beset by and fell before another. Besides, we can easily see that it was not the design of God that His people should live in seclusion, for if all Christians retired from the world, what would become of the many educational, philanthropic and missionary enterprises which have been instituted for the uplifting of our fellowmen, and for the extension of the Church of Christ? Jesus prayed, not that His disciples might be taken out of the world, but that God would keep them from evil. Hence, while we are in the world, we must not be of the world. We should act upon the injunction of Paul, "Keep thyself pure."

It is easy to become contaminated. We may pass unscathed through the vilest society if we firmly resolve that we shall maintain our purity and integrity. But the danger lies in associating with those who engage in the more refined and more fashionable forms of evil. We are disposed to tolerate them at first, but when more familiar with them we are disposed to look upon them as harmless, and because we regard them as harmless, we adopt them. After that, the descent is easy. What we once looked upon with abhorrence, we afterwards regard with comparative complacency. We shall find, as the little hero of Haarlem did, that our safety lies in stopping the water when it first begins to trickle through the dyke.

There can be no doubt, that one of the crying evils in the Church to-day is worldliness. Year after year, this question was sent down to the Sessions of our Church: "What special forms of evil interfere with the progress of the Gospel in your community?" Regularly, from hundreds of Sessions the reply was sent back; "Worldliness in all its forms." How important it is to remember that the friendship of the world is enmity with God, and that whosoever, therefore, will be a friend of the world, is the enemy of God (James 4: 4).