

congregations, there are loyal and kind friends of the pastor, whose fidelity and Christian friendship are his chief support.

But in the absence of this revival of Christian life, and supposing matters to go on as they are, can nothing be done? This revival is not at present to be expected, it appears to me, for reasons which, were I to state, would divert attention from the point which we are considering. I refer, therefore, now to the second aspect in which we may regard the Church and a second order of remedies. The Church is an institution for carrying on religious work, and it may be rendered more or less effective by its rules and methods. Hence, for evils which exist, a partial remedy may be found in better methods of administration, or in modifying existing rules of procedure, or it may be in a decided departure from what we have come to regard as an inherent part, and even a special merit of our Church system, which is called Presbyterianism. I say is called, because it is doubtful if Presbyterianism involves the many strange customs and methods which are hung on to it, and the remedies here briefly stated are such as I have heard wise and experienced ministers of our Church refer to as worthy of consideration.

1. Time service in the eldership. This would remove stumbling blocks of ancient standing.

2. Time service in the ministry. This would be a new departure certainly, but it is being forced upon our attention, and much may be said for it.

3. Some have ventured to suggest time service on our committees, but this are manifestly too radical.

4. Refusal on the part of presbyteries to sacrifice a minister to a minority of malcontents.

5. Endeavouring to secure ordained men for Home Mission work.

6. Placing a limit to the preaching of students yet in their university course, in settled charges, and regulating the employment of theological students, so that they shall have more time for study, making it manifest that the occupation of a student is a heavy one, taxing every power; and that the occupation of a missionary added to it, while necessary, should be limited in such a way as to give the student a chance. Because such are the exigencies of ministerial life in most of our fields, that the opportunities for not studying are not easily overcome.

Such are some suggestions in reference to the matter under consideration. It is not likely that any of these, or indeed, any others will be adopted. But the discussion of these subjects cannot fail to be of use. Why not at our Synods? Yours, D. D. McLEOD.

#### MEETING OF THE EXECUTIVE OF THE F.M. COMMITTEE

The Executive met on Tuesday, 30th Oct. Present, Mr. Hamilton Cassels, Rev. Dr. MacLaren, Revs. Messrs. Burson, Milligan, Jeffrey and MacKay.

Mr. Slimmon, who is now in attendance on classes at Knox College, and has been for nine years in China, in connection with the China Inland Mission, appeared before the Executive. Mr. Slimmon's wish is to put himself under the direction of the Church with the view of ordination, in order that he may be able to baptize his own converts, which, as a layman he had conscientious difficulties in doing. The Executive was much pleased with Mr. Slimmon's character and attainments, and decided to commend him to the favorable consideration of the Presbytery. A medical report regarding the health of our Honan stations, prepared by the medical staff in the field, was read, and the following points noted:

1. That the mission is situated between 36 and 37 degrees, N. lat., and is 300 miles from the sea on the East, and separated by a mountainous district.

2. That it is situated in a great plain. The climate is dry for the greater part of the year, the principal rainfall being in July and August.

3. That the temperature ranges from a maximum in summer of 100 degrees F., rarely 105 degrees F., to a minimum in winter, of at times, zero, but the average summer and winter temperature would fall short of these extremes.

4. The snowfall in winter is light and does not lie more than a few days at a time. The weather is, for the most part, clear and bracing. Spring sets in about the end of February or beginning of March. The continuous hot weather begins in June, and it begins to get cooler about the middle of August. The rest of the year the weather is agreeable.

5. The houses of the missionaries are native built, with doors, glass windows and wooden floors, so as to secure light, ventilation and freedom from dampness.

6. Well water is usually alkaline, but

sweet water is easily procured from the river, for cooking and drinking, which, after boiling and filtering, is quite wholesome.

7. Vegetables and fruits are plentiful, and chickens and eggs are to be had all the year. Fresh beef and mutton in winter.

8. The great plain being low and imperfectly drained, is always malarious, which is not specially dangerous to adult foreigners, but little children often succumb. If residences could be built on a higher level, as on a mountain side, these effects could be escaped, but that is, for political and other reasons, impracticable.

9. Small-pox is nearly always present, and diarrhoea and dysentery are very common, owing to the unsanitary state of cities and towns, and ignorance of the ordinary rules of health. Foreigners are exposed to contagion. Typhoid and typhus fevers are also met with.

10. Isolation, absence of many of the mental and spiritual stimulants, enjoyed at home, daily contact with many forms of moral degradation, indifference and hostility of those for whom we labour, absence of friends, all tend to depress and injure health.

11. That on the whole, the Honan Mission may be rated, as to health, as high as any others in North China.

A communication was read, complaining that the meetings of the Committee often interfered with meetings of Presbytery. It was pointed out that it was impossible to avoid conflict with all the Presbyteries, especially as the business of the Committee is such as to require meetings at irregular intervals.

A communication was read from Dr. G. L. MacKay, stating that he had to pay a poll tax for the student whom he had taken with him, notwithstanding the fact that he had a statement from the British Consul, to the effect that he was a student and that he was only paying a visit to Canada.

Two applications were read for appointment to Alberni.

A letter was read from Mr. Gauld, Formosa, reporting his first effort in addressing an audience in the Chinese language, and his happiness in the work.

There was read a report of the Inspector of European schools in Central India, on the Canadian Mission College and High School, Indore. The total number enrolled in the school, 199, average attendance 149, or 83.5 per cent. which is very good.

The Examiner reported, "On the whole, I was satisfied with the results of my examination. There are evidences of hard work on the part of the teachers and of steady industry on the part of the students. The discipline and tone appeared good, and the institution fully deserves the grant it receives."

A letter was read from the Rev. A. J. McLeod, Principal of the school at Regina, asking whether some congregation would not present them with a portable organ. The hope was expressed that Mr. McLeod's request would soon receive a hearty response from some congregation interested in that work.

R. P. MACKAY,  
Sec. of the F.M. Committee.

#### OBITUARIES.

##### DEATH OF DR. JOHN EDMOND.

North London loses a venerable and widely respected divine by the death of Rev. John Edmond, D.D., senior pastor of Highbury Presbyterian church, which occurred on Saturday, Oct. 7th, in the seventy-eighth year of his age and the fifty-second of his ministry. Not since the death of Dr. Allon has Nonconformity in this quarter of the metropolis been called upon to mourn the removal of such a conspicuous figure, while the Presbyterian Church has not suffered such a bereavement since the death of Dr. Donald Fraser. Although Dr. Edmond was provided with a co-pastor in the person of Rev. P. Carmichael, he frequently occupied his old pulpit, his last sermon being preached only a fortnight before his death, on which occasion he baptized one of his grandchildren. An attack of influenza rather over two years ago left him greatly enfeebled, and for some time past friends noted with regret his increasing infirmity. He, however, attended the last monthly meeting of the London Presbytery, and even performed the duties of clerk. Three weeks ago he was present at the induction of the new minister at Regent-square, and would have preached on that occasion, had he felt equal to the strain. Quite recently he took a chill, pleurisy set in, and the end came.

Dr. Edmond was born in 1816 on a farm homestead, in the parish of Balfron, Stirlingshire. After distinguishing himself at Glasgow College he entered the Theological Hall of the Secession Church. On being licensed as a preacher Dr. Edmond received calls from several churches, but became colleague to Dr. Stark at

Dennyloanhead in 1841. His fame as a preacher and speaker spread far and wide, and ten years later he accepted a call from Regent-place church, Glasgow. During the next decade he took rank amongst the foremost ministers in the metropolis of the West. About the year 1860 the United Presbyterian Church, with which Dr. Edmond was connected, undertook a church extension movement in London. The Clapham congregation was formed under the pastorate of Dr. Macfarlane, Dr. King was appointed to the infant church at Westbourne-grove, and Dr. Edmond became minister of a handful of people who met in Myddleton Hall, Islington. Two years after his settlement in London the handsome church at Highbury was opened, and here for over thirty years he ministered to a large, influential, and deeply-attached congregation. If proof were needed of the regard entertained for Dr. Edmond, it was forthcoming about two years ago, when he celebrated his ministerial jubilee. Friends mustered from both sides of the Tweed—for to the last a warm affection was entertained for the Doctor in Scotland—and he was presented with addresses and a sum of £1,600. Dr. Allon was present to offer his congratulations as a neighbouring minister. Dr. Edmond, on rising to return thanks, delivered a touching address, but was so overcome with emotion that he quite forgot to make any allusion to the money gift. It was soon after his settlement in London, that the University of Glasgow conferred on him the degree of D.D. In 1870 he attended the Presbyterian Assemblies in America as a delegate from the United Presbyterian Synod of Scotland, and the following year he was appointed Moderator of the Synod. He helped to bring about the union of Presbyterians in England, and in 1883 filled the Moderator's chair in the English Presbyterian Synod.

Dr. Edmond was a fighting man from his youth up. His long connection with the United Presbyterian Church made him an uncompromising opponent of State Churchism. As a platform speaker he had few equals, and his voice was always raised in the interests of religious liberty. In his prime he occupied a foremost place as a preacher to the young, and two volumes of his addresses were published. Dr. Edmond was also a poet, and gave to the world a collection of "Scripture Stories in Verse." He was convener of the Jewish Mission Committee, and took a warm interest in all efforts for the spread of the Gospel at home and abroad. When the question of creed revision was raised by the English Presbyterians, the movement found a vigorous supporter in Dr. Edmond. He was of a retiring disposition and was greatly beloved. He leaves a widow and four daughters, three of them married. The funeral took place at Abney-park Cemetery, Oct. 12th, a preliminary service being held at two o'clock in Park Church, Highbury.—The Christian World.

##### DEATH OF DR. WELLWOOD.

Word has been received that the Rev. J. M. Wellwood, M.A., M.D., died in Southern California, where he had gone for the benefit of his health. He had been ailing for years, in consequence of a throat and bronchial trouble, which compelled him first, to resign his charge as a minister of the Church, and afterwards the school inspectorship of the district of Brandon. For years before his death, it was his wont to spend the winter in California, and no doubt his life was prolonged in this way. Dr. Wellwood was from the neighbourhood of Gananoque, and was married to a Miss Mitchell of that town. He was pastor for some years of Cote des Neiges, and was called by the Home Mission Committee of the General Assembly to go to Manitoba, to what was believed at the time would be the crossing of the main line of the C.P.R. over the Little Saskatchewan. The line was changed, but the Manitoba and Northwestern Ry. was built from Portage la Prairie and crossed the Little Saskatchewan where the Canadian Pacific Ry. was surveyed. Here grew up the town of Minnedosa, and Mr. Wellwood was pastor, first of the mission there, and afterwards of the congregation, till failing health necessitated his resignation. The field under Mr. Wellwood's charge at first was wide, embracing parts of what now form four congregations. His labours here were arduous, and his work was done with much fidelity and success. Dr. Wellwood was a man of vigorous intellect, a fluent preacher, a good scholar, a good organizer, and with a large knowledge of men and affairs. He rendered the Presbyterian Church good service not only in the mission field and as pastor, but in the Presbytery, in whose work he bore a leading part. He leaves a widow and five daughters to mourn his loss. His remains were sent from California by express, and arrived at Minnedosa on the 28th Oct., and were buried there.

## Books and Magazines

The October number, the last for the year, of the very able religious quarterly, "The Presbyterian and Reformed Review," begins with an article from that veteran conservative critic, William Henry Green, of Princeton, on Dr. Briggs' Higher Criticism of the Hexateuch. Recent Dogmatic Thought in Scandinavia is from the pen of Conrad Emil Lindberg. Next follows a very long and exhaustive article on a subject of the utmost importance at the present moment to ourselves, "The Westminster Doctrine of Holy Scripture," by Benjamin Warfield, D.D. Three briefer papers, notices of the meetings of our General Assembly, by Dr. Caven, and by Drs. Chambers and Good respectively, of the Synod of the Reformed Church in America, and of the Synod of the Reformed Church in the United States, and reviews by competent men of recent theological and general literature, make up a very valuable number of an able quarterly. Philadelphia, MacCalla & Co., 237-9 Dock street.

The Critical Review, edited by Prof. Salmon, D.D. This able quarterly contains such articles as Wilfrid Ward's, William George Ward, and the Catholic Revival, by Peter Bayne, LL.D.; Dodson's Evolution and Religion, by Prof. Iverach; Ramsay's "The Church in the Roman Empire"; The King and the Kingdom: A Study of the Four Gospels; Fairbairn's "The Place of Christ in Modern Theology," by Prof. Candlish, of Glasgow, and others, together with many able reviews of new books on subjects and by men whose names commend them to the careful attention of all who are interested in the department of literature covered by this periodical. Edinburgh, T. & T. Clark, 38 George street.

Number one of volume twenty-first, of Queen's College Journal, comes to hand in a shape pleasing to the eye. With the growth of the institution and its greatly increased body of students, it has been decided to enlarge and improve the Journal. Arrangements have been made with two professors for a series of articles on subjects connected with English, French, German, Latin and Greek literature, and on other important subjects which, with material furnished by the students themselves, should make, as we hope they will make, the Journal increasingly valuable and popular among its readers. Alma Mater Society, Queen's University.

Part two, price \$1.00, of "The Book of the Fair," the most elaborate attempt to reproduce and perpetuate the work of the great Fair, now a thing of the past, appeared in due time. It is a marvellous production for cheapness and excellence, fulness, and beauty, both of letter-press and illustration. To all who have been at the Fair, it will serve vividly to recall the memories it has left, and to those who had not the good fortune to be there, the careful study of this great work will be the best substitute we have as yet seen. The Bancroft Co., Auditorium Building, Chicago, Ill., U.S.

"Our Best Words, Soliloquies, and Other Discourses." These are sermons by David Gregg, D.D., pastor of Lafayette avenue Presbyterian church, Brooklyn, N.Y. He is the successor in that church of Rev. Dr. Cuyler. This fact will lead the reader to expect something. The writer has a terse and striking way of putting things, the sermons are suggestive, and, which is a good test, the reader is led on to read more and more, by a style and mode of presentation which are the author's own, they making stimulating and hopeful reading. E. B. Treat, 5 Cooper Union, New York, U.S.

Miss Amanda Smith is a coloured evangelist, and "Her Own Story" is her own account of her "Life Work of Faith and her Travels in America, England, Ireland, Scotland, India and Africa, as an Independent Missionary." It also contains an introduction by Bishop Heburn, of India. The writer of it was born in slavery, and had only three months' school education in her life. Her book is a simple record told in most simple style of the inner spiritual life and public work of a devout coloured Methodist woman evangelist. Meyer and Brother, 108 Washington st., Chicago, Ill., U.S.

Messrs. W. A. Wilde & Co., Boston, have just issued "Peloubet's Select Notes" for 1894. It is Dr. Peloubet's 20th annual commentary on the International Sunday-School Lessons, and, like its predecessors, presents the Scripture truths in an attractive, comprehensive, and convincing manner, from both spiritual and practical standpoints.