

International Committee. We blocked out the series of six years beginning with the year 1900. The lessons for 1898 and 1899 have been already selected. Lesson writers connected with various denominations expound and illustrate from their denominational standpoint. The new series will run for six years from 1900. Three and a half years will be devoted to the New Testament, and two and a half to the Old Testament. The first eighteen months of the series will be devoted to a chronological study of the life of Christ, and the balance of the time will be divided alternately, six months at a time, between the Old and New Testaments. The World's third Sunday school convention will be held in London next July, from the 11th to the 16th, when it is expected that hundreds of delegates from the United States and Canada will go over to attend the convention. During this meeting a conference will be held touching the general question of our Sunday school instruction. A very interesting event occurred at one of the sessions of the committee, and that was the appointment of a representative from Australia and another from India."

THE CHRYSANTHEMUM SHOW.

THE protest by the PRESBYTERIAN REVIEW against the opening of the Chrysanthemum Show on the Lord's Day has borne some fruit. Mr. O'Meara addressed the following letter to the Mayor of Toronto.

"On behalf of the Toronto branch of the Ontario Lord's Day Alliance, I beg to enquire whether the Chrysanthemum Show recently held in the Horticultural Pavilion, which is reported to have been opened to the public, with the accompaniment of a musical entertainment, on Sunday, 17th inst., was so opened by authority of the Mayor and Council of this city? I beg to point out that the holding of such public entertainment is in itself an innovation which forms a dangerous encroachment upon the Lord's Day, that the holding of it in a building owned by and under the control of the city renders such innovation the more abjectionable, and that if, in addition, it has been held by authority of the Council, or any Committee thereof, the occurrence is one of very serious moment."

On Monday this letter was laid before the city council, when the Mayor disclaimed any connection with the Sunday desecration on his own behalf and on that of the council. Alderman Hallam, who was present, sat dumb in his seat, not deigning one word of explanation—not even acknowledging, what has been generally believed, viz: that he authorized the continuation of the show on Sunday. The scene was pitiable. Here was a council in Session playing with a very serious question. Some one is responsible for the misuse of the pavilion and the council made no effort worth speaking of to find out who is to blame. The matter must not be allowed to drop and before the municipal election the blame must be saddled on the proper shoulders.

CHURCH UNION.

A Committee of Anglicans have issued an interesting and important statement, looking to Church Union, to the religious press of which we gladly print a copy. It emanates from a large and growing section of the Anglican communion and marks the progress of brotherly spirit so manifest of late among the various denominations. It is as follows:

"The subject of Christian Unity is engrossing the attention of a continually growing body of the community. Whereas but few years ago the idea of unity appeared to the mass of men a mere dream, whose realization was impossible, it is now recognized even by the Secular Press that the question is one of practical interest

"In England and the United States there are several Societies for the promotion of Christian Unity, but so far as we are aware, there is none in Canada, and it has occurred to a few persons represented by the undersigned Committee that by the formation of a Canadian Society those who are interested in this great subject, might, no matter to what Christian communions they belong, meet together for mutual prayer, for combined study, and to consider the various ways by which the subject could be brought more prominently and systematically before the people.

"Whilst we are all members of the Anglican Communion, it is our earnest hope that such a society as is proposed may include all who are like-minded in their desire for at least a fuller realization of fellowship amongst Christian people, and that within the circle of the Society, there should be no preponderance of one communion over another. For this reason, whilst we have united in a Society, we have as yet drawn up no constitution, and have only organized ourselves as far as is absolutely necessary. Our sole officer is a secretary, all other work being conducted by a provisional Committee.

"Amongst the methods by which such a society could bring this subject before the public, are the delivery of sermons, lectures and addresses, the systematic use of the columns of the Religious and Secular Press, and by the holding of an annual meeting.

"Finally by the co-operation of members of various communions for the special object of united prayer and consultation, we believe that mutual prejudices might be abolished and mutual ignorance dispelled whilst the Unity of the Spirit would be promoted, leading it might be under the Providence of God to a larger measure of the realization of Our Saviour's last prayer, that all His followers might be one, that the world might believe that He was sent from God."

THE HALIFAX COLLEGE.

THE Session at the Halifax College opened auspiciously with a large enrolment of students and ceremonies of an interesting character the feature of which was Professor Falconer's address on "Ministry or Priesthood," a timely and able utterance. The subject was selected in view of the spread of ritualism, and for the purpose of reasserting the Presbyterian position. He argued that the sacerdotal theory was false both in reason and biblically, and his arraignment was powerful and conclusive. The doctrine of the priesthood he did not find taught in the New Testament. Following Hart and Lightfoot Professor Falconer found:

1. The apostles were primary witnesses of the life and resurrection of our Lord, and owed their authority to their intimate knowledge of His person and work.
2. They transmitted no grace except what came through their teaching, and we have no evidence that this included instruction as to any definite order of Government.
3. There was a church order in the apostolic age and a strong sense of unity among Christians.
4. The local congregation is the ultimate authority in the choice and appointment of its office bearers, and it followed the lines of Jewish usage.
5. Acharism or gift of the Holy Spirit appears to have been the guiding principle of selection. This preceded the rite of ordination which conferred no new grace, and does not seem to have been performed always by an apostle or even by an apostolic delegate.
6. The dispensing of the sacraments was not confined to regularly ordained men.