

forth; therefore, that there is no Scriptural warrant for leaving the Church on account of it. They wish further to point out that the act does not throw any doubt on any book of the Bible from Genesis to Revelation, and that it makes no reference whatever to hymns or organs, although the contrary is maintained by some, and that the constitution of the Free Church is now exactly what it was in 1843." The minority leaders themselves have acknowledged their mistake and have now placed themselves right on the subject. But the seed of strife has been sown, the fruit already is the formation of an independent Presbytery and for this the minority must shoulder their fair share of the responsibility.

The Karmarker Incident.

THE religious press of the United States have had a good deal to say during the past few weeks of the Karmarker incident at the Montreal Convention. There is unanimity, or practical unanimity, that the Convention acted in a very weak manner when it tried to explain away the statement made by the Hindoo, instead of sustaining him in the truth of what he had intended to say. The plea that after the gracious welcome by Mayor Desjardins the Convention was bound by the obligations of hospitality, will find no favour. Mayor Desjardins' welcome could only be regarded remarkable on one ground, viz.: That the religion he professes is thorough going in its exclusiveness, which is indeed true. From a devout Roman Catholic his address came as a surprise, but its fine breadth surely did not carry with it a restriction on free speech in the Convention. It does not seem that the Convention, for the moment, understood the serious nature of the situation, nor saw that while trying to placate with the one hand, they were stirring up feeling with the other among their own friends. The lesson should not be lost. Stand by the truth as you believe it, at all hazards. When next the Convention meets, it will be in order to place on record a resolution embodying the views of the wide constituency the delegates represent, and in the meantime and as preparatory to this, it will be found a profitable exercise to examine how far the statement attributed to the Christian Hindoo is in accord with facts.

A Practical Pointer. ADDRESSING the annual gathering of Christian workers at Northfield, D. A. J. Gordon of Boston, who presided, made the suggestive statement that a large part of the sentiment concerning the closing of the World's Fair in Chicago was the direct consequence of the Evangelical work done in that city during the last two months, that, while the attendance at the Fair on Sundays had decreased steadily, that of the religious meetings in the various tents and theatres under Mr. Moody's direction had steadily increased until it reached an aggregate of 40,000. While some were in favour of compelling the directors to close the doors on Sunday by boycott and others by prosecution, Mr. Moody and those immediately associated with him had left the question to God and the people.

For Christian Endeavourers. A suggestion worth considering is thus thrown out by the Presbyterian Record, with respect to the question of winter supply: If, in all mission stations, the summer labourers were to organize Christian Endeavour Societies it would do much to relieve the needs of the coming winter when they return to college. In many of these stations there is no regular religious service of any kind, in the absence of the preacher or catechist, on account, of the difficulty of getting anyone to take any part, however

small, in the conduct of a meeting. The simplicity and freedom of the Christian Endeavour meetings, the practice of a few months now in the summer with the missionary present, and the pledge to keep that practice in operation during the winter when no missionary can be obtained would result in many cases in the keeping up of a regular religious service by the people where none such now exists. Hitherto the mission of the C. E. Society has been largely confined to organized and settled congregations. May there not be a new field of usefulness and a great work awaiting it in our Home Mission fields?

Lane Seminary. THE crisis through which Lane Theological Seminary is passing is watched with anxious interest throughout the land, not only because of the position and standing of the institution itself, but, also, on account of the theological issues which, by bringing about the retirement of the professors, have precipitated the crisis. Professor E. D. Morris has general charge of the Seminary, but the trustees have decided that it is inexpedient at present to fill the vacancies in the faculty, and they have requested Professor E. D. Morris in the coming year to give instruction in Theology and such other departments as he can and to secure assistance in the matter of instruction. The Executive Committee has determined to open the institution as usual and provide instruction as follows: Professor Morris is to give his usual courses in Theology and Apologetics and lecture on the "History of Christian Doctrine," "The Structure and Delivery of Sermons," and also act as Dean of the Seminary. Rev. Kemper Fullerton becomes instructor in Greek and Hebrew Scriptures, and courses of lectures will be given by prominent ministers and laymen. In the Biblical department, Rev. Dr. R. W. Patterson lectures on "Christian Evidences;" Rev. Dr. G. M. Maxwell on "Scientific and Practical Studies in the English Bible;" Rev. Dr. A. B. Riggs on "The Pauline Epistles;" President G. S. Burroughs, of Wabash College, on "Old Testament Prophecy;" President W. A. Williams on "New Testament Exegesis," and President Scovel on "Biblical Ethics." In the historical department Professor Hulbert will lecture on "The External History of the Church" and in the line of Practical Theology, the subjects of "Church Government," "The Art of Preaching," "The Church and Her Work," and "The Christian Endeavour Movement" will be respectively treated by Rev. Drs. G. H. Fullerton, H. A. Nelson and W. F. McCauley. Candidates for the ministry are invited to attend the Seminary, and the trustees state their belief that students of suitable qualifications, standing and Presbyterian recommendations, will not be refused aid by the Board of Education, but if aid should be declined by the board, the trustees assure such students the same amount and measure of financial aid as they would receive in any other Seminary of the Presbyterian Church.

Colonial Moderators. The Moderator of the South Australian Presbyterian Church is the Rev. A. C. Sutherland, formerly minister of the Free Church of Scotland at Strathbraan. He belongs to Lybster, was a graduate of Edinburgh University, and studied theology in the New College. He was one of the first among the Free Church students to take the degree of B.D. The Moderator of the New South Wales Assembly is Mr. P. F. Mackenzie, who was also trained in the Free Church of Scotland, and who went out to the Antipodes as a probationer. It may be added that the Moderator of the Presbyterian Church in Canada, Dr. Sedgewick, had a U. P. upbringing.