

took place. The Presbytery enjoyed a recess for fifteen minutes after which a very enjoyable time was spent in missionary conference. The clerk was instructed to write to Messrs. Ferguson and McRae, telling them the finding of the Presbytery in the Cathcart affair. It was agreed that Mr. McAlister be appointed to Qu'Appelle and Indian Head for next six months, also agreed to certify John R. McAlister to Manitoba College. A very interesting report was given by Mr. Carmichael, delegate to the last General Assembly. The following minute was then adopted: "The Presbytery of Regina at this its last meeting before the severance of the pastoral tie between the Rev. J. K. Welsh and St. Andrew's church, Indian Head, desire to put on record its appreciation of his ability as a clear expositor of the word and as a faithful and acceptable preacher of the Gospel. His loyalty to conviction at great personal sacrifice is worthy of special commendation. His clear insight and mature judgment rendered his services of great value. The Presbytery deeply regrets that it shall so soon lose the services of a brother beloved and hopes that a short rest will completely restore his impaired health, thus enabling him shortly to resume work in some suitable field." The docket being completed the benediction was pronounced and the Presbytery adjourned to meet at Wolseley on the second Wednesday in March, 1895.—J. W. MURHEAD, Clerk.

THE Presbyterians of Stouffville had a regular field day on Sabbath, the 21st Oct. The occasion being the opening of their new church. The services were to have been conducted by Rev. Prof. Thomson and R. P. Mackay, but owing to the illness of both gentlemen the services were conducted by Rev. Dr. MacLaren, and Wm. Burns. So great was the attendance at all three services that overflow meetings were held at each diet of worship. Dr. MacLaren officiated in the new building morning and evening, and Mr. Burns in the afternoon. The overflow meeting in the morning was conducted by Mr. Burns, and the afternoon and evening ones by Rev. T. Mitchell, a recent graduate of Knox College. The resident ministers all aided in the services.

A CORRESPONDENT writes:—Anniversary services were held in the church, Princeton, recently, the occasion being the fourth year of the induction of the Pastor, the Rev. W. T. E. Shearer. The services both morning and evening were conducted by Rev. A. Grant, of St. Mary's, who preached most eloquently to large and appreciative congregations. Many members of Mr. Shearer's flock from Drumbo drove over to worship with their Princeton brethren, and in the evening the Revs. Bowers and Leo most considerably gave up their own services to enable any persons to attend who might wish to do so, and were present themselves. The church was tastefully decorated for the occasion. Miss Hessie McCrow acted as organist and the choir was led by Mr. J. McArthur, of Shower's Corners, and was assisted by members of the Methodist choir and other friends. The pastor took part in each service. The following evening, a very successful social was held. Tea was provided in the basement, after which the entertainment took place in the church. The Rev. J. Thompson, of Ayr, the fame of whose musical attainments is almost cosmopolitan, gave an opening selection on the organ, and several songs during the evening fairly delighting his hearers with the good old Scotch favorite, "Jock O' Hazeldean." Mr. Crooker, of Woodstock, another talented musician, sang three songs in splendid style. Rev. J. Thompson and Mrs. Shearer acted as accompanists. A fine solo was well rendered by Mrs. Staples. The pastor, in a few happy remarks introduced the chairman, Andrew Patullo, Esq., of the Sentinel Review and Dominion Dairyman, a gentleman who by the way needs little introduction here, as he is a Blenheim boy of whom we are all justly proud. Mr. Patullo is an excellent chairman, keeping his audience smiling constantly at his ready wit and amusing anecdotes. His speech on the Scotch settlers and root and progress of

Presbyterianism were both amusing and instructive. The Rev. Bowers spoke well on the requisites for good and profitable companionship and gave good advice to those present who might be contemplating matrimony in the near or distant future, his remarks causing much merriment amongst the young folks. The pastor's speech was excellent, but disappointed his hearers by its extreme brevity—a fault it is hoped he will amend on future occasions. The Rev. J. Thompson's speech on "Enjoyment" was most enjoyable and took most of us back to early days when we were more easily pleased than most of us are now. Reeve Murray's speech on "Goodness to Parents" was full of sound advice to his young hearers. The speaker of the evening, the Rev. A. Grant, delivered one of the finest speeches we have ever been privileged to hear. He chose for his subject, "Practical Christianity," a grand theme, which he handled in an inimitable manner, and while it was interspersed with anecdotes and jokes causing his hearers to laugh continually, it was full of the deepest spiritual truths calculated to lead his hearers to nobler and better lives. A vote of thanks proposed by Rev. Mr. Shearer to the chairman, speakers, singers, and the ladies who provided tea was seconded in a neat speech by Mr. M. Cron. The singing of the long metre doxology led by Rev. Mr. Thompson and the benediction pronounced by Rev. A. Grant, closed one of the pleasantest and most profitable evenings ever spent in Princeton. The proceeds of the Sabbath collections, the social on Monday and children's social on Tuesday will be devoted to the church restoration fund and were about \$71. It is earnestly hoped that the Rev. Mr. Shearer will continue his ministrations in this place, where he and his amiable wife have rendered themselves so highly esteemed. During his stay in Princeton the Rev. Mr. Grant was the guest of Mr. and Mrs. Dickie.—CON.

### MONTREAL COLLEGE.

Lecture by Rev. Professor Campbell—Bright Prospects for the Session.

THE opening ceremonies of the Montreal College were carried out very successfully. The chair was occupied by Rev. Principal MacVicar, D.D., LL.D. and the inaugural lecture was delivered by Rev. Professor Campbell, M.A., LL.D., whose theme was the Excellence of Christianity. He said that as a science for systematic study in Christian schools, comparative religion was a thing of yesterday. The slowly acquired mastery of foreign languages, many of them dead, and the introduction thus gained to the sacred literature of many lands had but recently enabled scholars to speak with authority upon the varied faiths of the world. Yet these faiths had been in active conflict with Christianity since a short time after the ascension of its divine founder. There were some, who, bearing the Christian name, nevertheless made themselves acquainted with other religions to the serious detriment of Christianity. Many a form of Christianity even now bears

#### TRACES OF SUCH CONTACT

with heathenism, and the spirit of pagan devotion lurks in souls that would spurn the insinuation indignantly.

Christianity, the professor continued, has ever been aggressive, even in its corrupt forms, so that other creeds, with the exception of Mahometanism, during its brief civilizing period, have simply stood on the defensive against it. Now, we were told that a change was taking place, so that our faith is to be put on its defence. A proselytizing movement, originating in India, has gained adherents to the old creeds of Zoroaster and Brahma, of Buddha and Confucius, and to the more modern one of Mahomet, in many Christian centres of thought. There are Mahometan converts in London and Liverpool; Buddhists in Paris, Brah-

#### THE DEOPHISTS IN PASTON.

Whatever might be said concerning the moral motives of these people, whom one

was tempted to call perverts, concerning actual deceptions practised by some of the leaders, and that mysterious quality called enthusiasm, which professes to account for much while it accounts for nothing, it has to be confessed that those who deserted nominal Christianity for the active profession of so-called pagan creeds were very far from being unlearned or unthinking men and women. To class them along with spiritualists, and lay their strong delusion at the door of Satan, was by no means to settle the question, for the reason that the arch enemy is too conversant with human nature and too cunning to bait his hook with a palpable lie.

#### SOME GOOD THING.

Some truth that appeals to the reasonable part of man, must lie in these ancient religions, to account first of all for the hold they have retained upon millions of minds for centuries, and secondly for their power to seduce from their faith some nominal Christians of to-day. In making such an allowance, the lecturer said, we did not detract from the superlative excellencies of Christianity; nor call in question its exclusive claim where its principles are properly understood, but we learned to appreciate the strength of that resistance which thinking millions have offered for ages to the herald of the Cross, whose cry is still, "O, rock, rock, when wilt thou break!" Once, and only once, Christianity had suffered defeat. From the Atlantic coast of Africa to India, and from the Caucasus to Aden, Christianity had gone down before Mahometanism, and many questioned whether the world was not a gainer by the change, for it does not follow that everything which

#### CALLS ITSELF CHRISTIAN

is *ipso facto* superior to a non-Christian creed. Surely there was something wonderful, strong and buoyant in a creed, the adherents of which all the world over had one thing best to make shipwreck of. This they did by failing in various ways to realize that Christianity is the personality of Christ.

The lecturer went on to deal with polytheism, which, inasmuch as it depended on a conception of human attributes, was really a worship of man by his fellow. Such was Brahminism. But the worship of man by his fellow went farther still in Buddhism, the religion of China and Japan. If its essential principles were operative there would be

#### NO EASTERN WAR

for peace is its chief essential. What Christianity had to fear from Buddhism, was that the nominally Christian fool, who says in his heart, "There is no God," may become a nominally Buddhist fool and ask the world to watch him in the evolution of his divinity. On the theoretically moral side the Buddhist is strong. His morals are altruistic. His code is the external semblance of love to his fellow man, so that he may acquire merit, pile up golden opinions of himself. That sort of thing, Professor Campbell said, could never face a robust, hearty, loving Christianity. It could discount a fighting Christianity, a mean Christianity, a

#### SAVE MY BLESSED SELF

and let the world go Christianity, a so-called higher Christian life, that makes clean the outside of the cup and the platter, and has no true lodgment for the heart of Christ.

The dualism of Persia mirrored forth a great spiritual reality, which only Christ and his apostles made fully apparent. Isaiah and the prophets that followed rather obscured than revealed the line which divides the kingdom of light from that of darkness. But monotheism reasserted itself over this dualism, and Magianism took sides with Judaism, Mahometanism and Unitarian Christianity.

Confucianism and Shintoism, the religions of China, besides Buddhism, were next examined. Shintoism is simply Polytheism, and as for Confucianism, it is no religion at all, but simply an ethical system such as made it a real