

Church, St. Thomas, on second Tuesday of January, 1895, at 11 a.m.—GEO. SUTHERLAND, Clerk.

Presbytery of Hamilton.

THIS Presbytery met in Hamilton on Nov. 20th. A call from St. John's, Hamilton, to Rev. W. J. Clark, of London was set aside. That gentleman desired to sist procedure as he did not think he could now leave his present charge. The augmentation deficit had been nearly met. Rev. H. S. Beavis presented certificate transferring him to this Presbytery from the Presbytery of Pueblo, Col., U.S. The certificate was received and it was unanimously resolved to apply to next General Assembly to receive him as a minister. Mr. Beavis has been ministering to St. Paul's church, Hamilton, during Dr. Laidlaw's illness with much acceptance. At a conference on statistics and finances and systematic beneficence it was resolved, (1) To visit immediately all organizations not reported as contributing to the schemes. (2) To prepare a form for congregational reports. Rev. D. J. Macdonnell addressed the court on the interests of the Augmentation Fund. It was resolved to apply for supplement of \$6 per Sabbath until settlement for International Bridge. Mr. Mitchell, of Thorold, tendered his resignation. A committee was appointed to visit the congregation. It was resolved at next meeting to consider the remits on the Book of Praise, the year's service in mission work, and the Jewish Fund. Also on the previous Monday to hold conference on the State of Religion, Temperance, Sabbath schools, and Sabbath Observance.—JOHN LAING, Clerk.

Presbytery of Brandon.

AN adjourned meeting of Brandon Presbytery was held in Brandon on Tuesday, Nov. 27th, at 8 p.m. The resignations of Rev. A. MacTavish and Rev. T. Shearer, laid on the table at last meeting, were considered. The congregation of Chater and Humesville was represented by Messrs. Richards and Reid, the congregation of Rounthwaite, by Messrs. W. Bertram, and D. R. Noble. Testimony was borne to the faithful service and ministerial ability of both resigning ministers, as well as to the affection in which they are held by their respective congregations. The Chater and Humesville congregation, however represented itself as unable at the present time to support its minister. The Presbytery therefore with deep regret accepts the resignation of Mr. MacTavish, to go into effect the last Sabbath of December. Rev. D. Carwell was appointed to preach at Chater and Humesville on the first Sabbath of January, and declare the pulpit vacant. The Rounthwaite congregation represented that if half the former grant was given, it was prepared to make up the balance, and pressed very strongly for the continuance of the pastoral relationship. It was agreed to apply for the reduced grant, and Mr. Shearer was requested to withdraw his resignation, which he did after explaining that it was only to relieve his people of financial burden that he had placed his resignation before the Presbytery. Dr. Robertson and Mr. Shearer were appointed to draft a suitable minute anent the resignation of Mr. MacTavish. The committee on the State of Religion was requested to arrange for a conference on that subject at the March meeting. The next regular meeting of Presbytery will be held in Brandon on the second Tuesday of March, 1895.—T. R. SHEARER, Clerk.

Presbytery of Maitland.

THIS Presbytery met at Wingham, Nov. 20, Rev. J. Malcolm, moderator, in the chair. Financial and statistical returns and minutes of Assembly were distributed. A communication from Prisoners' Aid Association was read, asking sympathy and co-operation in its efforts at reform. The annual report of Committee on Young People's Societies was read, which showed that in many of the congregations young people's societies are formed with excellent results. The convention of Young People's Societies, held at Brussels on 19th

ult., was reported to have been most interesting and profitable. Attention was called to section six and resolution five of the Assembly's report on temperance. The Presbytery agreed to record its gratification at the appointment of Miss Kate Campbell, of Molesworth, as a lady foreign missionary, and at her designation to the Indore field on 24th October, last. The Presbytery would follow Miss Campbell with earnest prayers for health, usefulness and success. The sum of \$1,400 is expected from this Presbytery for Home Mission Fund this year, and for Stipend Augmentation Fund, \$500. These funds are commended to the liberality of the congregations. Messrs. A. MacKay and McLennan were appointed to audit the treasurer's books. The Rev. Prof. D. M. Gordon, B.D., Halifax, N.S., was nominated moderator of next General Assembly. The following charges are entitled to send commissioners to the General Assembly: Teeswater, Crambrook and Ethel, Walton, Knox church, Ripley, Knox church, Brussels, to send ministers, and those entitled to send elders are Dunganon and Port Albert, Belgrave and East Wawanosh, Wroxeter, Huron, Chalmers', Kincardine Tp., and Bervie. Messrs. Hartley and Anderson were appointed to examine the proposed Book of Praise and report at next meeting. The Assembly's remit on year's probation was approved, as was also the remit on Aged and Infirm Ministers' Fund and the remit on amalgamation of certain committees. The remit on appointing Jewish standing committees was not approved of. The committee on Young People's Societies were requested to bring down a draft constitution for a Presbyterial organization of Young People's Societies at next meeting. Next meeting of Presbytery will be held at Wingham, Tuesday, January 15th, 1895, at 11.30 a.m.—JOHN MACNABB, Clerk.

The Home Mission Fund and the British Churches.

Editor PRESBYTERIAN REVIEW.

FROM private letters received, I understand that certain ministers in the North-West and B.C., are making arrangements to visit Britain at an early date, for the purpose of soliciting contributions for church debts, or other schemes and projects, altogether apart from, and unauthorized by the Home Mission Committee. The gratifying response given to Mr. Gordon's appeal last year has evidently led to the brief, that *any one can of his own notion*, or at the bidding of his congregation, make a raid upon the Presbyterian churches in Scotland and Ireland, for money.

In view of the great kindness of these churches, and the co-operation of their Colonial Committees in our great mission work, I think it most unwise, as it is unwarranted, for any of our ministers (especially in the North-West) to ask contributions from old country congregations, and thus injure the work of the Committee. Presbyteries should discourage, and refuse permission, to all such irresponsible missions, and allow nothing to interfere with "the forward movement" initiated on behalf of our North-West Missions. It will require, during the present year, all that is sent from Britain, and extraordinary efforts on the part of our own church, to enable the Committee to meet its indebtedness, at the end of March next. Anything that takes money away from the General Fund, will lessen the amount then due to our missionaries.

While I write this on my own responsibility, I am sure that the Home Mission Committee are in perfect accord with the views I have expressed.

WM. COCHRANE,
Covener Home Mission Committee.
Brantford, Dec. 1st, 1894.

How he Learned to Swear.

For the REVIEW.

I WAS waiting patiently in the C.P.R. sitting room at Regina for the train to start which was to convey me to Prince Albert, Sask., where a week's mission work awaited me. One of the train men came in suddenly, stopped before the little wicket, and commenced talking to some one inside. The

conversation was interspersed with various kinds of swear words, in which the name of Christ and God was conspicuous. It seemed surprising how easily the man could manufacture epithets containing swear words. I felt indignant that in a public waiting-room the travelling public should be forced to listen to such sentences of blasphemous language, and forthwith walked across the room to expostulate with the man for his conduct, when as suddenly he vanished out of the opposite door, and the opportunity was gone. Another man in the room, however, had evidently caught the contagion, for no sooner had the railway man disappeared, when this other, a dapper young fellow he was, a commercial traveller representing a Winnipeg firm, commenced right at my elbow telling some story to six or eight others and interspersing it with the vilest oaths and most wicked epithets, in which the terms "God" and "Christ" and "Jesus" were conspicuous. I wheeled on him at once and gave him a neat little tongue thrashing as I knew how for his impudence in using such vile language in a public parlor, and then turned on my heel and went to another room in the station. His story was left unfinished. However in the course of twenty minutes the young man came to me and said he was sorry that he had given offence, informing me at the same time that his S. S. teacher years ago was in the habit of telling stories to his class just as he heard them, so that if there were any swear words or vile epithets mixed up in the story, he would repeat it all to the class, and this was the way (according to the testimony of this dapper young man) he had learned the art of swearing. Any excuse is better than none, but it is to be hoped the young man will have learned the lesson that he must not taint the atmosphere of a public waiting-room with such vile epithets in the future.

Swearing is a habit with a great many men here in the far west, and the home missionary requires to be always on the alert and use every opportunity possible, in the spirit of love and Christ meekness of course, to stop it, and so give men to understand that there is a commandment which says "Thou shalt not take the name of the Lord thy God in vain." A. F.

THE Presbytery of Maitland nominated the Rev. Prof. D. M. Gordon, B.D., Halifax, N.S., moderator of next General Assembly.

Dr. Chiniquy.

ANYONE who has followed the career of the Rev. Dr. Chiniquy would have imagined him proof against an attempt to get him once more into the fold of the Church of Rome. As he says himself, he has challenged discussion upon the question of religion, with the desire to show the difference between the Protestant and Catholic systems, and his life has been spent in a crusade against Romanism. Time and again he has issued challenges to the Roman Catholic ecclesiastics, none of which have been met. It appears that on the announcement in the press that in his eighty-sixth year he has been taken seriously ill, the attempt to reconvert him was made. It is not asserted by the rev. gentleman's friends that the attempts came directly from the Jesuit ecclesiastics of the Roman Catholic Church. They believe that they were indirectly inspired therefrom. Jesuitical attempts of that sort are seldom direct. The advocate to induce Dr. Chiniquy to alter his ways was a woman. Her first appearance upon the scene was the middle of September, when she called and introduced herself to the family. Her first appearance was signaled by an effort to induce Miss Chiniquy to change her religion. She was quite sanguine of success, and gave Miss Chiniquy some rows of beads, scapulary and medals, pictures of saints, telling her when she gave her the scapulary and beads they would be sure to convert her. The woman herself said she resided in one of the city convents. She returned last week, after the public announcement of Dr. Chiniquy's illness, and asked if she could not bring with her to comfort him in his illness two of the Jesuit