

has been increasing in members and in wealth. There is very evidently something wrong here and we believe that it is only necessary to direct the attention of many of our people to this matter to effect a change. To think of a man when poor or when beginning to clear a farm giving five dollars annually for the support of the Gospel continuing to give the same amount when in comfortable circumstances, with his farm in a good state of cultivation, driving in his well cushioned carriage to church where formerly he had to trudge his way on foot for six or eight long miles, and all the while a member of a congregation drawing on the Home Mission fund for the support of his minister. Incredible as it may appear there are some such to-day in the membership of our supplemented charges and mission stations, and in their own interest, not to speak of the interests of the Home Mission fund, such persons require to be faithfully dealt with.

Again, we find in almost all congregations a number of persons in the receipt of a salary or wages who are not regular contributors to church ordinances, such as clerks, farm servants, mechanics, teachers, etc., etc., young men or women away from their own homes, or, it may be, living at home, but who think it enough that their parents contribute for church purposes. It is important that all such be reached and made to feel that it is their privilege and duty to give for the support of the Gospel.

We believe that many young men and women have their interest in religious matters attracted or increased by contributing towards church ordinances, and apart from the duty of training such systematically to give as soon as they begin to earn money for themselves, their gifts will help to swell the aggregate contributions of the congregation or mission station.

We earnestly trust that the approaching visit of the deputations of Presbyteries will tend to more systematic giving from Christian principle on the part of the people in our supplemented charges and mission fields, and that the result will tell favourably on our Home Mission Fund.

DRIFTING.

THERE is a great deal of drifting in this world. There are a great many men who are merely chips or straws upon a stream, borne along by the current whatsoever direction it may take. There are many people who drift so far as their views and opinions are concerned. They adopt—no, they don't adopt; they are not active enough for that—they are adopted by the sentiments which prevail around them. They take their colour from the society in which they mingle. In Canada we see this in political affairs. The same thing may be observed in the matter of religious belief. A man is torn away from his old faith, such as it is, and landed at length in a faith altogether different, such as it is; and he has not been aware of the change until it has fully taken place. The same thing may be witnessed also in the matters of character and life. Men are all the while floating along

calmly, serenely whither they would never deliberately choose to go. They "drift." They "drift" from honesty to dishonesty, from purity to impurity, from sincerity to duplicity, from charity to bigotry.

We have sometimes thought that most of the evils which we see around us are due to this habit of "drifting" on the part of men. One said that "more evil is wrought for want of thought than is wrought for want of heart." And the statement is not far from being true, the doctrine of total depravity to the contrary notwithstanding. Men are led unthinkingly, unreasoningly, by their associations, by forces which they are hardly aware of, forces, certainly which they do not intentionally submit to.

But it may be asked: Is it not inevitable that men should "drift" to some extent? Is it not inevitable that outside influences should leave their impress upon them? We answer, yes. But then we add: The formative forces should not be entirely outside of men. There should be something within as well as without every man that shall decide what he shall be and do. Every man should have a mind of his own; every man should have a soul and conscience of his own. And before that mind, and before that soul and conscience, every article of belief and every detail of conduct should pass muster. What are men's minds for if they are not made to work? What are men's consciences for if they are never called into operation?

We believe that it is generally confessed that there is much erroneous religious doctrine in the world of to-day. There are those who go far astray because they believe too much. They carry on their backs a burden of traditionalism that is heavy enough to sink a ship of three thousand tons register. They echo all the voices of the fathers and grandfathers. Then, there are those who go far astray because they believe too little. They will hardly carry an empty soldier's knapsack. But there is worse than this. There is a large amount of defective religious life in the world of to-day. It is crippling our churches, hindering all spiritual progress, bringing disaster and defeat on the armies of righteousness and truth. Why are these things? We have too much "drift wood" among Christians.

Reader, we don't mean you. But try to learn whom we mean. Look and see if the cap will fit your friend in the next pew.

PRESBYTERY OF BARRIE.—The last regular meeting of this Presbytery was held at Barrie, on the 29th and 30th ult. There were present nineteen ministers and nine elders. Of the business, which occupied fully two days, a portion is reported as follows: The Presbytery was informed that Mr. Richard McKee, representative elder of First Essa Kirk Session, had departed this life. Mr. McKee was well known to the members as faithful in his attendance and interested in the business of the Court, and was highly esteemed for his Christian character. The Presbytery adopted a resolution expressing sympathy with the family of the deceased and with the congregation, and recording the respect with which he was regarded. Mr. Duncan McDonald, of Creemore, was elected Moderator for the next twelve months, and thanks given to Mr. J. A. McConnell, the retiring Moderator. The Rev. Messrs. S. Acheson of Wick, and R. D. Fraser, late of Toronto, were present, and invited to sit with the Court. The resignation of Cookstown, a part of the charge of Cookstown and First Essa, tendered by Mr. Ache-

son at the previous meeting, was duly considered after hearing parties interested, and accepted. Dr. Fraser appointed to preach and declare the pulpit vacant on the 17th inst. Mr. Cochrane was appointed Moderator of Session when vacant and supply of the pulpit committed to the Home Mission Committee. Petitions from First Essa and Burns' Church congregations to be united in one pastoral charge were next dealt with. Commissioners were heard in the interest of these congregations, and in those of Cookstown and Dunn's Church. The finding was to separate First Essa from Cookstown, to unite it to Burns' and Dunn's Churches as one charge, and to appoint the Moderator of Session of the two last named to moderate in a call to a minister on Tuesday 19th inst., at two p.m. A careful report of the committee for examining Session Records was received. The report brought into notice a good many irregularities, and elicited brief discussions on the right of congregations to elect office-bearers, on rebaptism of Roman Catholics, and private administration of the Lord's supper. The several records were ordered to be attested as reported on, and for the guidance of Sessions the following recommendations were adopted and ordered to be sent down, viz.: (1.) That ministers give more attention to the keeping of Session records and read over the minutes carefully before signing as Moderator. (2.) That Records be handed in to the Presbytery for examination each year at the first meeting after the beginning of the calendar year. (3.) That the attention of Moderators and clerks of Sessions be called to Chapter viii. of the new book of forms, and that such Sessions preserve a copy of said book. Mr. Gray, Dr. Fraser and Mr. J. J. Brown, elder, were appointed a deputation to visit Guthrie Church in respect to financial matters. A desire for union between Second Tecumseth congregation and that of First West Gwillimbury having been brought before the notice of Presbytery it was agreed to appoint a conference of the Kirk Sessions of these congregations, of Townline and Ivy, of First Tecumseth and Adjala, and of Cookstown, to be held at Beeton, for the consideration of a rearrangement of the whole field under the care of these Sessions. The Moderator, Mr. McDonald, was appointed to preside at this conference. Report is to be given in to next meeting of Presbytery. Messrs. Acheson and Panton, ministers, and Mr. McWhimney, were appointed assessors to sit with the Session of First Tecumseth in a case of discipline. While dealing with Home Mission business the Presbytery instructed its committee to procure if possible an ordained missionary for the Maganetawan group of stations, to enter on the work in October, and to procure another missionary labourer for the group which includes Minesing, Craighurst, Midhurst, Hunter's and McCrae's settlements, to begin at the same time. This promising field presented a guarantee of \$450 per annum for stipend. Arrangements were made to administer the sacraments at different stations, as also for visiting supplemented congregations and aided stations in accordance with the 12th resolution of the General Assembly and the report of its Home Mission Committee. Mr. Findlay gave notice of motion for the appointment of a committee to prepare the business of the Court. The Presbytery agreed to terminate the working union for some time past existing between the Duntroon and Nottawa congregations and that of West Nottawasaga, and to place the former under the care of the Home Mission Committee for supply. Mr. Rodgers was appointed Moderator. Mr. Millard reported the organization of a congregation in Shrigley, which the Presbytery agreed to put under care of the Session of Singhampton, etc. Mr. Millard having expressed his willingness to resign Honeywood, a portion of his charge, with a view to its union to Horning's Mills, the Presbytery agreed to summon the Sessions and congregations of the whole charge to ascertain their wishes in the matter at next meeting. Messrs. W. Fitzsimmons, B.A., and Daniel M. Beattie, M.A. (the latter being transferred from the Presbytery of Toronto), were taken on public probationary trials for license. The trials were passed in a manner highly satisfactory, and after the usual questions and prayer the Moderator, in the name of the Lord Jesus Christ and by authority of the Presbytery, licensed Messrs. Fitzsimmons and Beattie to preach the Gospel, and suitably addressed them. Next meeting on 30th September.—ROBERT MOODIE, Pres. Clerk.

Two obnoxious publications have been suppressed in Berlin.