

outs" and prove a substantial, well built road, it will be a great boon to the splendid country through which it passes. The territories of Washington, Montana, Dakota and the State of Minnesota are rapidly filling up with settlers. With a highway from ocean to ocean the great resources of this Dominion will be speedily developed, and the patriotic Canadian with truth can say that our lines have fallen to us in pleasant places, and that the heritage we have got excels in beauty.

The trip was in every respect pleasant, and I can recommend the route to parties going either on business or pleasure, to the Pacific coast. K.

240 Gerrard Street, Toronto.

THE PAN-PRESBYTERIAN COUNCIL.

FOURTH DAY.

The meeting opened with the Rev. G. C. Hutton, Paisley, presiding.

Dr. Blaikie submitted the report from the British section of the Committee on Continental Churches. It referred to the sympathy felt with the Bohemian and the Moravian Churches on the occasion of the Centenary of the Edict of Toleration. There were present at the commemoration in Bohemia representatives of various churches in the Alliance. The report made reference to the successful completion of the scheme for aiding the Waldensian Churches. Instead of collecting the \$60,000 aimed at, the fund had reached the sum of \$65,448. Steps were being taken to raise a fund of \$25,000 to mark their sense of the value of those churches at the Commemoration.

Rev. Dr. Breed, Philadelphia, submitted the report of the American section of the committee, and stated that \$1,30 had been sent to the Edinburgh committee in aid of the Bohemian and Moravian Churches.

Rev. A. Decoppet, Paris, spoke of the difficulties with which they had to contend. But he said they had Huguenot blood in their veins. The French Church had been increased from the beginning of the century, when the number of their ministers was 150, but now it was more than 800.

M. Baptist Couve, Bordeaux, next addressed the Council, and gave some statistics regarding the mission of the Church in Tahiti, where, in a population of 150,000, there were 6,000 communicants, twenty missionaries, two large schools, one newspaper, and the natives contributed about \$5,000 for missionary work.

Rev. John B. D. Wheatcroft, Orleans, also addressed the Council, and was followed by Rev. Leopold Monod, Lyons.

The representatives of the Church of Bohemia were next heard, and addresses delivered by the Rev. J. E. Szalatnay, Rev. V. Dusek, and Rev. M. Kaspar.

Interesting addresses regarding their visit to the Centenary in Bohemia and Moravia, in 1881, were also given by the Revs. R. S. Scott, Glasgow, and Dr. W. C. Cattell, Pennsylvania.

The Waldensian Church was next received, and addresses delivered by the Rev. Henry Bosio, Pinerolo, who thanked all the Reformed Churches who had contributed to the Pastors' Aid Fund, and by Rev. G. P. Pons, Torre Pellice, Italy.

Rev. Dr. McDougall, Florence, spoke of the Italian Churches and referred to the movement for securing a union of the Waldensian and Free Italian Churches, and Rev. Dr. Brandes, Gottenberg, described the condition of the German Reformed Church. Speeches were also given by the Rev. John Dalton, Russia, Professor Gautier, Lausanne; Rev. Kennedy Anet, Belgium, etc.

Mr. John Cowan, Beeslack, then proposed a resolution conveying the fraternal interests of the Alliance in the Waldensian, Bohemian, and Moravian Churches, and proposing the re-appointment of the committees. The resolution was seconded by Rev. R. H. Lundie and carried.

Dr. Murray Mitchell, Edinburgh, then proposed: "That it be remitted to the Continental Committees to take into consideration the spiritual wants of the large and continually increasing number of British and American Presbyterians visiting the Continent, and if they think fit to communicate with the supreme courts of the various Presbyterian Churches, with an expression of the hope that they may deem it right to take action in connection with this important subject." Dr. Burns, Halifax, N. S., seconded the resolution, which was agreed to.

A short discussion took place on the subject of evolution, arising out of the speech delivered by Dr.

Matheson on Wednesday morning, the speakers being Professor Thomas Smith, Principal Brown, Aberdeen, Dr. Calderwood, Professor Watts, D.D., Professor Salmond, and Professor Alexander Young.

At the evening meeting addresses were given by colonial deputies. The Rev. Dr. Cochrane of Brantford, Canada, was the first speaker. He gave a very stirring and eloquent account of the work of the Canada Presbyterian Church, detailing its condition and progress. Dr. Cochrane wound up a very powerful speech with a brilliant peroration, which thoroughly stirred the enthusiasm of the Council. The Rev. Dr. Hay, of Queensland, next addressed the Council, giving information concerning this great colony. It is five times as large as all the British Isles taken together, yet with a population of hardly 300,000. The Presbyterians number about 30,000, and have only about twenty-three ordained ministers, with six others unattached. The next speaker was the Rev. James Megaw, of Victoria. The Church which he represented was, he said, a living Church. It consisted of five different Churches, which a few years ago united to form a single Presbyterian body, with two hundred and sixty churches, a smaller number of ministers, and twelve thousand communicants. It had missions to the heathen aborigines, to the Chinese, and to the heathen of the New Hebrides. It had established a college, with two professors, for the training of ministers. The state of religion was both healthy and hopeful. The Rev. James Cosh described the state of the Church in New South Wales. Votes of thanks were tendered the delegates. A brief discussion on papers read occupied the rest of the sederunt.

FIFTH DAY.

At the morning meeting, presided over by Rev. Dr. Adam, Glasgow, after routine business, the report on statistics was considered by the Council. It was presented by the Rev. Dr. Mathews, Quebec. In connection with the Reformed Churches on the European Continent, there are 275 Presbyteries, 40 Synods, 4,774 pastoral charges, 3,472 separate congregations, 225 mission stations, 5,242 ministers on the roll, 4,795 ministers in service, 22,734 elders, 6,120 deacons, 462 licentiates, 2,352,421 communicants, 3,097,150 adherents, 2,322 Sabbath-schools, 380 Bible classes, 4,863 Sabbath-school teachers, and an attendance of 105,159 at Sabbath-schools. In the United Kingdom of Great Britain and Ireland there are 279 Presbyteries, 44 Synods, 4,797 pastoral charges, 4,961 separate congregations, 263 mission stations, 4,751 ministers on the roll, 2,504 ministers in service, 32,430 elders, 22,473 deacons, 734 licentiates, 2,999,038 communicants, 4,110,380 adherents, 7,789 Sabbath-schools, 55,122 Bible classes, 75,898 Sabbath-school teachers, and the attendance at Sabbath-schools is 441,383. In the United States there are 556 Presbyteries, 92 Synods, 12,812 pastoral charges, 2,820 separate congregations, 206 mission stations, 10,110 ministers on the roll, 2,053 ministers in service, 44,544 elders, 19,098 deacons, 804 licentiates, 1,231,377 communicants, 6,727,500 adherents, 9,725 Sabbath-schools, 50 Bible classes, 119,197 Sabbath-school teachers, and an attendance of 1,007,378 at Sabbath-schools. In the British Colonies there are 97 Presbyteries, 10 Synods, 1,438 pastoral charges, 2,131 separate congregations, 867 mission stations, 1,148 ministers on the roll, 1,237 ministers in service, 1,421 elders, 10,919 deacons, 83 licentiates, 167,624 communicants, 698,725 adherents, 1,821 Sabbath-schools, 271 Bible classes, 12,776 Sabbath-school teachers, and attendance of 91,257 at Sabbath-schools. It is stated that the incompleteness of detailed statistical returns renders this summary a very inadequate representation of the strength of the Reformed Churches, but the gross totals are as follows:—1,207 Presbyteries, 186 Synods, 23,821 pastoral charges, 13,384 separate congregations, 1,561 mission stations, 21,251 ministers on the roll, 10,539 ministers in service, 101,130 elders, 58,610 deacons, 2,173 licentiates, 6,750,460 communicants, 8,578,795 adherents, 21,657 Sabbath-schools, 55,823 Bible classes, 212,734 Sabbath-school teachers, and an attendance of 1,645,177 at Sabbath-schools. These returns do not include the Presbyterian organizations, more or less perfect, and mainly supported by the Alliance Churches in Africa, Asia, Oceania, the New Hebrides, West India Islands, and the Indian and other remote settlements in North and South America.

MINISTERIAL TRAINING.

Papers on the "Qualification of Candidates for the Ministry" were read by Professor H. C. Alexander,

D.D., Virginia; Professor Benjamin Warfield, D.D., Alleghany; and Principal John M. King, D.D., Manitoba. Dr. King thought an attempt should be made at an early stage to determine not simply the scholarship and piety of the student, but also his gift as a speaker or teacher of others. Should the possession of this not enter as a larger element than it did in young men prosecuting their studies for the ministry? Was it wise for the Church to take no notice of what power his ministry would be, comforting to himself and a blessing to others? Should it not be anticipated in some effective way and at an earlier period? In the Methodist Churches the candidates were selected from those who had given evidence of a desire and ability to lead others to a knowledge of the truth. His second point was, that there should be a greater flexibility in the course of study. In many of the Churches the candidate was required to study the same branches of learning. Those subjects, however, did not embrace all the departments of human inquiry with which an educated man might desire to become acquainted. An acquaintance with the rich literature of modern Europe was as important as a knowledge of algebra, or conic sections. A thorough knowledge of the physical sciences was equally as important as that of the ancient classics. The difficulty was to include all the subjects with which there should be some acquaintance, and the difficulty was constantly increasing. Almost every consideration seemed to point to what modification should be made so that a place could be found for subjects not hitherto included, and it should be left in a larger measure to the college, synod, or some board of the Church, to regulate the branches of study to be pursued by the candidate according to what appeared to be his special aptitude or need. He suggested not a lower standard of literary attainments, or that the student could not take in branches he liked, but that the same course of study should not be prescribed for all. What he complained of was the time spent on studies which had small disciplinary value and no real tendency to increase his knowledge or elevate his taste, while other studies that lie nearer to his mind and calculated to strengthen and enlarge it are passed by. The importance of having some provision made for training in the work was far behind. Senior students should have opportunities of addressing congregations in the presence of a professor, who could criticise the address and give friendly counsel. There were other matters, such as pastoral visitation, the delicate work of dealing with inquirers, the task of dealing with sessions, which were of such a nature that wise and experienced guidance in the first discharge of them would be of the greatest benefit. The best mode of meeting these difficulties would be the association of the candidate immediately before or after license, not with any particular minister, but with one or more of preaching power and pastoral success. Another point on which he asked the propriety of a change in the course of theological training was that it should embrace a knowledge of the Bible as a whole. A third point related to spiritual life—the propriety of Presbyteries or the Church taking far more care than they do to ascertain the possession of the Christian life of the student on his entrance into the ministry, and the necessity and the admitted importance of spiritual life.

Professor Murphy, D.D., LL.D., also read a paper on the training of students. These papers elicited a most important and full discussion in which Drs. Cochrane, Brantford; Roberts, New York; Principal MacVicar, Montreal; Professor Salmond, Aberdeen; Professor Brown, Aberdeen; Professor Calderwood, Edinburgh; Dr. Marshall Lang, Glasgow; and Principal Cairns, Edinburgh, took part.

The discussion was followed by the reading of a paper on "Theological Training in France," by Professor Jean de Visme, D.D., Paris.

Rev. Dr. Welch, Auburn, then read a paper on "Ministerial Duty." The discussion following the reading of this paper was participated in by Professor Monod, Montauban; Principal Caven, Toronto; Professor Young, Alleghany; Dr. Brown, Paisley; and Professor Watts, Belfast.

The evening meeting was set apart for the consideration of "Ireland—Its Special Difficulties and Claims," "Romanism in Canada," and the "Danger to Protestantism from a Revival of Ritualism." The first-named subject was introduced by Rev. Hamilton Magee, Dublin, who was followed by Rev. Charles L. Morell, Dungannon, who read a paper on "Presbyterianism the Best Remedial Agency for Ireland." An