

Presbyterian faith had done so because they had been brought up in total ignorance of its distinctive principles.

In the course of the proceedings came a conference on Scripture teaching in the schools. Among the best-known speakers was Rev. Dr. Rentoul who said that the system existing in the colony of Victoria had failed to reach the poorest class of children, while people who could afford to pay for education sent their children to the State school. He also criticised the difficulties placed in the way of voluntary religious instruction. He thought that the Protestant Churches of Victoria were now thoroughly alive to the question, and that the Scripture lessons would ere long be taught in the schools. The conclusion reached was "that the Assembly recommend the Irish Scripture Lesson Books for use in the schools of the various Australian colonies, and further recommend that such opportunities as are given for voluntary religious instruction be availed of."

The Committee on the Hymn-book for Children reported and was re-appointed, with instructions to correspond with the committee of the Church sitting in Scotland respecting the hymn-book for the English-speaking Presbyterian Churches. Thus, it will be seen that all the Australian churches are at one with the Canadian Church in the desire to secure a common book of praise for the various branches of the Presbyterian Church within British dominions.

Free Church Extention.

A statement which will be found of no small interest to our readers has been published in connection with the work of the Church Planting Committee of the Free Presbytery of Glasgow. It is pointed out that as compared with 450 churches of all denominations for the combined population of 807,886 in the six towns of Edinburgh and Leith, Dundee, Aberdeen, Paisley, Greenock, and Perth, Glasgow and suburbs, with a population of 835,554, has only 341, and is thus "under-churched" to the extent of 125—29 Established, 36 Free, 11 United Presbyterian, and 49 of other denominations. This disparity, it is pointed out, has arisen within the last sixteen years, during which period the population has increased by 174,999 and the churches by 29, of which only four are Free, while the other six largest towns have increased 119,876 in population and 53 in churches, six being Free. The committee estimate that in consequence of the growth of half-day hearing and for other reasons 404.5 per thousand of the population, have no real church connection, or, in other words, there is a churchless population of 338,000. In view of these facts the committee recommends, not only the provision of additional churches, but the plentiful supply of evangelising agencies. They recommend that the Presbytery should aim at planting as many Free churches as will secure that sixteen years hence there shall be one Free church per 8,155 of the population. At this rate of progress twelve additional Free churches would have to be erected in the next five years, involving an expenditure of £84,000. Of this it is expected that at least £54,000 would be contributed by those for whose benefit these churches are to be provided. An appeal is then made to wealthy individuals and congregations for gifts of churches and mission buildings. The Presbytery are asked to authorise a public appeal for the raising, for church-planting purposes, of a sum of £30,000, payable in five yearly instalments, to be administered by a reconstituted Glasgow Free Church Building Society, on an understanding that all contributors of £100 and upwards shall be directors of the

society, along with twenty directors to be appointed by the Presbytery, and the decisions of the directors as to the planting of new churches shall be subject to the approval of the Presbytery. The report mentions that there are on an average 281 unoccupied sittings at the best diet of worship in each of the 85 Free churches in the city, so that 23,885 additional sitters could be accommodated. The committee suggest the appointment of assistants to secure the requisite pastoral supervision of congregations.

Rev. Dr. J. S. McIntosh. The Rev. John S. McIntosh, of Philadelphia, has accepted an invitation to occupy the chair of Sacred Rhetoric and Pastor of Theology in McCormick Seminary, Chicago, for the present seminary term. Prof. Herrick Johnson, D.D., hopes to be able to resume the duties of the chair next year. Dr. McIntosh is well known as an able scholar, and was nominated for a Knox College professorship at the meeting of the last General Assembly.

Duty of the Home Church. At the meeting of the Federal Assembly of the Australian and Tasmanian Presbyterian Churches Rev. Dr. Rentoul urged the importance of impressing upon the home churches their duty to emigrants to the colonies from British shores, and be suggested that advantage should be taken of the meeting of the alliance of the churches holding the Reformed system to bring the subject clearly before the British public. Canada is interested in this question and has been able to enlist the liberal sympathies of the Presbyterian Churches in Britain in her efforts to follow the emigrant to his prairie or forest home with the Word of Life.

Priesthood and Royalty. Roman priest is dreaded because he claims to come between members of the same household and interfere in families; but we are assured that such is not the case now. Nevertheless, the Pope does exercise such authority; thrice has the Vatican made cruel inroads on the domestic relations of the House of Savoy. When Princess Clotilde came to attend her husband, Jerome Buonaparte, in his dying house, she was refused audience at the Vatican; when another daughter of Victor Emmanuel, the Queen of Portugal, came to her father's deathbed, she was refused audience; and now her son, King Carlos, has been compelled to abstain from visiting his uncle, King Humbert, because the Pope intimated disapproval; the political relations between the two kingdoms are therefore made purely formal. If these things are done with royalties, what will not be done with common people?

The English Moderatorship. The name of the Rev. Dr. Moinet, London, having been mentioned for the Moderatorship of the English Presbyterian Synod next year, the *Manchester Guardian* has a congratulatory paragraph upon his probable appointment. "He identified himself," says our contemporary, "with the more prominent social and religious movements, the Young Men's Christian Association, receiving a large share of his sympathy and help. He has gained for himself a unique position among the members of his own body, not more by his brilliant abilities than by his manly character and his steady and solid pastoral work. Since he journeyed South he has published a volume of sermons entitled 'The Good Cheer of Jesus Christ,' which has considerably enhanced his reputation as a preacher and thinker of marked individuality. Should the selection, which will be made at the November meeting of the Synodical Committees, fall upon Dr. Moinet, he will certainly maintain the prestige of the Moderatorship, and will be heartily congratulated by the members of his former charge."