

Pages Missing

The Presbyterian Review.

Vol. X.—No. 7.

Toronto, August 24, 1893.

\$2.00 per annum.

A Damascus Nightingale.

BY CLINTON SCOLLARD.

ON the crimson edge of the eve,
By the Barada's flutelike flow,
When the shadow shuttles began to weave
And the mountain airs to blow.
With the sight of the night's first star,
As tho' it were dumb too long.
There burst on the ear a wondrous bar
From a spirit dowered with song.

And swift it swelled to a strain
That rippled and rose and ran
Through every chord of joy or pain
That throbs in the heart of man.
It told of love lightening life
And of sorrow's bitter breath;
It pealed a psalm of peace from strife
And of triumph over death.

And I knew it for God's own bird—
A prophet voice in the dark;
The budding stars in the heaven heard,
For they could not choose but hark.
Then the worn earth hid its face
And dreamed its dream of the dawn;
The voice of man was stilled for a space,
But the bird sang on and on.

Clinton, N. Y.

—The Independent.

To All Contributors.

BY REV. G. B. F. HALLOCK.

With acknowledgements to the "Interior."

THIS article is not written by an editor. It is signed by the writer for the express purpose of keeping you from blaming it upon the editor, his assistant, or anyone connected with this or any other paper. We think we know what we are talking about, and propose to say some things—some things no editor could or would say, since either modesty or prudence would forbid.

In the first place, editors are human. Like all human beings they have hearts, and most of them very warm hearts. Contrary to a somewhat general but most mistaken impression, editors do not find their keenest delight in filling up a big waste-basket with the choice productions of a multitude of contributors. But the unfortunate fact, for most contributors, is that editors also have heads, and usually very good ones. We once heard a speaker say that there are two reasons why some people don't mind their own business; one is that they haven't any business; and the other is that they haven't any mind! But editors have minds, and they use them. If they did not, people would soon cease to purchase the papers they publish. Now, when an editor is using his mind he can tell the kind of an article he wants as soon as he has read it,—sometimes before. He stands ready to receive and give hospitable welcome to a large number of really good articles. He is hungry for them. He is waiting and longing for them. Every time he opens a letter he is hoping it will bring him one of them.

Usually he is disappointed. Why? I will tell you why. Because so many people possess "that hideous gift of being able to say nothing at extreme length." Or, what is almost as bad, if they are fortunate enough to be able to say something they are unfortunate enough to have that other "hideous habit" of saying it long. "Cut it short!" shouts the small boy at the long-winded speaker. "Cut it short," someone ought to whisper into the ear of every wordy writer. The lack of cutting it short is the secret of the failure of multitudes of people who try to write for the press.

"When you've got a thing to say,
Say it! Don't take half a day.
When your tale's got little in it,
Crowd the whole thing in a minute!
Life is short—a fleeting vapor—
Don't you fill the whole blank paper
With a tale, which, at a pinch,
Could be cornered in an inch!
Boil her down until she simmers;
Polish her until she glimmers.
When you've got a thing to say,
Say it! Don't take half a day!"

All would be writers for the press would do well to lay this sound counsel to heart. There have been even books written whose authors might have gained readers, honour and financial profit by subjecting their penning and penciling to the "boiling down" and "polishing" process of the literary workshop—however mixed the metaphor may be—and many, many big baskets full of rejected manuscripts might have been "available" had they been subjected to the same "discipline of the literary pruning-knife." So,

"Whatever you have to say, my friend,
Whether witty, or grave, or gay—
Condense as much as ever you can,
And say it in the readiest way;
And whether you write on rural affairs,
Or particular things in town,
Just a word of kindly advice, my friend—
Boil it down.

For if you go spluttering over a page,
When a couple of lines would do,
Your butter is spread so much, you see,
That the bread looks plainly through.
So when you have a story to tell,
And would like a little renown,
To make sure of your wish, my friend—
Boil it down.

When writing an article for the press,
Whether prose or verse, just try
To utter your thoughts in the fewest words,
And let it be crisp and dry;
And when it is finished, and you suppose
It is done up exactly brown,
Just look it over once more, and then—
Boil it down.

For editors do not like to print
An article lazily long,
And the general reader does not care
For a couple of yards of song.
So gather your wits in the smallest space,
If you'd win the author's crown,
And every time that you write, my friend—
Boil it down."

The Presbyterian Review.

Issued EVERY THURSDAY, from the office of the Publishers, Rooms No. 20, 21
23, 25 Millchamp Buildings, South-East corner Adelaide and Victoria Streets.

TERMS, \$2.00 per annum.

ADVERTISING RATES.—Under 3 months, 15 cents per line per insertion
3 months, \$1.00 per line; 6 months, \$1.75 per line; 1 year, \$3.00. No advertise-
ment charged at less than five lines. None other than unobjectionable
advertisements taken.

All communications for either Business or Editorial Departments should be
addressed PRESBYTERIAN REVIEW, Drawer 2464, Toronto, Ont.

The entire Book business of The Presbyterian News Company has been
transferred to the Toronto Willard Tract Depository, (Fleming H. Revell Company,
Proprietors), corner Yongo and Temperance Streets, Toronto, Canada, to whom
should be sent all orders for Books, Bibles, Sabbath School Libraries and Requisites,
and general Miscellaneous and Theological Literature, Minute Books, Communion
Registers, Communion Cards and general Season Supplies.

Toronto, August 24, 1893.

A Word About Ourselves.

IT is probably too soon to form a definite estimate of the
feeling with which THE PRESBYTERIAN REVIEW has
been received since it passed to the present proprietors. Of
letters there have been many conveying the kindly wishes
of the writers, and there has been no lack of encouraging
offers of support. Nor have friends been less candid in
their criticism, from which we hope to profit. A number
find the change from the old form quite a wrench from
what they had been so long accustomed to as to regard
with affection. But some of these have already overcome
their objection on this score and are beginning to think
that the new form is handier, that the classification of de-
partments has its advantages and that, on the whole, the
change is for the better. That this opinion will become
practically unanimous in a short time, there is every reason
to believe. Advertisers, also, regard a paper which can be
easily bound and preserved on the library shelf as a more
valuable medium for bringing their business before the
family, than one which, on account of its size, is not kept,
but when read is thrown away. To show that modern
ideas are moving in the direction we have pursued it is
only necessary to note that almost all the religious
weeklies have adopted or are adopting a similar or a some-
what similar form. The Christian Union, now the Outlook,
is now run almost exactly on our plan; the general features
of the Chicago Interior are the same. The Christian
Leader, the Congregationalist and other notable papers
have for long set us an example and the latest to throw in
its lot is the Herald and Presbyter, one of the brightest
and best in the United States. So near does its experience
tally with our own that we give an extract from the article
in which it announces the change from the old eight page
form:—

"For more than a year we have been studying the
question: 'What is the best form for a weekly religious
paper?' We feel that generous and increasing support
justifies us in giving, and entitles our subscribers to re-
ceive, the best paper we can make both in matter and
form. With this issue we present the conclusion to which
we have come. We began the study with a prejudice in
favor of the eight page form to which we were accustomed.
We tried to persuade ourselves that nothing was better.
We compared it with the sixteen-page form, so common

among our exchanges, and proved its superiority. We
compared it with other forms just coming into use, and
thought we had proved it superior, also, to them, but close
attention to the papers which have adopted this convinces
us the smaller form has possibilities in the way of good
printing, prompt delivery and enlargement when necessary,
which give it the advantage for our purposes over every
other form. Our readers may not see these advantages at
first. They are familiar with the old form and headings,
and know just where to find each department. We are
sure, however, that after a few weeks, if not at first, all
will agree that the new form is an improvement upon the
old."

Our readers will see that in changing the form of THE
PRESBYTERIAN REVIEW we are moving with the times,
meeting the demand for modern improvements, with the
sole object of providing a conveniently gotten-up paper
equal to the best published in the interests of neighbouring
Churches. But we do not intend to rest on our oars. We
have much yet to do ere we approach our standard. As a
step in advance the number of pages will be shortly added
to and the form will be slightly enlarged. Then more
space will be at our command for our arduous work, and
better service for the Church will be aimed at. An im-
proved quality of paper will also be given. We expect in
this way to provide an attractive as well as an interesting
paper, one of which our constituency as well as ourselves
may justly be proud.

The Vote on Saturday.

THE long bitter Sunday car campaign is now at an end,
and there remains but the vote, to be taken on Satur-
day. We have not failed to point out the importance of
that vote, on which so much depends. Should the friends
of Sunday cars be found with a majority, a blow will have
been given to our Sabbath, and to our moral practice as
well. There can be little doubt that a Sunday car service
will be but the forerunner of evils from which Toronto is
now comparatively free. It must be remembered that Sat-
urday's vote will decide more questions than whether cars
shall be run on Sunday. It will decide whether the in-
fluences for good which happily have hitherto permeated the
community, in a marked degree, shall be weakened, whether
the Church will in the future, as she has done in the past,
be able to command the reverence and attention of the
people, whether the public conscience will be further dead-
ened, and permit of the accessories to Sunday cars which
have been their accompaniments, so far as we know, in
every other city on this continent. These things are bound
up in the vote, and it behooves every right-thinking, law-
loving, Sabbath-loving citizen to be at his or her post on
Saturday to discharge a duty imperative on every voter.

It has been shown in these columns that about 800 men
are absolutely necessary for one day's service, and that a
Sunday service would require that additional number of
men, or a continuous service from the present employ-
ees of seven days a week. The figures may be elabor-
ated thus: 800 per day equals a total of 5,600 services
per week of seven days. At present there are 4,800 ser-
vices per week of six days. Will the Street Railway Com-
pany add 800 services per week by increasing the staff at
an increase of one-seventh in the cost, or will it place the
services on the men at present employed, giving them
practically seven days' work for six days' pay. The hesitancy
in consenting to a binding agreement favours the latter
view, thus, the labour question is raised in a very palpable

manner. But, even should an additional staff be employed, the Sabbath would be lost to the men. By any system of rotation that might be adopted they would only get one Sabbath in seven, with the probability of that being encroached upon in many cases. Two points are here involved: increase in the hours of labour; and depriving the men of their Sabbath. The true friends of the working men are those who would relieve them of excessive hours of labour, and who would stand between them and an assault on their privilege of a quiet day of rest. The weakness of the cause of labour in Toronto has been that the leaders and the rank and file have been betrayed time and again by pretended friends. Capital and labour are still in conflict. With their experience of the past can the working men and woman of Toronto pin a simple faith once again in capital? If so, they will be again deceived. The natural ally of the working-man is the Church, and to the Church they must, some day or other, come for co-operation and support. The doctrines and teachings of Christianity know no class; the poor and needy are the especial care of the ministers of the Gospel; and the Sabbath Day is one of the most powerful means in the hands of these ministers for the inculcating of equitable, righteous rules of life on mankind. No class in the community is so dependent for comfort on the observance of Christian principles as the labouring class, and now when there is a real conflict between sordid greed and the moral, Christian forces, the working-men ought to range themselves on the side of the latter.

The community, as a whole, is deeply interested in maintaining a quiet, orderly Sabbath. From a material standpoint everything is to be gained. The attempt to show that the business interests of the city would be benefitted by Sunday cars was an utter failure. Only one speaker out of the many, at the meeting in the Pavilion, tried to face the question, and his arguments were lamentably weak. A few foreign commercial travellers, it was said, grumbled because they had either to walk from the station to their hotels, or take a cab, a distance of a few hundred yards; the other and final argument that more money would go to the workingmen who would gladly work on Sunday—an imputation utterly baseless, and which, if true, would destroy the promise of the Company that only six days work would be exacted. Even the lawyers of the Company, who were paid for attending the meeting referred to, did not attempt to show that the business community would benefit by Sunday cars. On the other hand, business men, such as Mr. Hugh Blain, see a material danger and loss in the deterioration of the Sabbath.

The Fresh Air cry has also been exploded. In a city whose streets are kept clean, whose boulevards are in themselves parks and whose parks are numerous and extensive, the need of rest is greater than the need of a ride on a trolley car. Those who are in a position to take advantage of the distant parks should be enabled to do so on a week day; there lies the true solution of the Fresh Air demand. Let capital concede it and the working classes will be truly benefitted.

The question of religion as well as of humanity has to be considered. It will indeed be a blue day when the obligations of religion, our duty to God, are repudiated. The Sabbath Day is the day of public worship, and whatever may be its source or history, whether it be an exclusively Jewish institution or not, the public worship of God on the Lord's Day is an obligation of most vital importance. There is but one course open to enlightened citizens, let

them see to it that it be adopted on Saturday, and that is, to vote against Sunday cars and so preserve our Sabbath, which is the remark and pride of the continent, as it now is.

Religious Persecution.

ATTENTION is being called in the Montreal press to what must be admitted to be an instance of cruel persecution of Protestants at Sorel, P.Q. A man named Joseph Gendreau has been in the habit of discussing religion from the Baptist standpoint with his neighbours who are Roman Catholics. He was charged with rioting, and although the evidence proved that it was he who was insulted and maltreated by the crowd, he was fined by the Recorder. Following on this the missionaries of the Protestant mission have been subject to the insults of the people, and the anathemas of the local clergy. Recently from the pulpit the cure of Sorel warned his hearers against the "teachings of the apostates whom Sorel has the misfortune to count in its midst this last couple of months. These birds of prey who seek to destroy the faith of our children, spread throughout the town an unhealthy literature, in which the Church, the Roman Catholic religion, the priests, the confession, the Sacraments are insulted and scorned, and it is time that an end be put to all this. It is time that these miscreants cease insulting everything that the population holds most dear. Let us kick out these detestable impostors, these men without heart, who have denied the faith of their fathers, trampled under foot the promises of their baptism, and who flaunt their odious apostacy through the streets of the city, seeking to make victims, to wrest from the arms of the Church in order to throw into the arms of apostacy and irreligion a youth imbued with pure and healthy ideas imbibed at the knees of Christian fathers and mothers and in our houses of education. The presence of these people in Sorel is worse than the "Mouche des Cornes," and it is necessary to have immediate recourse to the most energetic means to rid the population therefrom. Let all those who have heart and energy give a hand to this end." These utterances are simply intolerable, and their effect has been shown in popular demonstration against the missionaries. The civil authorities certainly ought to interfere.

Divorce DISCUSSING the increase in cases of divorce in *Statistics*. the United States, which has been truly alarming, the Congregationalist has the following: "It is a well known fact that divorces, taking the country as a whole, from 1866 to 1886, increased 157 per cent., although the population increased only 60 per cent. It seems clear that the real causes of the trouble are to be sought in two directions: first, the development of the great factory system, with its equally elaborate attendant system of exchange and transportation, has been making the home less prominent in the lives of men and women; second, the struggle for individual liberty during the past century has weakened somewhat the feeling of duty toward the community and has caused marriage to be regarded as a merely private arrangement, almost unendurable if it does not bring happiness with it. We are evidently, in this respect, in a transition state. Some day, perhaps, the interests of the community will be consulted in marriage alliances just as family interests once were."

Current Literature.

New Books and Periodicals

THE NEW ERA. By Dr. Josiah Strong. New York: The Baker & Taylor Co.

THIS second work by the author of "Our Country," which is now in its 100th thousand, is an application of fundamental principles to the solution of some of the greatest problems of the times. The writer finds in history two governing principles, which are its key—two lines of progress along which the race has moved. As these lines spring from man's constitution, they are permanent and indicate the direction of the world's future progress. In this light the writer interprets the great movements of the times, and points out what he believes history, reason and revelation alike show to be the solutions of the great problems of the age. Dr. Strong's consideration of present and future Christianity is fully as effective as his review of history. The crying needs of humanity are distinctly portrayed, and the necessity of a purified Christianity for doing the world's work is brought home to the conscience of the Church, with the firm hand of a skillful physician who sacrifices to heal. The great demand of this transitional period of religious history is for popular education in the laws of eternal truth. This demand is so adequately supplied by Dr. Strong's book, that all who realize those truths as opposed to the misleading dogmas of scholastic theology, will certainly desire to extend its circulation. At this particular time, and in the direction needed, this book is in itself a liberal education.

PROVERB DICTIONARY OF THE BIBLE. Edited by Rev. Edwin Rice, D.D., Toronto: James Bain and Son. Cloth, 25 cents.

THIS new work has been prepared for the many who want a comprehensive, concise, handy Bible Dictionary, giving the approved results of the latest exploration and Biblical learning. Bible readers, lay missionaries, members of Christian Endeavour Societies, guilds, leagues, King's Daughters, Sunday schools and other organizations are often at a loss in their labours from the lack of an inexpensive Bible Dictionary fairly abreast of present Biblical scholarship, and free from denominational bias, a Dictionary for handy and quick reference, and where they can find just the handy book they want, cheap, portable, and up to date as to information and interpretation. It has two coloured maps; tables of measures, weights, time, and money; lists of parables, and miracles in the Bible, the names and titles of Christ, and chronological tables. It gives a description of the important persons, places, countrics, and customs, birds, animals, trees, plants, historic events and of many other things in the Bible. It contains a list of obsolete and obscure words found in the Bible, with their meaning, and the most complete table of the Journeyings of the Israelites to be found in any Dictionary. So far as Bible scholars have had an opportunity of pronouncing upon its merits they have been unanimous as to its accuracy and astonished at its comprehensive yet concise compass.

HOW THE CODEX WAS FOUND. A Narrative of Two Visits to Sinai. From Mrs. Lewis' Journals, 1822-1825. By Margaret D'Angelo Gibson, Cambridge: Macmillan & Bowes. New York: Macmillan & Co. \$1.50.

THIS little volume possesses an unusual charm. It is the product of two rarely gifted women, one of whom writes the journal and achieves the finding of the Syriac Codex, and the other, her own twin sister, puts the story together with some other matter collected by herself. There is nothing more romantic in the history of letters, certainly not in the dry, matter of fact department which relates to the finding and deciphering of manuscripts. These two sisters set out alone across the desert for Sinai, partly because they wished to visit a shrine that had been visited in his lifetime by the husband of one of them, partly because Rendel Harris's great find at the same place had fired their ambition to see if there might not be, as he believed, something more to be found. Both of the sisters were exceptional scholars, one having her specialty in Arabic, and Mrs. Lewis in Syriac. They were both at home in modern Greek. The story is told in selections from her journal, made by her sister, Mrs. Gibson. The narrative describes two journeys to Sinai; the first by the sisters alone. They returned with 320 photographs of the Syriac palimpsest, which was to convince the scholars at Cambridge that a genuine find had been made. In the second journey Dr. Bensley, Rendel Harris and Mr. Burkitt, of Cambridge University, go with them, and explore the original manuscript in the monastery where it had reposed so long unopened and unknown. The present narrative is composed from Mrs. Lewis's journal, and from her contributions on the subject to the Presbyterian Churchman (English). The story has been told substantially in our columns before.

AN INTRODUCTION TO THE SCIENCE OF THOUGHT. By S. S. Hebbard. Revised Edition. Madison, Wis.: Tracy, Gibbs & Co.

THIS little book has apparently been revised to introduce into it some allusion to the prevalent Hegelian tendencies of thought. Like everything else in the book, these allusions are very scant but very dogmatic. The author has the shortest possible method of deciding a point. In general he has the matter settled and his opponent ruled out of court by his centrifugal rhetoric before we are altogether clear what the argument is that has proved so decisive. He starts with a theory of consciousness which, instead of identifying subject and object, like Hegel, separates them into the two elements of consciousness of self or subject and consciousness of mental states or activities, which are immediately referred to self as their cause. Yet in the doctrine of perception we are assured that the mind in

perception is conscious of perceptive states as *not active but passive*, or, in other words, of modifications not produced by the mind itself. Both of these cannot be true. The first shuts him up in idealism; the second with some further exposition may give a theory of objective perception. Space is discussed with a similar dogmatic brevity which ends in chaos by a shorter path than any philosopher ever took before. In fact, Mr. Hebbard's lightning speed in effacing himself is something to admire and to be recommended to all speculators who have a short method to expound.

HOW TO BRING TO LIFE FOREVER. Toronto: Wm. Briggs.

THIS is a little book by the Rev. J. M. Hodson, a Methodist minister resident at Belleville, Ont., and the teaching is that the kingdom of heaven must have its starting point and its first experience in this world, a great truth which in its popular sense the writer says has been missed.—"No description was ever given by our Saviour of heaven after death, but of heaven before death. He never wearied speaking. He left the curtain drawn against human eyes to the one, but to the other he opened wide 'the door.'"

It is stated in the Athenaeum that the Palestinian version of a few verses of Exodus has lately been found on a Hebrew palimpsest in Egypt, and acquired by the Bodleian Library.

LITTLE'S LIVING AGE (Boston), makes a good selection of articles from the magazines. The lover of science, literature, biography, and social gossip is catered to judiciously and well.

"TRUE RICHES" is the title of Francois Coppee's new book, one of the most delightful of this popular author's works, which is to appear in Appleton's dainty Summer Series.

MR. NORMAN LOCKYER'S observations among the temples of Egypt will bear fruit in his forthcoming book, "The Dawn of Astronomy."

OF the Presbyterian Church of England's Monthly publications the Messenger for the Children and the Monthly Messenger and Gospel in China are ever welcome. The August numbers of these periodicals are very interesting.

THE biography of Mr. John MacGregor (Rob Roy), who died a twelvemonth since, is expected to be ready for publication about the end of the year. It is being prepared by Mr. Edwin Hodder, by request of the family.

THE Presbyterian Churchman for August, in addition to other valuable articles has two which will be read with interest, one on the Free Church Jubilee and one on Mr. Collingwood's Life of John Ruskin, both in capital spirit and good taste.

SHERIDAN'S great-grandson has placed a mass of valuable unpublished Sheridan papers at the disposal of Mr. Fraser Rae, and these will be used to expand Rae's "Life of Sheridan," which has long been out of print. Among these papers are many interesting letters which passed between Sheridan and his first and second wives, a correspondence with the Prince Regent, and a copy of "The School for Scandal" corrected by the author.

PROFESSOR W. ROBERTSON SMITH has been giving attention to the recently discovered Peter Gospel, and to Dr. Martineau's article upon it. It is believed that he will embody his conclusions on the character and genuineness of the document in a contribution to one of the forthcoming monthly reviews. In view of Professor Smith's well-known opinions on some of the earlier portions of the Old Testament, his article will attract considerable attention.

THE Expository Times, Toronto, Fleming H. Revell Co., for August, is up to the standard of excellence and interest usually maintained by this popular magazine. "The Original Poem of Job," an article which appeared in last month's Contemporary Review, from the pen of Dr. E. J. Dillon, receives chief editorial attention in a series of pithily written paragraphs. "Our Lord's View of the Sixth Commandment," by Rev. Dr. Gloag; Exegetical and homiletical notes, and a number of short expository papers are fresh and interesting contributions.

THE TRUTH, edited by James H. Brookes, and published by the Fleming H. Revell Co., Toronto, is a magazine published monthly, containing matter of special interest to an increasingly large number of readers. The August-September number is a magnificent compilation of the Niagara Conference for Bible study. The papers read are given *in extenso*, and the variety of subject by able ministers whose names are of continental note, lends a peculiar value to this issue, not merely as an interesting record of an interesting conference, but as a compendium of interesting opinion clearly and forcibly expressed.

By arrangement with the Messrs. Plou, the Messrs. Scribner will publish the authorized English version of the memoirs of the late Chancellor Pasquier, edited by the Duc d'Audiffret-Pasquier and entitled "A History of My Time." The work, which is of equal interest and importance, is the intimate account by an eyewitness and participant of the great public events, together with familiar and striking portraits of the men concerned in them, during the Revolution, the Consulate, Empire and Restoration periods. It will be issued in three volumes, with portraits, of which the first is announced for early publication.

Canadian Pulpit.

No. 7.

REV. J. W. RAE, OF KNOX CHURCH, ACTON, ONT.

God's Man.

SERMON PREACHED IN THE BLOOR STREET PRESBYTERIAN CHURCH, TORONTO.

LIKE many others in the ministry of our Church, Mr. Rae came to us from the ranks of the teaching profession, receiving his preparation therefor in the High Schools of Bowmanville and Port Hope and in the Normal School, Toronto, and later in the Collegiate Institute, St. Catharines. When he ceased to teach he was first assistant master in the Public School, St. Catharines, where, during his college course, he had charge of the Haynes Avenue Presbyterian Mission church for about three years. He graduated from Knox College in 1887, and was called almost simultaneously in Dutton and Wallacetown, in Paisley, in Caledonia and in Acton, his present field, where he was ordained and inducted on the 23rd of August, 1887. Mr. Rae has taken a prominent part in the Sabbath School work of this Province and is at present one of Provincial Normal Instructors of the Sabbath School Association of Ontario for the conducting of Sabbath School Institutes for the training of teachers. In his own Church he is Convener of the Sabbath School Committee of the Synod of Toronto and Kirgaton.

TEXT, 1. Timothy, vi., 2.—"O man of God." God's man is four times presented to us in the revelation of truth. The perspective is changed each time he is seen but *the man* is the same. May the spirit of the Lord give us eyes to see, that, as we look "with open face," we may be "changed into the same image," that others may see in us that which shall commend us to them as men of God.

Our first view of God's man is given to us in Eden, as Adam, directly from the hand of God, is presented before us. The distance at which we are compelled to stand is so great that we fail to comprehend the beauty that is in the picture. We speak of "open countenances" and "transparent souls," as characteristics of the friends that we love, but all these are, at best, veiled, because of sin. But not so was Adam, as crowned with innocence, he reflected back again, undimmed, to God the light of his Maker's countenance. The lines of delineation are few, yet the man is clearly seen. "Created in the image of God," three essential features are plainly marked, viz., *knowledge*, intuitive of God and duty, *righteousness* or perfect conformity to the moral law of God, and "holiness as an inward estate of the soul," while in his hand he holds the sceptre of "dominion over the creatures." With a material body, formed of the dust of the earth, and a spotless soul, in perfect correspondence with God, he stands before us. Do you see him? Are you satisfied with the picture, or do you ask for something more? If so, look with me at the *second view* given to us of God's man, as he is outlined for us in the ten commandments. Here the delineation is more complete. Standing behind the commandments and plainly sketched by the divine hand, is the image of the man that God calls his own. Note his features! He is monotheistic, and standing reverently before his God, he requires no idols or images to aid him in his worship. He always pronounces the name of God with reverence, and so lives as not to dishonour his Maker. Six days he labours in each week, for God's man must be industrious and thrifty, but the seventh is the Sabbath of the Lord and is by him kept holy. One day in seven he gladly gives to God and rejoices in its rest and worship. His parents represent God in the home, and to them he gives honour and obedience. The life of his neighbour is safe beside him, his home, also, is secure, for God's man wears the white ribbon. He earns his bread and desires it not without price. His tongue is untipped with slander, and covetousness finds no place in his soul. Is not the picture clear and beautiful? May no hand mar the outline! Look, there stands an artist before it; his brush is in his hand; he is about to touch the picture. In my eagerness I step forward and say "Surely you will not mar the photograph that I think so beautiful!" He answers, "Think not that I am come to destroy the law of the prophets; I am not come to destroy, but to fulfill." "Whosoever, therefore, shall break one of these commandments and shall teach men so, he shall be called least in the Kingdom of Heaven, but whosoever shall do and teach them, the same shall be called great in the Kingdom of Heaven." The divine hand then moves the brush, and God's man, retouched, becomes more plainly seen. The marble-like figure begins to be suffused with the glow of positive quality, the eye is made more gentle and lovely, and the possibility of anger ceases. The white ribbon changes its place and is made to flutter at the heart, and the whole man, *unchanged in a single outline*, becomes more beautiful in the rosy tint of love than ever before. Do you ask is it possible thus to live, or have the laws of God ever been so kept? Our God has anticipated this unsatisfied longing of your soul, and has therefore given a *third view* of His man in the person and character of Jesus Christ, the only begotten Son of God. Jesus Christ was a

man! As a man He was born. As a man He grew from childhood to youth, and from youth to manhood. As a man He wept. As a man He prayed. As a man He suffered privation, want and woe. As a man He died, and as man shall rise, so He rose again triumphant from the dead. This second Adam, in whose countenance we see God and live, kept with the Spirit and the letter of the law, and though tempted, was yet separate from sin. Upon his brow was the wreath of self-sacrifice, and in His active and passive obedience to God's will, He suffered in behalf of fallen man that He might bring him to God. In His mysterious union of God and man, it became possible for Him to make such an atonement for sin, that God could be just and, at the same time, pardon the sinner. Oh, what a beautiful character; the fairest among the ten thousand is He. And passing on He has left us an example that we should walk in His steps. Every humble follower of Jesus Christ presents a *fourth view* of God's man, as through faith and the operation of the Holy Spirit he grows daily in grace and in the knowledge of God. Commencing from the second birth, he desires to do the will of God in all things, and though marred by defeats, the likeness of Christ is already formed within. He is very different from the man of the world. He believes that all Scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." The motives that govern his actions are good, as tested by the infallible word itself. He does not, when he stands before a question involving a moral issue, say as the worldling, "Is it profitable?" or, "Is it popular?" or even, "Is it useful?" But he brings it at once to the touch-stone of truth and inquires if it be right. Each of the other tests here named could be answered affirmatively if applied to either slavery or the traffic in strong drink. The Street Railway Company know that to run their cars on the Lord's day would be profitable, they hope it will be popular, and they emphasize certain useful ends that they say will be served, but God's man must seek to know what is his Maker's will and be sure that he votes in accordance therewith. God's man never divides his responsibility with another. He cannot say, "Let the other citizens determine this question, it does not much concern me," for into his hand God has put the ballot, and his responsibility to use it in the cause of righteousness is as clear as though the result of the poll were to be determined by it alone. Again, he cannot divide the responsibility with God, saying "Let providence determine the issue," for God's man must seek to do his Father's will. Oh, men of God, ye dare not stand idly by with the ballots in your hands, when the franchise is called upon to decide a moral issue, or, indeed, any question on which the welfare of your fellow-subjects may depend. God's man knows that he must die and that after death will be the judgment, hence he lives and acts as in the sight of his God.

These four views, if we ponder them, may furnish us with a standard by which we can measure our character, by which we may examine our lives, bringing to every thought, to every act an unflinching touchstone whose test will stand. Let us, brethren, then be ready in applying the test, careful in maintaining an unbroken record in accordance with it, and confident that, by God's grace helping us, we shall not fall short of its requirements.



REV. J. W. RAE.

Evil's whisper of loneliness was Christ's temptation; it made also His triumph. It was the dark and lustreless background which formed the fitting setting of His triumph. We, too, have felt the fear of trial as though God was not. It is the common cross and temptation. We, too, must only the more earnestly reach after God, until we draw Him nearer, and until He more fully fills our life; and so change our fearful cry: "My God, my God, why hast Thou forsaken me?" into "Father, into Thy hands I commend my spirit."—S. D. THOMAS.

The Greek Liturgy says: "We beseech Thee, by all the sufferings of Christ, known and unknown." The more we know of Christ's sufferings, the more we see that they cannot be known. Ah! who can tell the full meaning of the broken bread and poured-out wine? Those were words of sweet submission and love which Job spake, when God took away from Him property and children: "Naked came I out of my mother's womb, and naked shall I return thither; the Lord gave and the Lord hath taken away; blessed be the name of the Lord." Those were words of sweet submissive love which old Eli spake, when God told Him that his sons should die: "It is the Lord, let Him do what seemeth Him good." The same sweet temper was in the bosom of the Shunammite who lost her child, when the prophet asked: "Is it well with thee; is it well with thy husband; is it well with the child? And she answered, 'It is well.'" But, ah! here is greater love, greater, sweeter submission than that of Job or Eli or the Shunammite, greater than ever was breathed in this cold world before. Here is a Being hanging between earth and heaven, forsaken by his God, without a smile, without a drop of comfort, the agonies of hell going over Him; and yet He loves the God that has forsaken Him. He does not cry out, "Cruel Father!" but, with all the vehemence of affection, cries out, "My God, my God!"—R. M. McCHRYNE.

Church News.

In Canada.

Meetings of Presbyteries.

ALBANY—Manitowaning, Sept. 27th, at 10 a.m.
 BARRIE—Barrie, Oct. 3rd, 10.30 a.m.
 BRUCE—Paisley, Sept. 12th, 9 a.m.
 CALGARY—Calgary, Sept. 5th, 8 p.m.
 CHATHAM—First church, Chatham, Tuesday, Sept. 12th, 10 a.m.
 GUELPH—St. Andrew's church, September 19th, 10:30 a.m.
 HAMILTON—St. Catharines, First Church, Sept. 19th, 10.30 a.m.
 HURON—Clinton, September 12th, 10.30 a.m.
 LINDSAY—Cannington, Oct. 17th, 11 a.m.
 MANTLAND—Wingham, Sept. 19th, 11.30 a.m.
 ORANORVILLE—Orangeville, Sept. 12th, 10 a.m.
 OTTAWA—Ottawa, Sept. 26th, 2 p.m.
 OWEN SOUND—Knox Church, Owen Sound Tuesday, Sept. 19th, 10 a.m.
 PARIS—Knox church, Woodstock, Oct. 3rd, 11 a.m.
 PETERBOROUGH—First Church, Port Hope, Sept. 19th, 9 a.m.
 QUEBEC—St. Andrew's church, Sherbrooke, Aug. 29th, 8 p.m.
 REGINA—Broadview, Sept. 13th, 3 p.m.
 SAUREN—Mount Forest, Sept. 10th, at 10 a.m.
 SYDNEY—Falmouth Street Church, Sydney, Sept. 6th, 10 a.m.
 VANCOUVER—Nanaimo, St. Andrew's church, September 6th.
 WHITBY—Oshawa, Oct. 17th, 10 a.m.

Presbytery of Ottawa.

At a meeting of the Presbytery of Ottawa held in Knox church, on the 16th inst., the call from North Gower and Wellington to the Rev. J. S. Lohead, of Parkhill, etc., Sarnia Presbytery, was sustained. The Clerk was instructed to forward it without delay, to represent the interests of the Ottawa Presbytery before the Sarnia Presbytery and to request the Rev. J. C. Tibb to act along with him. This was all the business, and the Presbytery adjourned to meet on Tuesday, the 26th Sept. at 2 o'clock in the afternoon.—JAS. H. BEATT, Clerk.

Presbytery of Lindsay.

MET at Sunderland, August 15th, with a fair attendance. Rev. A. U. Campbell, B.A., was appointed Moderator for the ensuing year. Thanks were given the retiring Moderator, Rev. M. McKinnon, B.A., for the faithfulness, courtesy and ability with which he discharged the duties of his office. It was agreed to hold one or two Normal Institutes for Sabbath School Work in the course of the year. Rev. Mr. Hannah presented a very encouraging Home Mission report. Mr. Sam McLean, Bolsover, was certified with a view to enter the Presbyterian College, Montreal, and Mr. William McKay, student, read a discourse, and was certified to Knox College. A scheme for payment of expenses of Commissioners to the General Assembly, which has been under consideration for some time was referred back to the committee to report in detail at next meeting. The item "Reports from Absentees" will have a place on the docket of every meeting in future as a stimulus to regular attendance. The following are the conveners of Standing Committees for the incoming year, viz: State of Religion, Rev. A. McAulay; Sabbath Schools, P. A. McLeod; Temperance, D. Y. Ross; Sabbath Observance, M. N. Bethune; Superintendence of Students, R. Johnston; Systematic Benevolence, D. D. McDonald; Finances and Statistics, A. U. Campbell; Home Mission, W. G. Hanna; Foreign Missions, M. McKinnon; French Evangelization, J. McMillan; Aged and Infirm Ministers, R. Johnston; Widows and Orphans Fund, H. Currie; Colleges, A. E. Neilly; Remits, D. Y. Ross. Next meeting to be held in Cannington, October 17th. A Conference on the State of Religion will be held in the evening.—P. A. McLEOD, Clerk.

Home Mission Fund.

The following circular has been issued by Dr. Cochran, Convener of the Home Mission Committee (western section) to the various Presbyteries of the section:—The amount required for the present year from the Presbyteries of the Church for Home Missions is \$68,000, and for Augmentation, \$31,000. This calculation is based upon the grants made last March, which in Mission work are considerably in advance of former years, on account of the increasing claims of new fields of the Northwest and British Columbia, and the continuous supply of Mission stations, which the summer session in Manitoba College now enables the committee to give. The report presented to the General Assembly last June contains the names of 342 mission fields and 990 preaching stations under the care of the Committee, with an average Sabbath attendance of 35,171 and 13,547 communicants. These stations contributed last year towards the support of ordinances, the sum of \$63,533.33, besides in many cases, building churches and mansees and are giving, not only to the utmost of their ability, but in most cases far beyond many of the members of our wealthiest city congregations.

The North-West Territories continue to appeal for additional missionaries to overtake the spiritual destitution that necessarily prevails in many of the newly settled districts. Every year mission stations in the North-West are becoming regularly organized and augmented congregations, are by degree becoming self-sustaining. But as these are removed from the list, other fields in great numbers are opening up for missionary effort. The emigration to Manitoba and the North-West during the present year greatly exceeds that of the past, and unless the revenue of the Committee is very largely increased the supply of laborers must fall very far short of the demand.

British Columbia has now four Presbyteries and a Synod, with 48 mission fields, 168 preaching stations, five augmented and seven self-sustaining congregations. The progress in this Province has been most gratifying during the past six years, and the Committee hope that, as heretofore, they will be able to render generous aid to our missionaries in that distant field, and encourage the Synod newly formed in giving the gospel to Presbyterian settlers and others destitute of the means of grace.

In the older Provinces of Quebec and Ontario among the Protestants sparsely scattered in Roman Catholic communities, among the lumbermen of the Ottawa Valley and in the Algoma and Muskoka region, Home Mission work is being prosecuted with renewed zeal, deserving the sympathy and liberality of the Church at large.

There are at present 147 charges assisted by the Augmentation Fund. The contributions of congregations for years past, as is well-known, have on an average been \$4,000 less than the sum required. Unless, therefore, there is a considerable increase in the contributions to the Fund, the Committee must not only reduce present grants, but hesitate to put new ones on the list. To contemplate a reduction of the small stipends paid our ministers is painful, and can easily be prevented by more liberal contributions to a fund that has proved so helpful in the past. The best evidence of the value of the Augmentation Scheme is that the Presbyteries, who see most of its working, give more liberally for its support.

It was with extreme regret that the Committee in May last were compelled to reduce the grants. In most cases they have reason to believe that the deficit was made up to the brethren in augmented congregations. It is to be hoped, however, that this year congregations will, by their greater liberality to the fund, enable the committee to pay at once and in full.

In October, a large amount has to be borrowed to pay the claims of Home Missions and Augmented Congregations. It is therefore desirable that congregations and missionary societies should forward their contributions at the earliest possible date, and thus reduce to some extent the interest that is paid.

ONLY one vacancy at present exists in the Presbytery of Guelph, viz: Eramosa.

THE ordination of Mr. Thomas, B.A., of Knox College, to Doon and Preston, took place on Monday afternoon at Preston.

REV. JAMES DRUMMOND, has received a call from the church at Chancetford, York county, and will probably accept it.

REV. MR. McNAIR, B.A., having accepted the call to the Presbyterian church at Waterloo, was inducted and ordained on Tuesday.

REV. MR. MCGEE, who has had charge of the Presbyterian congregation at Aylmer, P.Q., for a number of years, has resigned, and he and his family have left for British Columbia.

REV. A. McNABB, Meaford, returned last week from his trip to Scotland. He feels much improved in health and strength, and reports a smooth ocean voyage both going and coming.

REV. KENNETH A. GOLLAN, of Manitoba, was married on the 27th ult., in Warrender Park church, Edinburgh, to Miss Agnes Hannah Macdonald, daughter of Rev. K. S. Macdonald, D.D., Calcutta.

REV. JOHN GRAY, pastor of the First Presbyterian church at Kalamazoo, Mich., is visiting friends in Windsor. Mr. Gray was formerly pastor of St. Andrews church, and no one has yet been appointed in his place.

THE St. Andrews Christian Endeavour Society, Arnprior, will give an entertainment in St. Andrews church to-morrow evening. They have secured the services of Miss Agnes McLaren, of Renfrew, who will be assisted by local talent.

AT a special meeting of the Ottawa Presbytery in Knox church, last week, the call from North Gower congregation to Rev. John S. Loughead of Parkhill, Ont., was sustained, and it was decided to ask for \$50 from the Home Mission Committee to help to make up the \$750 stipend for that field.

REV. A. McLEAN, whose death took place in Prince Edward Island, was a well-known and much respected pastor. For several years he was pastor of the Presbyterian congregation of Tryon and Bonshaw. Previous to this he was stationed at Dundas. He was ill only a short time and his sudden death will be regretted by many. He leaves a widow and family to mourn their loss, and to whom we tender our sympathy.

A REPORT has been going the rounds of many papers east and west to the effect that Dr. Clark, the president of the United Society of Christian Endeavor, is about to retire from his duties on account of broken health and increasing age. As Dr. Clark returned from his year's journey around the world in better health than ever, the rumor is evidently incorrect, and since he has as yet scarcely reached middle age, the second reason given for his reputed resignation is manifestly absurd.

IT is our sad duty to record the death of one who, though not extensively known here, was greatly endeared to all who had the privilege of her acquaintance. We refer to Mrs. M. McLennan, wife of the present pastor of Knox church, whose demise occurred at the home of her brother in Hancock, Mich., on Thursday, Aug. 3rd, at the age of 25 years. For the past year Mrs. MacLennan has been in feeble health and at the time of her death was on a trip up the lakes with her husband. The cause of her death was consumption of the stomach. She was the youngest daughter of the late Isaac Jones, of Boston, Mass. To the bereaved husband the sympathy of the community is extended in this hour of affliction. The board of managers of Knox church at the last meeting passed the following resolution of condolence: Resolved that we, the Board of Managers of Knox church, on behalf of the said congregation, do hereby tender to our esteemed pastor, Rev. M. C. McLennan, our most heartfelt sympathy in the loss he has sustained through the removal from this world of his beloved partner in life; and we take advantage of this opportunity to express to him our continued devotion for him, and to express the hope that, in the provi-

dence of God, he may long be spared to labor successfully in the Master's cause.—Leamington Post.

The Congregation.

REV. MR. TOLMIE, Brantford, preached at Mount Pleasant on Sabbath, 13th inst.

REV. E. W. PANTON, of Stratford, preached in the Presbyterian church, Brooklyn, last Sunday afternoon.

THE Rev. Wm. Wilson, M.A., of Neenuch, Central India, preached in the Central church, Galt, on Sabbath last.

THE members of the Presbyterian church at Wyebridge welcomed their new pastor on Wednesday of last week.

THE Presbyterian and Methodist churches of Seaforth, picnicked at the St. Clair Tunnel on Tuesday last.

REV. D. MACLAREN, B.A., of Alexandria, preached a discourse on Missions in the Free Church, Kirkhill, on Sabbath last.

REV. PROF. MOWAT, D.D., of Queen's College, Kingston, will officiate morning and evening in Knox Church, Morrisburg, on Sunday, August 27th.

AT a lawn social held under the auspices of the Women's Foreign Mission Society, Blyth, on the beautiful grounds of Mr. John Buid, on the 2nd August, the sum of over \$60 was realized.

THE Presbyterian pulpits of Claude, Mayfield and Ingwood were occupied on Sabbath, 13th, by Rev. J. Goodman, of Orangeville. Rev. Mr. Farquharson is enjoying a few weeks' holidays given him by his congregations.

THE annual picnic of the Presbyterian Sabbath School, Deseronto, will be held to-morrow at Green Point, on the Carman property, a beautiful spot on the Prince Edward shore. A steamer will carry the excursionists from Deseronto, making frequent trips during the day. The event will no doubt prove a great success.

TWO lawn socials were held in connection with New Glasgow Presbyterian church, Rev. J. F. Scott, pastor, on the 11th and 17th of August. Good programmes were rendered at both, and all present seemed to enjoy themselves fully. The combined proceeds amounted to about \$125.

REV. ALEX. MCGILLIVARY, of Toronto, Supreme Chief Ranger of the Foresters, occupied the pulpit in the Presbyterian church, Uxbridge, at the morning and evening services on Sunday of last week. In the evening preaching to the Foresters who were assembled in considerable force from the town lodge with contingents from Leaskdale and Greenbank. In the afternoon he preached at Greenbank.

THE Macgregor Bursary, intended for students of the Presbyterian Church in Canada attending the theological classes in the Presbyterian College, Halifax, will be awarded at the meeting of the Presbytery of Pictou on the 5th of September. Applications should be forwarded to Mr. J. R. Munro, Antigonish.

THE Presbyterian cause is advancing in Singhampton. On Sabbath the 6th, D. McCrac, of Collingwood, dispensed the communion service in Maple Valley and Singhampton, receiving thirty-four new members. This speaks well for the student now laboring in the field, Mr. J. A. McConnell, of Knox College, Toronto.

ON Sunday evening, 6th inst., Rev. P. McF. Macleod preached to a large audience in the Victoria theatre, Victoria, B.C. The text was Micah vi, 6 to 8, and in commenting on it the preacher remarked that man was a religious being, to whose question, "Wherewithal shall I come before the Lord?" diverse answers had been given. Here, in the text, three forms of spurious religion were presented—1, a religion of outward forms; 2, a religion of false offerings; 3, a religion of false self-sacrifice. He proceeded to show that a false religion developed a false character, and hence there was truth in the statement that if you wanted to find meanness the best place to look for it

was in the churches; but on the other hand, it was in the churches that the highest types of character were to be discovered, in those whose religion was summed up in doing right, loving mercy and walking humbly with God. At the conclusion of the sermon, those in favor of the continuation of the services for the three next Sabbath evenings were requested to stand up, and a large number responded. Meantime a choir is being organized and there is some talk of forming a new Presbyterian congregation in the city.

THE Presbyterian services at Cheltenham, are conducted this month by D. A. Foulie, son of Rev. R. Foulie, of Erin. He is an undergraduate of Toronto University and preaches thoughtful sermons. Rev. Mr. Campbell is expected to take up his work on the first Sabbath in September. A lecture on "India" was given in the Presbyterian church on Wednesday evening, by the Rev. W. A. Wilson, M.A., missionary, who has been eight years in Central India.

THE Conference for the deepening of spiritual life in Christians began at New Glasgow on the afternoon of Sabbath, 6th inst., and sessions were held on the afternoon and evenings of Monday, Tuesday and Wednesday. Rev. W. Meikle, Dr. McTavish, Toronto, assisted by some of the local pastors, conducted the meetings. They were largely attended, especially in the evening. The aim is to advance Christians upon the higher life. The sessions were attended by a number of visitors from other sections in eastern Nova Scotia. Mr. Meikle and Dr. McTavish addressed meetings, also, in Charlottetown.

THE monthly service in "the Stone church," Beaverton, which took place recently was made especially interesting by the Rev. Dr. Watson's reference to the fact that the day was the fortieth anniversary of his first sermon to the people of Thorah. With quivering voice the speaker told of the struggle of the early days, and of the many good men and true who were among those who worshipped in the old edifice and whose names may now be found inscribed on the old tombstones in the adjoining cemetery.

REV. J. G. SHEARER, B.A., of Erskine church, Hamilton, with Mrs. Shearer and Miss Edgar, choir leader, and Miss McBean, organist, have just returned from the Georgian Bay summer resort where they have been quietly resting for some three weeks. All have been much benefitted by the delightful change and rest which was much needed. Mr. R. H. Glover, of Toronto, supplied the pulpit in Mr. Shearer's absence and very much endeared himself to the congregation. He gives promise of being a power of good in the vineyard of the Lord if spared to labour long.

FOR the harvest home services to be held in Knox church, Leamington, Aug. 27 and 28, the services of Rev. W. S. McTavish, B. D., of St. George, have been secured. Mr. McTavish is one of the bright and shining lights of Canadian Presbyterianism, and his visit here is looked forward to with great interest. In the afternoon, at 2.30, a song service will be held, to be presided over by Rev. A. L. Russell, M.A., of the Methodist church. On the following Monday evening tea will be served from six to eight o'clock, after which a very interesting programme will be rendered in the church.

ON Sunday, the 13th, Rev. J. Mackie preached in St. Andrew's church, Kingston, in the morning, in the afternoon Rev. Dr. Paton, the aged missionary who has laboured for so many years in the New Hebrides, addressed a large meeting composed of the Sabbath school children and members of the three Presbyterian Churches in the city. In the evening Rev. J. A. Brown of Agincourt, near Toronto, filled the pulpit. Dr. Paton's venerable appearance impressed everyone present. Small in stature, with a full beard and a large quantity of long white hair on his head, he looked a veritable patriarch, although in age he has just reached the allotted span of life—the three score and ten. Long residence in a tropical climate

has told on Dr. Paton, who still suffers from occasional attacks of fever and ague. One of these came on very inopportunistly while he was in the city.

UNITED, St. Andrews and St. George's Churches, New Glasgow, N.S., were occupied on Sabbath the 13th inst., by their respective pastors. In New St. Andrews, Rev. T. Cumming preached at both services, having exchanged with Mr. Robertson. Rev. Mr. Nightingale, Stellarton, preached in the Methodist Church; while Mr. Asa J. Crockett, a graduate of Acadia College, Wolfville, occupied the pulpit of the Baptist Church in the morning only, Mr. Stackhouse being at the Y.M.C.A. Convention at Charlottetown. Rev. J. L. George, Belleville, Ont., preached in James church, both services, Mr. Carruthers being elsewhere. In the evening, Mr. Mason B. McKay sang a solo, "The Pilgrim," at the close of the sermon.

KNOX CHURCH, Owen Sound, Sabbath school excursion on the City of Midland on Monday of last week landed over 850 people in Warton. The crowd was an immense one—one of the largest excursions that Owen Sound has sent out this year. The steamer, which provided ample accommodation for the number, called at Presqu' Isle on the way, and then took the outward course around Griffith's Island. The scenery in among the Islands proved all that was promised—it was a delightful and ever-changing panorama. In Warton the hungry excursionists taxed the feeding capacity of the hotels to their utmost, ate them out, in fact. Financially the trip proved quite a profitable one. A surplus of \$90 was realized which will go to the library fund of the school.

Christian Endeavour.

THE Christian Endeavour Convention to be held in the Presbyterian church, Orillia, to-day and to-morrow, promises to be of great interest to the young people of the country. Over one hundred and fifty delegates will be billeted through the kindness of friends of the Society, who have generously opened their homes, and many from the country will drive in each day. A choir of over forty will lead the singing, and there will be solos, quartettes, etc., interspersed with the work of the Convention. The public are cordially invited to attend every meeting. A social tea will be given the visiting delegates on Friday evening in the lecture-room. Programme:—Thursday—2 p.m., Praise and prayer service, T. H. Wardell. 2:20, Organization and appointment of committees. 2:40, Reports of societies. 3:30, C. E. song service. 3:40, Pastors' hour, the Rev. W. R. Barker, Orillia, presiding. 7:45, Song service. 8, Opening exercises. 8:15, Addresses of welcome, A. Miscampbell, Esq., M.P.P., the Rev. R. N. Grant, D.D. 8:54, Reply to addresses, the Rev. J. Morgan, Cookstown. 9, Address, Mr. E. A. Hardy, Secretary Provincial Union. Friday—6:30 a.m., Sunrise prayer meeting, led by Canon Greene. 9, Devotional exercises. 9:15, President's address. 9:35, Secretary's report and presentation of banner. 9:55, "The Story of a Society," by Mrs. Sage, Stayner. 10:15, "Spiritual work," R. J. Wilson, Stroud. 10:35, "Loyalty to the individual Church," Miss Carmichael, Orillia. 10:55, "Weaving," the Rev. R. Trotter, Barrie. 11:25, "Consecrated effort," the Rev. E. O. Grisbrook, Barrie. 2, Praise service. 2:15, Conference, "Junior Endeavour," C. J. Atkinson, Provincial Superintendent of junior work. 2:40, "Junior Endeavour: its need and object," Miss Deans, Barrie. "Junior methods," Miss H. Birnie, Collingwood. 3, Conference, "Our Missionary Endeavour," E. A. Hardy. 3:50, "The relation of the society to missions," the Rev. W. R. McIntosh, Allandale. 4:10, Question Drawor. 7:15, Song service. 8, Opening exercises. 8:10, Reports of committees. 8:30, Address, "Inter-denominational fellowship," the Rev. Dr. McCrac, Collingwood. 9, Consecration meeting.

The Church Abroad.

SCOTLAND. A MEETING of the West congregation, Inverness, was held recently to express dissatisfaction with the conduct of their pastor, Rev. Gavin Lang, who, since his return from Australia, has been ministering at various fishing stations instead of to his own flock. It was said that Mr. Lang's interest in his congregation has been on the wane since his disappointment in not having been elected to the High church, the first charge in the Inverness parish. At a meeting of Presbytery the congregation presented their case, but it was not pressed as amicable relations were, in the meantime, established between Mr. Lang and his people.

DEER Presbytery have appointed Rev. Alexander Lawson, B.D., junior minister of Elgin, to the parish of Old Deer.

THE annual report of the Laymen's League has been issued. Its tone is hopeful, but of practical results achieved during the year, few are noted.

THE Sustentation Fund of the Free Church for the two months ending 10th ult., shows a decrease of £156 in comparison with the same period of last year.

A DECREASE of £70 is reported in Edinburgh Presbytery's (F.C.) contributions to the General Foreign Mission fund during the first quarter of the financial year.

IN addition to the legacy of £500 to the poor of the North church, Perth, the late Prof. Sandeman left £500 to the Home and Foreign Missions of the U. P. Church.

THE yacht of Rev. Wm. McCulloch, assistant in St. Mark's church, Dundee, has been found submerged in the Tay, and it is believed that he and two sons of Mr. Thomson, goods manager of the Highland Railway at Inverness, who accompanied him for a cruise round the Fife coast, have been drowned.

STIRLING U. P. Presbytery has permitted Rev. Walter Scott to record his reason of dissent from their decision in the Callander case. He approves of the conduct of the Dumblane Free Presbytery, and charges the committee of his own Presbytery with having disobeyed instructions.

THE John Ker Memorial church, Merchiston, Edinburgh, is to be opened about the beginning of November by Rev. Dr. Andrew Thomson. The services on the first Sabbath of November are to be conducted by Dr. Monro Gibson and Dr. Alexander Mair, and on the following Sabbath Dr. George Matheson, Prof. Hislop, and Rev. Lewis Davidson are to officiate.

THE Glasgow Presbytery has approved of the plans of the proposed new church at Titwood. It was stated that the new church would have accommodation for over 1,000 persons, the hall attached being capable of holding 250. The estimated expenditure on the buildings was £8,500, of which £2,000 still remained to be subscribed. It was proposed to raise this money by loans from members of the congregation.

ENGLAND. REV. DR. JOHNSTONE, Moderator of the Presbyterian Church, contributed a paper on "Cremation and Earth-to-earth Burial" at the July meeting of the Church of England Burial and Funeral Reform Association, held at the Church house, Westminster. Funeral reform, he said, meant pains and labour, but it was worth both. Let the burying-place be in very deed what their Saxon forefathers called it, God's Acre, free as becometh God's acre to be, from all unnecessary defilement. Burial, without its attendant evils, would then be to us what it was to the early Christians, the mode of disposing of the body, which most fitly expresses its sacredness, as a thing redeemed by Christ, and which most firmly points the finger of hope to the day when the Redeemer shall come from heaven in the glory of His father and "shall fashion anew the body of our humiliation that it may be conformed to the image of His glory."

THE deaths have recently been announced of Mr. John Thorburn, the senior elder of

Trinity church, Newcastle (father of the Rev. J. B. Thorburn, of Widdrington), and of Mr. W. J. Creighton, an esteemed elder of the congregation at Wandswoth.

NEW schoolrooms are being built in connection with the church at Brockley (Rev. Hugh McIntosh's). The outlay is estimated at £1,000.

THE Presbyterian congregation, Seacombe, Cheshire, has given a unanimous call to Mr. John Grassick, probationer of the United Presbyterian Church, Edinburgh.

NO "Pastoral Letter" is to be issued this year. The example of the Free Church is likely to be followed, where the issue of a "Pastoral" is suspended for a few years, and then resumed.

THE church at Ealing (Rev. Dr. Thain Davidson's) which is at present in the hands of the builders, undergoing enlargement, is expected to be re-opened on Sunday, October 1st. Meanwhile Dr. Davidson is taking his holiday at Oban, and the congregation is worshipping in the Victoria Hall.

THE Welsh Liberal members WALES. have addressed a letter to Mr. Gladstone, requesting him to introduce early next session not a suspensory, but a disestablishment, bill.

THE chapel at Denbigh is to be renovated and a new schoolroom and vestries added at a cost of £3,000.

REV. T. JONES DAVIES, minister of Horeb Chapel, Pentyre, has declined the call to the pastorate of Nazareth Church, Troedryhiw, near Merthyr.

THE Leigh Welsh Presbyterians have laid the memorial-stones of a new chapel, which is being erected in Railway-road, Leigh, in close proximity to the Technical School and Free Library, now in course of erection.

REV. DAVID WILLIAMS, who has held the pastorate of the Cross Hall street Calvinistic Methodist Chapel, Liverpool, for fifteen years, has intimated his intention of closing his ministry there in October.

REV. JOHN WILLIAMS, Bangor, has arrived home from America, where he preached at the Welsh Calvinistic Methodist Associations. He has accepted the pastorate of the C.M. church at Dinorwic, Llanberis.

THE Presbytery of Belfast are IRELAND. discussing whether ordinations of elders should take place on Sunday or week days. An increase in the Sustentation Fund for the last quarter of £112 was reported to the Presbytery.

THE death is announced of Rev. John Davidson, Drumquin. He was well-nigh fifty years in charge of the congregation and was noted for his sympathy with the poor and distressed. He was a pastor greatly esteemed.

REV. ALLAN M. CAMERON, B.A., a licentiate of Belfast Presbytery, has been ordained to the pastorate of the Second Presbyterian church, Cookstown, succeeding Rev. J. P. Wilson, whose ministry of forty years was markedly successful.

DR. HALL, of New York, will preach in Kilmore on the first Sabbath of September. It is expected that he will have a very large audience, as, besides his former charge, Rutland Square, Dublin, he has not consented to preach anywhere else during his present holidays.

REV. DAVID GORDON, of Downpatrick, died on August 4th. He was a son of the late Dr. Gordon, Saintfield, and brother of Professor Alexander Gordon, Queen's College, Belfast, and of Dr. Wm. Gordon, J.P., Saintfield. He succeeded the venerable Mr. Nelson, as minister of the First Presbyterian congregation, Downpatrick, about twenty years ago.

THE Presbyteries are extensively engaged in the work of congregational visitation. The following account of the visit to Newtownards shows the points brought out by the visitors and may be taken as a specimen:—Rev. Henry Halliday conducted the preliminary devotional exercises, and the Clerk read the minutes of the previous visitation, held about twelve years since. Rev. Mr. Wright announced that Dr. Paton had at-

tended on the previous Sunday and announced the visitation. Messrs. Wm. J. Moore and James Colville had been appointed to represent the session, and Mrs. Jas. Rankin and Alex. H. Moore the committee of the congregation. The Moderator then put the prescribed questions to the representatives and the minister from the Code, and the answers showed the state of religion generally in the congregation to be very satisfactory and encouraging. From the statistical report it may be stated that there are nine ruling elders in the congregation; a little over 500 families; an average attendance of 600 at morning service, and between 350 and 300 at evening service. There 324 communicants on the roll, the Lord's Supper is dispensed three times a year, and the average attendance at Communion 180. There were 17 communicants for the first time and 51 baptisms last year. There were 350 pupils on the rolls of the Sabbath-school, with an average attendance of 260. There were six day schools under the care of one minister. There were 480 stipend payers; £120 with increase was the amount promised the minister; £220 14s. 2d stipend and £100 supplemental stipend was paid him last year; £71 is the minimum for the Sustentation Fund, and £72 4s 6d was sent in last year, contributed by 197 contributors; £707 was the total income from all sources. The Presbytery having retired, on their return announced the finding, which stated that they were gratified with the evidence afforded of the faithful and acceptable labours of the minister, and zealous co-operation of the members of the session, and the continued prosperity of this large and influential congregation.

THE Synod of Wisconsin UNITED STATES. meets in the First church, La Crosse, Rev. William Torrance, D.D., pastor, on October 10.

Good interest prevails in the work of the churches and missions. Rev. Samuel H. Murphy, who has been appointed the financial agent of Gale College, has begun his work, and makes his headquarters in La Crosse. Rev. Dr. William D. Thomas, superintendent of Home Missions, reports increased interest in the western part of the synod.

REV. HOPE F. ROSS, Canada, has accepted the call of Three Rivers church, Mich.

REV. LEE T. FISHER, D.D., of Tennessee, accepts the call of White Pigeon church, Mich. Having two Fishers in succession, may they draw the net full, even to breaking.

CARLISLE PRESBYTERY has received the Rev. Hugh W. Gilchrist from Cincinnati Presbytery. Mr. Gilchrist has accepted a call from the Presbyterian church of Gettysburg, and will be installed on August 10th. Robert Kennedy Memorial church, of this Presbytery, has extended a call to Rev. Wm. J. Sproull.

REV. S. G. CRAWFORD, of AUSTRALIA. Brisbane, Queensland, has accepted a call to the congregation at Charters' Towers. All correspondence relating to Home Mission work in Queensland should be sent to the Rev. G. D. Buchanan, Brisbane.

The Mission Field.

MRS. R. N. GRANT, of Orillia, visited the Presbyterian Women's Foreign Mission Society of Midland on Thursday of last week. The ladies there say she is an excellent speaker and did them all good.

MR. WILLIAM GUNN, medical missionary of the Free Church of Scotland at Futuna, New Hebrides, lost two daughters, aged seven and six, in March by epidemic dysentery.

WHILE the Mildmay Mission to the Jews will receive about £21,000 under the arrangement made at the Russell trial, the Mildmay Deaconess Missions will not benefit at all in the distribution of the estate.

THE meteorological register kept for several years by the late Mr. Mackay in Uganda shows that the rainfall is distributed very generally over the whole year, the sharply defined dry and wet seasons of other tropical countries not obtaining. The

highest temperature recorded was 96.6, and the lowest fifty-one, the mean daily range being about seventy-one. During six years there were 227 thunderstorms, sixty-six hailstorms, and seventy-five gales of wind.

A MISSION band has been organized at Blue Mountain, Pictou Co., under favourable auspices. The office-bearers are:—Miss Mary MacDougall, President; Miss Winnie Ross, Secretary and Miss Cassie Macintosh, Treasurer.

It is understood that not only men but women are in training to go out to Nyassaland next season to found a new training institution on the comparatively healthy uplands of Bandawe.

THE Arabian mission, which was begun three years ago by Prof. Lansing and three theological students of the New Brunswick Seminary, has been formally adopted by the Board of Foreign Missions of the Reformed Church.

DR. GRIFFITH JOHN, the veteran Presbyterian missionary in China, tells of a native Christian whose consistency and faithfulness were such that his native friends said of him "There is no difference between him and the Book."

IN Sumatra the Battas dwell about the shores of the central Lake Toba. They number about 300,000, of whom 22,670 have been baptized. Upon the island of Nias, apparently an ancient Batta colony, are found 4,054 communicants and 5,914 catechumens.

IN Japan there were, in 1892, 704 Protestant missionaries, an increase of 78 for the year. There are 35,534 Christians (20,250 men, 14,923 women and 361 children.) There are also 44,812 Roman Catholics and 20,325 of the Greek Church.

LORD ROBERTS in returning thanks for the freedom of Glasgow maintained that a supreme power was necessary to hold together the various races of India. "India for the Indians" meant a fight of wild animals from which the Mohammedan tiger of the north would emerge victor.

MOROCCO, ALGERIA, TUNIS, TRIPOLI, and the great unexplored Sahara, stretching from Egypt to the Atlantic, from the Mediterranean to the Niger and the Congo, these countries, with their millions, now under the sway of the False Prophet, are gasping for the Gospel.

THE Netherlands Government has declared that in view of the high importance which attaches to the beneficial results of missions in the advancement of civilization in the Dutch East Indies, it will hold itself bound to see that the forces of missions are not weakened by the competition of various societies in one place.

THE Hindus are entering into leagues to banish the missionaries from their Zenanas. A Calcutta native newspaper says it has long seen that something serious is the matter with womankind in India, and has been able, at length, to locate and define the root of the evil and peril. It says "It is the lady of the Zenana Mission, inoffensive in appearance, who introduces herself into the apartments of our women to turn their heads upside down. The mistresses of Zenanas receive them with eagerness. If these missionaries succeed, it is all over with Hinduism."

AN African missionary tells the following story, "One day an old Chief came to me, with two wives, one old, the other young, and wanted to join my church. I told him we didn't allow a man to have more than one wife. He went away and the next week came back with the young wife, both of them smiling, and said: 'Now we join church: me all right now.' 'Where is your old wife?' I asked. 'She all right too; me eat her up,' placidly answered the old savage. I postponed the decision as to his application for admission to a more convenient season."

DR. PATON delivered an address in the Presbyterian church, Campbellford, on Thursday, the 3rd of August. The large church was crowded by an attentive and interested audience, though the meeting was at 11 a.m. Rev. Marcus Scott, the pastor, introduced Dr. Paton as the successor in the

mission field of Dr. Livingstone. The doctor's address was the most thrilling and instructive ever heard from a pulpit on the great subject of Missions, and his visit was counted a great honour by all who heard it. The collection was \$44.00, which was handed to Dr. Paton for his work in the New Hebrides—Com.

DR. PATON is at present holding meetings daily in Eastern Ontario. They will close with his meeting in Cornwall on the 28th inst. He will then hold meetings for the following six days under the auspices of the Presbytery of Montreal. After a meeting in Quebec on Sept. 4th, he leaves for Nova Scotia. The Foreign Mission Committee (Eastern Section), is engaged in an effort to free their Fund from the debt which has burdened it for some time, and he has very generously offered his aid for two weeks to assist them in the effort. After a few days in New York he then purposes to sail for Britain, where a series of meetings have been arranged for him, beginning about Oct. 15th.

REV. JOHN STERLE, B.A., of Swatow, gives some impressions of China in a letter in the August Messenger of the English Presbyterian Church. Writing from Jamtsan, where he is learning the language, he says: "Here there is a flourishing church under a Chinese minister educated in our schools and college, and duly licensed and ordained. He is a fine young fellow, and a truly godly man, and among the congregation are some Christians who would put to shame many of our home people. On an island in the bay a mission is conducted by a man sent out by the native churches round here for that special work. This church not only calls its minister, but supports him too, so that it is in all respects on a footing with our home churches. The united congregations of three neighbouring towns have called another man, the present college tutor in Swatow, and he will be ordained in spring (D.V.) This is but a hurried glimpse at some of the work, but there is much more in the same strain. God is giving the blessing very abundantly, and He is also giving us many opportunities of work. We thank Him and press forward, knowing that His stores of grace are boundless."

IN the last weeks of 1891 a Moravian mission was planted in North Queensland amongst the aborigines—treacherous, distrustful savages. Already the devoted little band of workers, two missionaries and their wives, are giving thanks for hopeful signs of quickening round about them. Idle, wild, fighting, naked cannibals—so the natives at the station of Mapoon were at Christmas, 1891. The missionaries, in a few months, won the confidence of the people. Bloodshed has ceased; the savages are beginning to work; they are acquiring a knowledge of Christian truth, which is making way into their hearts, though there seemed no door of entrance when the missionaries first appeared. The blacks have no notion of a Creator of the world or a God who made them. The missionaries must use broken English interspersed with native words to make the way of salvation clear. Pictures and signs are brought in as helps. The necessity of regeneration is insisted on in various terms—e.g., "The bad man must come out before the good man can go in," or "We must have a new heart—the Lord Jesus gives that." Heaven is described as the "House above there." Of "home" these wanderers have little conception as yet beyond what they have learnt by what they see of the happy, godly life in the pleasant mission-house. Last Christmas Day, "after dark," writes one of the missionaries, "the boys came to the mission-house for singing and to look at pictures. We encourage their coming in the evening, and, as a rule, I give them a short Scripture lesson, and then sing to them hymns tending to explain the lesson. They are very much taken with 'Jesus in the boat,' as they call the hymn 'Master, the tempest is raging,' with its refrain—'The wind and waves shall obey My will.' 'Will you meet me at the fountain?' is another favourite. That Sunday evening they were more than usually impressed. Presently I asked them, 'Now, who are going to belong to Jesus?' The impulsive Treacle,

(an orphan lad) was at once ready to assent. So was another boy named Harry, and also a bonny-faced child, likewise called Harry. They all said 'Mo, Master! Mo, Master!' The others, a round dozen, declined to commit themselves, but these little fellows stuck to their guns, declaring they would be Jesus' boys." The brethren fondly hope that these young hearts are Christ's, and that rich blessing will soon come to the mission.

DR. SMYTHIES, of Zanzibar, in a letter to the Universities' mission for Central Africa, describes a remarkable incident in the capture of slave dhows by H. M. S. Philomel while he was en route for Chitangali. He says (writing on May 7): "While we were at lunch the exciting news was brought, 'Dhow has been braved and is full up with slaves.' It turned out to be an interesting capture, rather out of the common, and it was a great pleasure to see the happiness of the poor people when they understood, as they now did, that they were amongst friends. The dhow was not large, but forty-two slaves were found crowded on board, besides a crew of six men and eleven traders, including the owner of the dhow. The slaves were mostly adults. I noticed one little girl and one baby in its mother's arms. The mother was very weak, and when one of the sailors took her baby to help her on board the boat she began to cry, but soon understood it was only to help her."

THE Mid Continent reports that Dr. Jackson "has been doing some excellent work in breaking up the whiskey traffic with the natives. He found thirty barrels of the stuff on a whaling fleet, and had the satisfaction of emptying it all into the sea. We have heard of putting water into whiskey, but reciprocity is good, and turning the whiskey into watery depths is only fair, yes, much better. Would that his power of protecting poor natives might extend to other parts of the country. Another bit of his good work has been his success in introducing a new line of animal food for the people." The destruction of the whale and walrus by whalers who care only for the bone and ivory tusks—killing the animals used by the natives for food, has reduced many to starvation. Dr. Jackson has already successfully introduced 150 reindeer from Siberia into Alaska for the sake of these starving people. "Experienced herders have been brought to teach the natives how to take care of the animals." The reindeer serves all the purposes of food and clothing. For the latter its fur is indispensable; it furnishes milk and meat; its horns are manufactured into needles, household utensils, sled runners. Quantities of moss grow under the snow which is the only food needed for these animals. An Alaskan Christian refused a job because he would be required to work on Sunday.

THE Presbyterians of the United States are trying to raise during the current year \$1,200,000 for foreign missions. The receipts for their Home Mission work last year, including all that was given for work among the Freed-men, extended even beyond \$1,000,000. All the missionary activities of that communion are represented in the one missionary magazine called "The Church at Home and Abroad," whose average monthly circulation is about twenty-one thousand. Some other denominations, notably the Congregational, might well take a lesson as to the best way of presenting missionary information to their constituents. One thoroughly good magazine like "The Church at Home and Abroad" is far better than half a dozen inferior ones which few people care to read. The work is divided into two parts—the "Infield" and the "Outfield." On the "Infield" are provided the resources which are used on the "Outfield." Fifty six new missionaries were sent out last year. The Presbyterian Board now has at their posts 623 missionaries, and 1,647 native workers, of whom 187 are ordained. The Chairman of the General Assembly's Committee on Foreign Missions is the Rev. Dr. Herrick Johnson, of Chicago, and no better man for that responsible position could be found in the Church.

Correspondence.

The Harkmarker Incident.

Editor of THE PRESBYTERIAN REVIEW.

SIR,—It is manifest that the Christian Endeavourers have not the spirit of martyrs. Had they possessed a fraction of that spirit they would not have made the shameful exhibition of themselves of which the late Convention in Montreal was the scene. That exhibition was one of such cowardly unfaithfulness to the truth as must have filled the breast of every friend of the truth with a sense of mingled shame and indignation. It is manifest that the Church has not much to hope for from the Christian Endeavour as long as it is possessed of its present spirit. Only when it has painfully and publicly purged itself from its Montreal crime, only when it has humbled itself before High Heaven by confession, fasting and prayer, only when it has done so can it be restored to the confidence of the Church as a substantial aid to the truth. Till it has done so it can only be regarded as a means of affording amusement to its members partly in the shape of expensive trips which are mostly to the profit of the R. R. and other carrying companies. To every truly Christian person or corporation the main interest is the truth. To that every Christian and company of Christians must be prepared to sacrifice everything. That is their very *raison d'être*. Apart from that they are worth nothing, and however imposing their pretension may be it is nothing but hollowness and falsity. Such is the position in which the Christian Endeavour Association has placed itself by its action at its Montreal convention. It had a magnificent opportunity afforded it of testifying for the truth, and to that opportunity it proved recreant. The opportunity was all the more marked in that it was afforded by a very special providence. If the public prints are correct the remark of the brother from India that occasioned offence was unspoken and only by inadvertence was given publicity. Its appearance in any way would have been a challenge to the association to stand by the truth. Its appearance in this way was a very special challenge. Having, in the providence of God, in spite of precautions, made its appearance, it afforded a very loud call upon the Convention to be true to Him whose truth it knows sacrificed by the Church of Rome. I do not think that in the first instance there was any call upon the Convention to make part of its programme a protest against Romish error. In the first instance, in my humble opinion, it would have been entirely justified in confining itself to a faithful presentation of its own views of truth. But when and in so markedly a providential way Romish error was brought to the front, the Convention was bound by every consideration that is sacred to a true man to take its stand on the side of truth, and leave the consequences to God. And in their not doing so, it may be, and I have every confidence in averring that it was so, that they deprived the great Author and Vindicator of the truth of an opportunity of strikingly, it might have been gloriously, manifesting Himself on its behalf. Some indication in that way was given by the appearance in their defence of the volunteers, or the members of the P. P. A., and had they cast themselves upon Him who never forsakes those who serve Him, they might, and likely would, have become the honoured instruments of raising a testimony for the truth, the grandest that has been given in these modern days, and whose echoes would have reverberated wherever Christ's name is mentioned and honoured, and that would have increased instead of diminishing in force with the distance from the centre of propagation.

Of course, while the whole Convention is to blame, the chief sinner is Father Endeavour Clark. His position as head of the movement necessitates that, and one cannot but speculate upon how he came to make so glaring a departure from the path of Christian integrity. May it not be that to use a Scripture expression, his heart was lifted up in him by the ovation he received in Australia, India, Japan, and all the world round, and that he was just in a fit condition for a humbling. If so, he has received it with a vengeance. He has been humbled before the whole Chris-

tian world; humbled by being cast down from the lofty pedestal he occupied as the originator of the great movement, into the mire of horrible unfaithfulness to the truth, which I have no doubt it is his continual prayer and effort and delight to advance; a humiliation that must be all the more aggravating to him when he contrasts his suave utterances in Montreal with regard to the man of sin, with some that no doubt he has made from his own pulpit when he could do it with all safety, without running the risk of getting his head broken by a stone from the hand of an irate Romanist mob, affording in its howlings and its cruelty a singularly striking, fair and intelligible manifestation of the beneficent and scriptural nature of the spirit by which the Church is animated, to which it belongs, and an irrefragable proof of the correctness of the Indian gentleman's remark that the bottle is the same only it has another label on.

I have delayed giving utterance to the sentiments of the preceding in the hope that they would find utterance from a more authoritative source. But such not being the case, and feeling strongly that they ought to be uttered, I now express them that a too great lapse of time may not deprive them of their force.

PHILALETHES.

Professor Campbell's Case.

Editor of THE PRESBYTERIAN REVIEW.

SIR,—My attention has been called to the recent action of the Assembly in the matter of Prof. Campbell. That action was so new to me that I am at a loss to account for the principle on which it was taken. Would you kindly inform your readers by what principle of our Constitution that case claimed and received, at that time, recognition from the highest court of our Church? As Presbyterians, our system was supposed to consist of a gradation of Courts, each characterized by its peculiar work and rules of procedure and regulations, prescribing the manner of mutual intercourse, thus guarding against illegal interference and protecting against the assumption of unconstitutional power. Such is supposed to be the spirit of our "Blue Book." It bars every court against interference with others, beyond the lines of our Constitution.

I have understood that it was through the action of the Presbytery of Maitland that the matter reached the Assembly, but how that Presbytery came to meddle in the case at all, or the Assembly to take it up in any form at the stage at which it has arrived, I confess has awakened much surprise, and all the more as it is supposed that the Committee on Bills and Overtures had been appointed and were doing their work. Neither the Presbytery of Maitland nor the Assembly had, at this time, the smallest right to take any official notice of the case of the Professor, and nothing had transpired to warrant the interference of any court with the Presbytery of Montreal, under whose sole cognizance the error stood, if error existed, and at that time the fact of error remained to be proved. Whether the action of the Presbytery of Montreal was known to the Maitland brethren or not does not alter the case, as they had the "Blue Book" which made it clear, that they, as a Presbytery, had nothing to do in the matter, at least, at that stage. On strict rule, the overture ought to have been stopped *in transitu* by the Bills Committee, as its transmission was, in law, *ultra vires*. On these principles, the discussion held was altogether irregular. If I understand anything about Presbyterial rule, it bars even the highest court, when inferior courts are, especially in matters of discipline, acting legally and faithfully; and to over-ride not only the Presbytery of Montreal, but the Synod of which it is a Presbytery, was a stretch of power unknown to our Constitution. Competency presupposes that a matter to be discussed is legally before the court and that in its discussion all the rights of other courts are conserved. No court can *proprio motu* establish competency of discussion where the subject to be discussed is beyond its legal right, and to do so is a violation of Presbyterial order, and surely the Professor's case was beyond their legal right.

The discussion, of which the Church has heard so much, originated in the mistake of the Assembly in voting that to be competent which involved an illegal act of an inferior court and an interference with the just rights of the Presbytery of Montreal, and its evil effect was to divide for the time the members of Assembly prematurely, on a subject on which at a future time they might be called to sit as judges. By this practical pro-judging, injustice was done to Professor Campbell, whose case could not, in any way, be legally before the court. If the higher court has power to establish competency on a subject not legally before them, what security exists against ecclesiastical partizanship? Perhaps you may find leisure to set before your readers and subscribers the ground of the Assembly's action, and relieve the anxiety of

A PRESBYTERIAN.

Brantford Young Ladies' College.

In another column our readers will find the announcement for the re-opening of the Brantford Young Ladies' College, on September 6th. It is scarcely necessary for us to say anything on behalf of an institution so long identified with our Church, and so well and favorably known by the ministers and elders. At the recent meeting of the General Assembly, the commissioners had opportunity of visiting the college and its beautiful grounds, and also of seeing the students at work. There was but one opinion expressed, that for situation, healthy surroundings, home comfort and thorough training, not only in the solid English branches, but also in those accomplishments deemed essential to a finished education, it cannot be excelled. The past year was a most successful one, and the enrollments for next year are equally promising.

Coligny Young Ladies College, Ottawa.

This College was established in order to meet the desire of many Protestant parents to have a first class institution placed within the reach of their daughters based on decidedly religious principles. A thorough training is given in all the branches of an English education by experienced and accomplished teachers; in modern languages by a resident French governess from Paris, and a resident German teacher from Berlin; and in music, drawing and painting by teachers from the Royal Academy, London, and the Leipzig Conservatory, Germany. The beautiful and extensive grounds of the Government Buildings are in close proximity to the College and the use of the Library of Parliament can readily be obtained. The school rooms are large, lofty, and well lighted. The bedrooms are neatly carpeted and furnished. During the present summer upwards of \$4,000 have been expended in improving the property. The building, having been erected for the purpose of a College, is supplied with bath-rooms and closets, thoroughly and equally heated with a new and improved system of hot-water pipes, and supplied with every modern appliance calculated to secure the health and comfort of the pupils and is lighted throughout with gas. The large assembly hall also affords opportunity for private reunions, as well as musical and literary entertainments, under the supervision of the principal and the musical director.

The College re-opens on Tuesday, September 12th. The fees for tuition and board have been placed exceptionally low, and no expense is being spared to maintain the efficiency of the institution. As the number of boarders is limited, early application for admission should be made to the Rev. Dr. Warden, Box 1839, Post Office, Montreal. Parents desirous of securing for their daughters a thorough education in a refined Christian home can with confidence send them to Coligny College, Ottawa.

It is twenty years since Dr. Mackay, of Canada, missionary of the Presbyterian Church, began to work in North Formosa. The result is that in that part of the island there are at this day, 2,605 baptized Christians, fifty native preachers, two ordained pastors, and many other workers.