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THY KINGDOM.

"For behold the kingdom of God is within you."

Thy Kingdom here?
Lord, can it be?
Searching and seeking everywhere
For many a year,
"The kingdom come" has been my prayer,
Was that dear kingdom all the while so near?

Blinded and dull
With selfish sin,
Have I been sitting at the gates
Called beautiful,
Where thy fair angel stan is a' wait,
With hand upon the loof to let me in?

Was I the wall
Which barred the way,
Darkening the glory of thy grace,
Hiding the ray
Which, shining out as from Thy very face,
Had shown to other men the perfect day?

Was I the bar
Which shut me out
From the full joyance which they taste
Whose spirits are
Within Thy Paradise embraced—
Thy blessed Paradise, which seems so far?

Let me not sit
Another hour,
Idly awaiting what is mine to win,
Blinded in wit,
Lord Jesus, rend these walls of self and sin,
Beat down the gate, that I may enter in.
—Susan Coolidge.

ONEWAY OF HELPING THE MINISTER.

It is manifestly impossible for one man to do all the Christian work that ought to be done in an ordinary parish; and it is equally manifest that if the pastor could do it all, the people cannot afford to allow him to do it. For their own sakes they need to engage constantly and heartily in the labours for which the Church is organized. And it is a curious sort of Christian who can sit down contentedly in the midst of the work that waits everywhere to be done for Christ and humanity, and find in his heart no impulse to engage in it.

Whatever, therefore, the habits or expectations of the pastor may be, the people of the Church, if they have even the faintest apprehension of the real meaning of church-membership, will themselves have a mind to work, and will insist on finding ways of working.

The remark may be true, but its truth is not yet sufficiently impressed upon the minds of all church-members, that one effective way of helping the pastor is to attend faithfully the regular meetings of the church—the Sunday services, the prayer meetings, the Sunday-school sessions,—all the assemblies in which the people meet for work or worship. Even those who take no part in such services are helping if they "assist," in the French sense of the word by being present. The pastor will preach more effectively if the seats are full. No matter how devout and spiritual he may be, he cannot help being influenced by such conditions. A large congregation rouses and inspires him. It is not merely the encouragement that he feels on account of the presence of numbers; the congregation itself is almost sure to be in a more receptive mood if the house is well filled. A large congregation is generally alert, expectant, impressible; it listens more sympathetically and more responsively than a small congregation. The pastor knows and feels this; it is a call upon him for his best service; it rouses and kindles him; his sermon is more effective. A sermon preached to a large congregation not only does more good because more persons hear it, but also because each person who does hear it, is apt to be far more impressed by the truth of it, than if he had heard it in a sparse and cold assembly.

Many church members seem to suppose that the reason for going to church is simply to be taught and inspired; and that, if one does not feel like going, the loss is all his own. But this is far from being true. You go to church not only for the good you can get, but for the good you can do. You go to help to kindle, by your presence in the great congregation, that flower of sacred love which makes the souls of those who listen sensitive and mobile under the touch of the truth. You go to help others to listen; to help to create the conditions under which they can listen well. You go to help the minister preach; to add vitality and warmth and convincing power to his words. Good preaching cannot be produced by one man; it is the fruit of the combined power of an inspired congregation, acting upon one another. If the people fail to supply their part of the power, the work of the minister will be much less effectually done.

If the people of the Church generally stay away from the preaching services, or from any of them, those who come in naturally infer that the church members do not highly value these services. Their habitual absence disparages the minister's work. But, even if outsiders should

not draw this inference, they will certainly fail to receive that positive spiritual influence which the presence of the church members in large force would be likely to impart. The fact that the members of the church can do so much by their presence in the sanctuary to make the preaching of the Word effective, and the service of the Lord's house impressive and useful to all those who come, is a fact that should be well considered, before devoting the best part of Sunday to ease and recreation.

What has been said of the Sunday services is even more true of the social meetings for conference and worship. For exactly the same reasons a large attendance at the prayer meeting kindles the interest and increases the usefulness of the meeting. This is not because of any unspiritual alliance upon members or external helps; it is the working of a law of mind which anybody can understand. True it is that God can work by few as well as by many; that is to say, He can work miracles; but He does not encourage us to expect that He will work miracles. He means that we shall understand and conform to the laws which He has impressed on our own natures. The law of His working is to accomplish more by many than by few. According to the ordinary methods of his grace, we should say that more spiritual power would be found in an Assembly of two hundred disciples than in an assembly of one hundred. And just as ten fagots will make a fire more than ten times hotter than one fagot, so the increase of members in an assembly of worshippers more than proportionately increases the fervour and enthusiasm of those assembled. The leader of the meeting, who is generally the pastor, always feels this influence, and the earnestness thus awakened in him will be reflected upon the meeting.

Much satire has been expended upon those who regard church-going as an important Christian duty. The ridicule is somewhat misplaced. The Christian whose religion is summed up in church attendance is, indeed, a defective type; nevertheless, the old-fashioned duty of going to meeting is duty still, and an important duty. It is not purely for his own edification that the intelligent Christian visits the house of God; but quite as much for the support and encouragement and inspiration that may be imparted to others by his presence and by his participation in the worship. And this is a service that can be rendered by many who feel themselves incapable of teaching in the Sunday school or of testifying in the prayer-room. If all those who have the power would be faithful and conscientious in their attendance upon the services of the church, showing thus, by their constant presence in its assemblies, their interest in its work and its worship, many a weary pastor would find his hands strengthened and his heart lightened.—*Washington Gladden in the Independent.*

Mission Work.

ERRORS IN F. M. REPORT.

(To the Editor of THE PRESBYTERIAN REVIEW.)

Sir,—In the report of the Foreign Mission Committee of June last I find several errors in the financial statement, which kindly allow me to correct in your columns as they have already become public. In it the press is represented as having drawn from the mission treasury, \$1070 39; as having paid into same, \$334 94, and therefore as owing same, \$735 10 5. In the same statement the Indore receipts are given as follows:—Medicines, \$53 40; high school fees, \$100 11 3; contributions, \$100 00; total, \$163 15 3.

In the report sent home in April last, on the last page the following will be found:

TOTAL MONEY RAISED IN INDIA.

	Rs.	As.	P.
School Fees	248	9	3
Government Grant-in-aid	1516	2	4
Medical Fees and sale of Medicines	310	0	0
Press (book not audited, but probably not less than)	1000	0	0
Contributions of Christian Churches	660	0	0
Contributions of other friends	335	0	0
Totals	4069	11	7

The statement in the Committee's Report is only for nine months ending Dec. 31st, 1885, whereas our Mission Report was for the year ending March 31st, 1886—hence probably the mistake; but in any case an unfair impression, as to what is being done at Indore, is given, which I am sure the Foreign Mission Committee will be glad to see thus corrected.

In regard to the press, the statement is very unfair since it has, since March, 1882, cleared above all expenses about \$1,000 yearly, whilst the stock has been increased four fold; and whilst as a congregation we are far from our ideal—entire self-support—and so do not feel that we have anything of which to boast, yet I feel the correction of what is clearly an unintentional mistake is necessary. Had no financial statement been given I should have been quite pleased and would not have thought of thus troubling you. Yours sincerely,

J. WILKIE.

Indore, Aug. 14, 1886.

ANOTHER MISSIONARY FOR THE NORTH-WEST.—At the adjourned meeting at Stratford presbytery, 20th inst., the Rev. J. Hamilton, B.A., son of the Rev. K. Hamilton, of Motherwell, was ordained a missionary for the North-west Territories.

SIN-TIAM CHAPEL.—We have been favoured by Dr. Mackay with a photograph of Sin-tiam chapel, built in three months by him in 1885. It represents a very solid, handsome and commodious building. We are thinking of having the picture engraved for the REVIEW.

DR. MACKAY CONSIDERING A VISIT HOME.—The Convener of the Foreign Mission Committee has lately received the following letter:

REV. DR. WASHINGTON.—I send this note to say that there is a possibility that at some future time Dr. Mackay and A. Hoar may go to Canada. Dr. Mackay has all along resolutely set his face against going, but A. Hoar is exceedingly anxious to see the Canadian Church, and continually pleads with Dr. Mackay to take him, and he will not go without Dr. Mackay's account the Dr. may be persuaded to go. So you need not be surprised if some day you should suddenly find them among you. I am sure you and Dr. Mackay's many friends in Canada will only be too glad to hear that there is any hope of his return.—With kind regards, I am, yours sincerely, JOHN JAMIESON. Tamsui, Formosa, July 30, 1886.

JUST AS IN ENGLAND.—One of the missionaries of the London Missionary Society writes from Amoy, China:—"It is wonderful to watch the Gospel operating out in this Eastern land, just as it does in England. The Chinese naturally know nothing of sin. The Bible idea of sin does not exist in this land, and it is difficult to get enquirers to understand it. Yet here in a group awaiting baptism are a number of men brought up in heathenism, talking about sin, and confessing themselves guilty of it, just as though they had been familiar with the idea all their lives. The history of one of the men baptized is interesting. He is about forty-eight; is a doctor by profession. For twenty-six years he was an opium eater. Ten years ago he got a copy of John's Gospel. He at once gave up idolatry, but took no steps to become a Christian. Last year a native Christian induced him in a conversation to become a worshipper of God. He was told he must give up his opium. He had the opium eaters' belief that death would result from an attempt to give it up. After some hesitation he at length resolved, 'From this instant I will give up my opium and never touch it again.' He suffered terribly. One evening his wife thought he was dying, and bought some opium to save his life. Though racked with agony he would not touch it. After ten days of terrible suffering he was a free man. He continues the practice of his profession and preaches the Gospel wherever he goes." "All things are possible to him that believeth."

BUDDHISM AGAINST CHRISTIANITY.—It is with feeling of profound regret that we receive the tidings of the latest development amongst the Karen Christians in Burmah. The American Baptist missionaries have been obliged, says an American journal, to put their converts "at the trigger." The Dacoit rebellion is really a Buddhist insurrection against the Christian rule of Great Britain, and the Dacoits have made savage attacks upon the native Karen Christians in the mountains. But the mountains are held by the Karens, who are all joining, under the lead of the Christians, in defence of their homes against their Buddhist neighbours. The American missionaries say it would be almost impossible for Britain to conquer and hold the country but for these Christian Karens. "They have astonished everybody by their bravery, fighting at most desperate odds, and being very imperfectly armed. Between the British forces in the plain and the Karens in the mountains the rebels are being ground as between two millstones." The missionaries have taken an active part in enlisting the people, not only to defend their homes, but also to attack the Dacoits in the field. One of them, Mr. Vinton, has shouldered a Winchester rifle and leads the Karens under the hottest fire. The Buddhist priests are leading their men on the battlefield; a thing unprecedented in their history; and they declare that it is a fight of Buddhism against Christianity. "One missionary writes that he has never seen such quiet assurance of faith in God as nerves the hearts of the Karen disciples now." He adds an expression of his belief that "ten years of preaching would never build them up in the faith as the wonderful deliverances God has wrought for us in these bloody days."—*Presbyterian Messenger.*

Woman's Work.

ANOTHER LADY MEDICAL MISSIONARY TO INDIA.—The Presbyterian church at Avonbank was crowded by an attentive audience on Monday, 20th inst., to witness the service conducted by the Presbytery of Stratford in designating Miss Oliver, M. D., of Downie, Ont., to the mission field of India. An able sermon was preached by the Rev. P. Wright, of Stratford, after which Dr. Wardrobe, of Guelph, as con-

vener of the Foreign Mission Committee, delivered an appropriate address. Miss Oliver will leave in a short time for Indore. Miss Oliver is the second lady physician whom our Church has sent to India, the other being Miss Beatty, whose name is familiar to all our readers, and held in honour by the whole Church.

ANOTHER W. F. M. PRESBYTERIAL SOCIETY.—On Tuesday, 14th, a Presbyterian Society was formed in connection with the Orangeville Presbytery. Mrs. Harvie, of Toronto, was present and addressed a large audience. The Presbytery adjourned for the purpose of attending the meeting and hearing her address on Foreign missions, which occupied about an hour, and which is highly spoken of in the local papers. The following are the officers elected for the Presbyterian Society:—President, Mrs. McFaul; Vice-Presidents, Mesdames Crozier Fowle, McGregor, and Miss Gilchrist; Secretary, Mrs. W. A. Hunter; Treasurer, Mrs. T. J. McClelland.

TORONTO Y. M. C. A.—A largely attended and interesting meeting of ladies was held on Sept. 22nd, in Shaftesbury hall to consider whether the furnishing of the Y. M. C. A. new buildings should not be undertaken by the ladies of Toronto. Mr. S. H. Blake, Q. C., president of the Y. M. C. A., presided, who, with Mr. Caldecott and Rev. H. M. Parsons, addressed the meeting. Mr. Parsons did not think any great difficulty would be experienced in collecting the money required for so good a purpose. It ought to be considered a privilege to subscribe and a privilege to collect. Stress ought to be laid on the importance of contributions of small amounts spread over a large number of individuals, more than on large sums, however cheerfully given, from a few. The ladies should organize in each congregation and use every personal and combined effort in saving young men, and for carrying out the business they were about to undertake. It was unanimously and cordially agreed, on the motion of Mrs. Harvie, "That the Christian women of Toronto furnish the new rooms." Regarding the mode by which the money will be raised, Mr. Parsons opposed a bazaar. He went in for cash "right out of the heart and right out of the pocket." Mr. I. C. Peake could not take exception to a bazaar, but wished to leave the ladies untrammelled as to the mode of collection. The election of officers to carry out the resolution of the meeting was then proceeded with. Mrs. Casimir S. Gzowski was elected president; Mrs. Harvie, vice-president; Mrs. Fitch, treasurer, and Miss I. Hodgson, secretary. The officers will be assisted by a committee of two ladies from every congregation, and by an advisory committee, consisting of Messrs. S. H. Blake, Caldecott and Peake, Rev. H. M. Parsons and the general secretary.

PRESBYTERIAL SOCIETY.—A meeting of the Halifax Presbyterian Society of the W. F. M. S. was held on Tuesday afternoon, 22nd inst., in the Y. M. C. A. parlour. The president, Mrs. H. H. MacPherson, took the chair at 3 o'clock. After devotional exercises and reading the minutes of last meeting, the secretary's report for the half year was read. Six new auxiliaries have been formed within the Presbytery during that time, viz: Gay's River, Fort Massey, Halifax, Musquodoboit Harbour, Ship Harbour, Clam Harbour, and Lower Stewiacke. The combined membership of these new societies is at the present time 165, with the prospect of speedy increase. Three new mission bands were reported: the "Mayflowers," Fort Massey church, and two in Yarmouth. The first mentioned raised \$60 by a garden party held in July, which will be used in furnishing boxes for Trinidad and Santo. The death of two members was referred to, one a member of the Elmsdale auxiliary and the other the late secretary of Matland, Miss Lawrence. The following resolution was adopted by the Board on hearing of the death of this active office bearer:—"That this meeting having heard of the death of Miss Lawrence, the much esteemed secretary of the Matland auxiliary, desires to express to that society their deep sympathy with them in the great loss they have sustained by the removal of so earnest and faithful an office-bearer. They would also be reminded of the brief time of labour allotted to each worker in the vineyard and would learn to work while it is day seeing the night cometh." The treasurer reported \$275 received since April for the ordinary purposes of this society. After hearing from the delegates from Milford, Elmsdale, and Ship Harbour, also from a visitor from Antigonish and from Mrs. Christie—the widow of Rev. T. M. Christie,—regarding the progress of their auxiliaries, a little time was spent in conference on the annual meeting of the Board to be held in Pictou on Sept. 30th and Oct. 1st. "Winding up a horse" by Rev. Jacob Chamberlain, D. D., American Missionary to India, was read and enjoyed. After an invitation to all present to the farewell social to Mr. and Mrs. McRae to be held that evening, the meeting, which numbered between thirty and forty ladies was closed by prayer by the vice-president, Mrs. Cattenach.

The Family.

LIVE AND LET BE.

LIVE and let be! The Alpine heaven is bright;
Tired cloudlets sleep along yon azure sea!
Soft airs steal by, and whisp'ring, faint and light,
Live and let be!

THE MOTHER AT HOME.

THE mother is the heart of the home. She it is
who determines its characteristics and diffuses
through it that subtle atmosphere, which every
sensitive person can feel when introduced into the
home circle, and from which can quickly be inferred
the ruling spirit of the home.

mothers will be found to have held their children's
love by their unselfish devotion to and great love
for their children, and the respect they compelled
their elevated moral and religious character.

Such a place, such a kingdom in the hearts of
her children, it is worthy any mother's toil and
care and weariness to win. Outward circumstances
need not greatly affect the inner life of the true
home or the faithful, loving mother.

THE CHILDREN OF THE PRINCE OF WALES.

THE eldest daughter of the Prince of Wales is
named Louise Victoria Alexandra Dagmar. She
was born February 20, 1867. Victoria Alexandra
Olga Marie comes next, born July 6, 1868, and
the youngest princess, Maude Charlotte Marie Victoria,
was born in November, 1869; so they are
very near of an age, and the eldest, then nineteen,
was the oldest bridesmaid of her royal Aunt Beatrice,
at the wedding.

the saddle always. They follow their mother in
her rambles on their ponies; owing to a lame knee
the Princess rides on the "wrong side of the
saddle," as we should say. They follow the
hounds twice a week. Then they have special
pets to enjoy and to care for.

A lady who had lived long at Windsor describes
the daily life of these young royal girls as very
much like that of other people, except that they are
far more industrious, kept more closely, up to
fifteen; at that age they are allowed a glimpse of
the magnificent life which is all around them, are
thenceforth trained carefully in etiquette and the
observances of royal courtesy.

TAKE, O BOATMAN.
MANY a year is in its grave
Since I crossed the restless wave;
And the evening, fair as ever,
Shines on ruin, rock, and river.

ABOUT NEWSPAPERS.

GIVE up many things before you give up your
religious newspaper. If any one that ought to take
such a paper does not, I hope some one to whom
the circumstance is known will volunteer the loan
of his to him, directing his attention particularly to
this article.

THE BIG BROTHER.

THERE are many things which nobody at home
can do half so well as the big brother. For one
thing he can keep the peace. If there is a dispute
between two of the little ones, or a general row in the
nursery, the big brother has only to say the word,
and the belligerents will cease their strife.

IN THE STREET-CAR.

"HERE comes Mother Bunch," said a child, as
the car-door opened. She was a homely little
middle-aged woman, but something in her face
showed that she had one of those souls to which
needy folk come to be warmed and fed. A tall
girl, elegantly dressed, with her escort, entered the
street-car behind her. The conductor took their
umbrellas, shook them dry, shut, and brought
them in. The young woman nodded haughtily,
but the old lady thanked him in so gentle a voice
that the man, with a look of surprise, smiled and
touched his cap.

He dropped into a seat by the old lady. "You
are going home early, uncle," she said.
"Ye'm. Dead beat out by de storm. Nobody
kin see me and I kin see nobody. I tought I go
home to Sally."

WARNING WORDS OF A SPORTING MAN.

LOOKING at the system of betting generally, not
one man in five can afford to lose, and certainly
not one in twenty can afford to win. This may
seem a paradox; but few men, unless they have a
very large fortune indeed, can take settling quietly.
It can't be done. A young man drawing his first
winnings is like a tiger tasting his first blood; he
seldom stops again till he is brought to a deadlock
as a defaulter; his visits are extended from a few
afternoons to weeks after weeks of race meetings,
and the wind becomes untuned for anything else.

TOUCH IT NOT.

CHILDREN, do you see the wine
In the crystal goblet shine?
Be not tempted by its charm.
Children, hate it!
Touch it never,
Fight it ever.

The Presbyterian Review.

NOTICES

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THURSDAY, SEPTEMBER 30th, 1886.

OUR YOUNG PEOPLE.

DR. SCHAUFFLER, of New York, says "When older persons are converted, I only aspire barely to get them ready for the Kingdom of Heaven.

How this training is to be best conducted is a difficult question. A congregation made up of homes, where Christian teaching is imparted and activity in Christian work is manifested, would bring forward a body of young people anxious, like the young David, coming to the camp, for a place in the activities of the kingdom, and like him, fitted for good service by previous training.

Young People's Societies of various sorts, principally literary and musical, have been the common method of meeting this felt want, and they have met it in some measure. We have never known a congregation injured, and we have known hundreds benefited by such societies.

To such claim the "Society of Christian Endeavour" formed five years ago in Boston; and numbering now one thousand local societies, proposes to give practical shape. It has been so successful that our readers will thank us for giving some information regarding its aims, methods, and progress.

The Methodist Conference concluded its sitting on Thursday, Sept. 23rd. Continuing our resume of the principal points of interest, we note first the Report of the Superannuation Committee. The report stated that the present number of claimants in the united Church on the fund is 186 ministers, 132 widows and 95 children.

interest and power, and pastors are as enthusiastic as the young people themselves in their testimony to the benefits accruing from the local societies.

The movement has scarcely found its way as yet into Canada; but we may well covet at least its good features. It is possible that some points, for example, the monthly experience meeting, may not commend themselves to all, but many pastors will, we are assured, correspond with the founder, Rev. F. E. Clark, Boston, Mass., or G. M. Ward, of 8 Beacon street, the same city, Secretary, for further information and copies of the model constitution.

ROMAN CATHOLICS IN THE BRITISH CABINET.

THE appointment of Mr. Henry Matthews, Q.C., an eminent Roman Catholic, to the cabinet office of Home Secretary in the Salisbury Administration has very generally been received with surprise, and in some quarters with feelings much akin to indignation.

THE ALLIANCE'S LETTER.

THE SCOTTISH PROTESTANT ALLIANCE, No. 81 ST. GEORGE'S PLACE, GLASGOW, Sept. 7, 1886.

To Right Hon. Lord Randolph Churchill, &c., MY LORD—I have the honour to inform you that at a meeting in Glasgow yesterday of the directors of the Scottish Protestant Alliance the recent appointment of a Roman Catholic to the Cabinet office of Home Secretary was considered, when the following resolution was unanimously adopted.

"That as the Papacy claims universal supremacy over all sovereigns, its subjects, as Roman Catholics, can no longer render an undivided allegiance to Protestant princes, and, as the avowed aim of the Papacy is to reduce Great Britain to subjection to the Vatican, this meeting protests against the elevation of Roman Catholics to positions of power and trust in the British Empire."

I have the honour to be, my Lord, your Lordship's most obedient and very humble servant, JAMES KYRR.

LORD RANDOLPH'S REPLY.

TREASURY CHAMBERS, WHITEHALL, Sept. 9, 1886.

To James Kyrr, Esq., SIR—I beg to acknowledge receipt of your letter enclosing a copy of a resolution passed by the directors of the Scottish Protestant Alliance, and in reply to it I beg to remark that I observe with astonishment and regret that in this age of enlightenment and general toleration persons professing to be educated and intelligent can arrive at conclusions so senseless and irrational as those which are set forth in the aforesaid resolution. I am, sir, yours faithfully,

RANDOLPH H. CHURCHILL.

Upon this correspondence the New York Observer, the staunch supporter of Protestant interests against Papal aggressions in the United States, pertinently remarks:

"Although the protest of the Scotchmen may be useless and unadvised, Lord Randolph Churchill's remarks upon the suggestions of the protest are not at all justified by the facts of history, or by the present principles and practices of the Romish church. No 'enlightenment and general toleration' can blind the eyes of the world to the despotic and dangerous claims and efforts of Romanism. If Roman Catholics in power in free countries are not dangerous officials, it is merely because they have enough personal independence and good sense to disregard the ideas and purposes of the authorities of their church.

Lord Randolph Churchill's insolent reply has already met with a rejoinder which will do much to awaken public attention. The Rev. James Paton, director of the Scottish Protestant Alliance, has addressed a letter to Lord Randolph Churchill, in which he says:

"You have penned an insolent reply to a respectful public document. Although you are now a Cabinet Minister, we observe with astonishment and regret that you have not laid aside those weapons of abuse with which you tomahawked your way to power. It is a national calamity when men pitchforked into high position are destitute of decent manners."

Mr. Paton concludes his letter by saying that the Alliance founded its protest upon the same grounds as those upon which the exclusion of Roman Catholics from the throne is founded.

According to Lord Randolph, the conditions on which the Queen holds the throne are 'senseless and irrational.'

THE Methodist Conference concluded its sitting on Thursday, Sept. 23rd. Continuing our resume of the principal points of interest, we note first the Report of the Superannuation Committee. The report stated that the present number of claimants in the united Church on the fund is 186 ministers, 132 widows and 95 children. At the close of the year ending July 31st, 1885, the invested capital, bearing interest, was \$154,614.93. At the close of the year ending July 31st, 1886, it was \$159,601.09. The total receipts for the annual accounts for the year ending July 31st, 1885, were \$63,754.66. The total receipts for annual accounts for the ending July 31st, 1886, were \$68,206.24, with \$2,712.20 borrowed from capital. The committee recommended that all ministers who shall be located shall have the amounts they have paid into this fund returned to them. The committee recommended also that the General Conference enact a law to the effect that all

those ministers of the united body who have not yet levelled up shall have their claims on this fund commence at the time of the union. After much discussion the following was adopted in reference to the establishment of a Sustentation Fund: That this Conference recognizes the importance of a sustentation scheme that may relieve the pressure on the Missionary Fund and help to equalize the stipends of ministers on weak circuits, but as such a scheme will require more careful consideration than can be given to it at the present session, it is therefore

Resolved (1) That the question of a general sustentation fund be remitted to the General Board of Missions, to report, if possible, a practicable scheme to the next General Conference. (2) That during the ensuing quadrennium each annual Conference be allowed to extend such help to ministers on dependent fields within their bounds as the necessities of the case seem to call for, in such manner as the Conference may decide, provided they do not trench upon the income of the Missionary Society. It was moved

"That this General Conference direct the May district meetings of 1887 of the six Western Conferences, not including Manitoba or British Columbia, to appoint deputations who shall visit all stations, circuits and missions on their respective districts, whose ministers receive less than \$600 per year, with a view of increasing the salaries of said ministers, and if possible bringing them up to the above named amount." In the discussion upon these resolutions a delegate entered a strong protest against any attempt to burk the question for another four years. There was great necessity for such a fund, and it was being loudly called for throughout the Church. Five Conferences and four other bodies had memorialized the Conference to establish a fund. Three hundred of their ministers were in receipt of less than \$600, 190 ministers with families received less than \$550, 23 received less than \$400, eighty three probationers received less than \$300, and there were 850 children of ministers receiving less than \$600.

On a delegate moving the following: "The minimum salary of an ordained minister without children shall be \$550; of an ordained minister with a child or children under sixteen years of age shall be \$600, and \$20 for each child over the number three; of a single ordained minister \$400, and of a probationer \$300," the whole matter was sent to the Mission Board. A committee was appointed to meet any committee which may be appointed by the Canada Conference of the Evangelical Association to arrange a scheme of union to be submitted to the authorities of both Churches, and that said committee be instructed to nominate a fraternal delegate or delegates to the next annual Conference of the said Evangelical Association. The salaries of the General Superintendents were fixed at \$2,300 a year, each. A slight breeze adverse to College Confederation sprang up on the following item in the Educational Report: "In the matter of further provision for Victoria College they reported that in view of the action of the General Conference with reference to college federation no further action is needed." It was moved in amendment: "That the Board of Regents shall not enter into College Federation until the requisite funds shall have been provided in accordance with the estimates presented as a supplement to the report received by this Conference from that board." Rev. Dr. Sutherland moved the following amendment to the amendment: "That it be an instruction to the Board of Regents that an expenditure be made in the erection of new buildings in the Queen's park for Victoria college until the vote providing funds for the proposed university professoriate shall have passed the Provincial Legislature." The amendment to the amendment was lost on a vote of 75 to 84, the amendment on a vote of 61 to 90. The total receipts of the Missionary Society for the past year were, stated to be \$189,701.71, a net increase of \$9,572.

In regard to the election of lay representatives in annual district meeting it was proposed to make the discipline read "one lay delegate for each minister or probationer in the pastoral work, from each circuit, mission or station in the district," but this was voted down. In considering the Mission Report the following recommendation was adopted, "That private appeals by the missionaries to the Church without the sanction of the General Board be discontinued." Rev. Jas. Woodworth, of Brandon, Man., was appointed Superintendent of Missions with authority to organize new missions under the provisions of the discipline where he deems them necessary; to secure missionaries from the other Conferences to fill the work. He shall also in the Eastern Conferences solicit subscriptions for the Church Parsonage Aid fund; so as to extend the work in the North West where needed. It was decided "that a probationer who marries, without the consent of his annual conference should be dropped in silence."

The discussion on lay representation on the Stationing Committee is so interesting and suggestive that we give it in full as reported in the daily press.

"Mr. A. B. Powell said he was surprised at the recommendation of the committee on this point. He thought the good sense of the Conference would affirm that the laymen had shown themselves fully competent to take part in all the Church courts and committees, and it there had been a more general recognition of the laymen in connection with the courts of the annual Conferences there was a possibility that a little more wisdom might have been the result of the deliberations. (Loud laughter.) He asked the clerical members of the Conference to give the laymen their rights. He moved in amendment to the clause in the report that laymen should have recognition and place on all the Church courts, including the Stationing Committee.

"Mr. McLaren, as a layman, dissented from the amendment. When the basis of union was adopted it included certain restrictive clauses on this very subject, and those clauses were accepted by the laymen of the Church by an overwhelming vote.

"Mr. H. H. Perdue said he had been a member of the Methodist Church for forty years and was perfectly satisfied to leave the affairs of the Church in the hands of the ministers. When the union came, however, that was changed, and the laymen having been given so much power, the next step was to put them on a perfect equality with the ministers.

"Dr. Alexander (Montreal) said in the section of country where he resided there was a strong feeling among the laymen in favour of lay representation on the Stationing Committee, and if they did not get it this Conference they would get it next.

"Rev. S. H. Rice was strongly in favour of the amendment. He believed it was the best policy the Church could pursue.

"Rev. Dr. Griffin said if this amendment were adopted it would sap the very foundation of the Itinerary. If the laymen forced their way into the Stationing Committee then the time had come for the ministers to say whether they would go or not. He was not willing that the laymen should force him to a circuit whether he cared to go or not, then tell him how much salary he should receive, be it little or great.

Mr. Powell's amendment was rejected by a large majority and the clause adopted.

On the report of the Committee on Memorials recommending: "That the principle of the memorial emanating from a joint meeting of representatives of the Montreal Conference of the Methodist Church and of the General Assembly of the Presbyterian Church in favour of some arrangement being arrived at whereby the two denominations could divide up the work on sparsely settled mission fields where the needs of the people could be supplied by fewer organizations than at present exist be adopted." The following resolution was adopted:—"That this General Conference appoint a commission in each annual Conference who shall be, and are hereby, empowered to deal with the proposed scheme for the consolidation of the work on certain missions, having due regard to the principles laid down in the resolutions of a joint commission already reported to this Conference, said Commission to be composed of the presidents of the annual Conferences, superintendents of districts and five laymen to be appointed by the special committee of each annual Conference, said commissions to report to their annual Conferences at the next ensuing session for confirmation, without which their recommendations shall not take effect." In the discussion on the Report on the French Work, Rev. Dr. Douglas, Montreal, earnestly appealed to the Conference to retain the existing French district. He said the work in Quebec was a stupendous one, affecting two millions of people. "The men of Ontario before half a generation was over would find that on the Upper Ottawa there would be 100,000 French Canadians who would become the Parcellite party of Ontario." It was decided to continue the French district. A resolution at the last moment looking to the censuring of the Dominion Government in regard to the treatment of the Indians was laid on the table by a vote of thirty-one to twenty-seven. Some proposed changes looking to the introduction of responsive reading in the morning service were also tabled. The proposal to restore the word "obey" to the marriage service for the bride, although almost unanimously recommended by the committee was rejected by the Conference. The following resolution in regard to Prohibition was adopted:—"That in view of the importance of the temperance question in our country to-day, and the certainty that in the near future legislation in the line of entire prohibition of the liquor traffic will be obtained, it is desirable to appoint a permanent Committee on Temperance; therefore resolved that a committee of seven persons, laymen and ministers, be appointed to watch the interests and phases of the temperance question, and to make such representations to the Governments and Parliaments of the Provinces and Dominion as shall secure the prohibitory legislation for which we believe the country is ripe. And that every available and legitimate means, both civil and religious, be employed to secure from our legislators a general prohibitory law." A resolution looking to the better protection of young girls was also adopted and, after a brief address from the President expressive of his satisfaction with the labours of conference and an earnest appeal for renewed effort in the work of the Church, the proceedings came to a close.

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* Light for the Last Days. A Study Historic and Prophetic. By Mr. and Mrs. H. Grattan Guinness. 1866, Toronto. S. R. Briggs, Willard Street, Proprietors.

names of Mede, Sir Isaac Newton, Bishop Newton, Faber, Elliott, and others, expositors of great learning and society, has been falling not a little into disrepute both in the old country and on this side of the Atlantic.

It is, however, one special excellence of both the works of Mr. Guinness that he has kept off this rock of fixed and precise dating, on which so many have made shipwreck.

In common with some others who had preceded him, he calls attention to the evident fact that no great historical change has occurred all at once; that, in particular, the great events with which prophecy deals, as, e.g., the restoration of Israel, and the bringing in of the new dispensation, were not suddenly but gradually ushered in.

Now this being so, it is plain that if we have an intimation of the duration of the abasement of the chosen nation, such a period of time cannot be counted from one particular year, merely, in the subjugation period.

Such in the briefest terms is the substance of Mr. Guinness' argument, and hence the form of the inquiry which he institutes in "Light for the Last Days" is determined accordingly. We may illustrate again by the case of the subjugation and the restoration prophecies. Those who accept the "year-day theory" of prophetic chronology very commonly, for reasons which we need not here detail, regard the duration of the abasement of Israel under the Gentile yoke as divinely fixed at a period called "seven times," or, according to their understanding of the unit of reckoning, 2,520 years.

What the answer to this question must be, every person knows who is acquainted with the history of modern Christendom. The progressive emancipation of the Jewish nation from the grievous oppression to which they had been subject for centuries, has been one of the most conspicuous and remarkable facts of modern days.

A similar course of reasoning and inquiry is pursued with regard to the rise and fall of the Papal and Mohammedan powers, and with results no less clear and indisputable.

As the result of all, the case then stands in this way. It, constrained by the biblical intimations which have determined the judgment of the great body of Protestant interpreters of prophecy from the Reformation till near our own time, we assume that the "days" and "times" of Daniel and John are to be counted.

unknown to the writers of the prophecies in question. And, finally, when, assuming for the time the truth of the principle, we inquire whether the historical movements of the past century have been such as the hypothesis, if true, would require, we find an agreement of the facts with what the theory would require, so clear and complete that it is hard to see how any one can dispute it.

In view of such facts as these, it is reasonable to suppose that this year-day principle of interpretation is, after all, a baseless fancy of imaginative interpreters, and all the multiplied coincidences with other facts in the physical and political world, merely the result of chance?

Such then is the drift of the argument of this last book of Mr. Guinness. We earnestly commend it to all thoughtful Christians, especially to those who have come to believe that futurism is the only true system of interpretation, and that the great body of Protestant expositors from the Reformation to the present century were wholly astray.

Did space permit, we should like to advert to some matters, not essential to the integrity of Mr. Guinness' argument as a whole, in which we are unable to see as he does. But this will suffice to call attention to a book which, especially in connection with the author's former work, will abundantly repay the study of the thoughtful believer in God's prophetic Word.

Communications.

PROPOSED PLAN OF UNION BETWEEN PRESBYTERIANS AND METHODISTS.

UNION is evidently in the air. A correspondent of a sanguine disposition offers the following plan for consideration:

- 1. That the distinctive names of the two bodies shall be dropped, and that the united church shall be known by the title of the Millennial Church. Churches have hitherto been named after the circumstances of their birth. It is now time to name them from their future destiny. 2. That the present symbols of both churches shall be preserved for their historical and doctrinal value, but that a committee shall be formed to draw up a Confession of Faith, which shall embody all the fundamental truths of the gospel held in common by the two churches, and all that is essential to a Christian man should believe. The Westminster Confession is polemical, and is meant to combat the heresies of the sixteenth and seventeenth centuries, the Wesleyan Book of Discipline is local and temporary in its character and in need of deepening and broadening. The new Confession can draw upon them both and supersede them. 3. That the details of a scheme of church government embodying the best elements in both polities, shall be prepared by the best legal minds in the church, leaving the largest liberty to congregations compatible with good order, preserving the due representation of the lay element in the church courts. 4. That the order of public service be left to the ministers and people except in so far as such variety might be found bringing in false doctrine or endangering the spirituality and simplicity of worship. 5. That the College Question be remitted to the Professors with instructions to bring in a plan securing the educational advantages the church requires while economizing the funds of the church. 6. That the mission schemes be strengthened by the amalgamation of weak charges at home, and the sending forth of those ministers set free from the home field to the various fields abroad. 7. That the minimum stipend in the united church be \$1,000 and a manse, and that congregations choose for themselves, whether they adopt the three years' term in calling a minister, or call, as in the Presbyterian Church, for life. PRUDENS.

EVANGELISTS.

[To the Editor of the PRESBYTERIAN REVIEW.] SIR.—Your current number contains an article (contributed) discussing this important subject in a spirit admirable for its candour and fairness. It says, "The Church should hasten slowly to create a class of professional evangelists to do in their peculiar way work which pastors and congregations can and should do for themselves; which they will be very much the better for doing, and which they can neither afford to leave undone nor allow to be done for them." It proceeds to instance the case of last year's special services in the New York Presbytery as "warranting a fair trial of the common sense plan of doing what we can for ourselves, before calling on outsiders."

Certainly, if there be ministers and congregations not doing what they can for themselves (and others), let them without delay "awake, arise and put on their strength;" but what we claim is that such efforts speedily reveal the fact that to achieve the greatest and best results there must be division of labour, and practical recognition of the special gifts with which the Holy Ghost endows Christian workers. "Gospelers" did not go to get "outsiders to come and do the work for us," but instead to take the common sense course of choosing some of the "many" of our ministers who, "the article referred to" truly says, "are specially gifted for such work; and lack only opportunity for exercising and developing their abilities in this direction," and releasing them from other work for part or the whole of their time to assist pastors and people in work which they cannot possibly undertake, yet are bound by the most solemn obligations not to leave undone an hour longer than means can be found for its accomplishment. Now the necessity of such help is felt just in proportion to the enlarged ideas of awakened workers. The horizon widens as they arise and a brave under the leadership of the Holy Spirit. For example, a congregation under a live pastor is aroused to the duty and desirability, for the good of themselves and others, of home missionary effort. At first they contemplate nothing but what they can themselves undertake, but while others see no occasion for such fuss and increase of responsibilities, those who feel the fire of holy enterprise within them, soon see the importance of securing capable helpers whose time and abilities shall supplement theirs. Here I may pause to challenge any man of common sense to dispute the wisdom of such a course. It is on this principle that our churches, instead of leaving to pastors and pre-byteries the training of young men for the ministry, choose and set apart the best men they can get to do a part or the whole of their time to the work. Experience first shows the necessity and then confirms the wisdom of such division of labour. So in evangelistic work, the experience of those who have

tried it abundantly demonstrates the necessity of more help than yoke-fellowship among pastors and people can possibly furnish. The Presbyterian of Toronto, for example, has been of late bestirring itself commendably, though not extravagantly, in brief courses of special services within its bounds, and some of its members could tell of their deep regret that, just when an interest seemed to be aroused and the first droppings of what promised to be a shower of blessing had been received, the meetings had to be closed because of other engagements which could not be neglected. It was so in New York last winter, and similar experience has attended similar efforts in many other quarters, to the incalculable loss of the Church.

The necessity of more help in this work has been made very plain to very many—so plain that already the question is—not whether we shall have evangelists or not, but whether the Churches will furnish their own, or leave the work to outsiders. To their shame and loss they have too long followed the "let-well-enough-alone" policy, but now the Presbyterian Churches of the old country are giving the matter more of the attention it should have long ago received, and are showing a holy and scriptural enterprise in evangelization at home and abroad undreamed of but recently. The English Presbyterian Church, for example, has its own evangelists at work systematically in London and elsewhere in happy harmony with pastors and sessions. So, too, our Canadian neighbours, the Methodists and Episcopalians are doing likewise, and some of us know how they are gathering their hundreds where we are getting but tens of additions and manifold losses.

As to pastors and elders being "overshadowed," there is little fear if the right men are chosen, and the former are what they ought to be. Perfunctory drones will always find themselves discredited in the presence of earnest and active men. Jealousies there will be while human nature is what it is. Had we waited till this danger was past we would never have set apart teachers to train our youth for the work. We might have waited till Christ came again, only to find a repetition of what so often grieved Him among the twelve. But let the pastor magnify his own office, and faithfully fill it, and no success of the evangelist who assists him to garner the fruits of his labour can detract from the high honour ever due to pastoral worth and fidelity. Constant experience proves the truth of the Master's word "that both he that soweth and he that reapeth may rejoice together." There is plenty of noble work for both and joyous reward to both and He means they should realize it "together." Yours, etc. GOSPELLER.

September 19, 1886.

IS THE CHURCH OF ROME A CHRISTIAN CHURCH?

[To the Editor of the PRESBYTERIAN REVIEW.]

SIR.—The Protestants of this country have ceased to bear testimony and to expose the errors and practices of the Church of Rome, either from the pulpit or at their public assemblies. This silence is taken by many unacquainted with the history of this "wicked system," as indicative of the growing favour in which that Church is held, and if her claim to be known as the only true church is not good, she is at least entitled to be called a "branch of the Christian Church," forgetting that the Church of Rome brooks no rival, claims apostolic succession and denies salvation to all who do not acknowledge and obey the Pope of Rome.

The recent spread eagles of that church in Quebec and Ontario is evidence that Popery is not dead, but that she is ready to take advantage of any full in public sentiment favourable to her interests. And if we are to judge by profession, the Scribes and Pharisees of Christ's day, were the most holy and sanctimonious men of their times—yet they were no Christians. Pope Sergius III, received apostolic consecration, but he was a "monster in crime." Charles the First made great and solemn professions to the nation over which he ruled, but his whole execrable life was one of intrigue and fraud. A burglar is not tried by his professions of innocence or a proved forger because he disclaims any knowledge of the fraud. So every Church society or system must be examined not on mere profession, but by their "fruits ye shall know them."

Applying this rule, therefore, to the Church of Rome, we unhesitatingly say that she has no right or title to be called a "Christian Church."

Peter was never at Rome. He was an apostle of the circumcision, not of the Gentiles. His place was at Jerusalem, and there Paul always found him. In his first missionary journey three years after his conversion, Paul visited him there and abode fifteen days at his house. In his second missionary journey going up to Jerusalem to the council, Paul finds him there. In his third missionary journey, year 44, at the time of the death of Herod Agrippa, Paul finds him at his residence in Jerusalem, Acts xii. 1-3. In his fourth missionary journey, 17 years after his conversion, Paul finds him at Jerusalem in charge of an apostle, not of the Gentiles (mark this well), but of the circumcision, and when on his way finishing his fifth and last journey, Paul takes special care in writing the Epistle to the Romans to salute every man and woman by name, believing, but is silent about Peter, that the Christian Church might know in all future ages that Peter was never in Rome and never exercised any privacy over the primitive churches.

What bishop in our day could write sixteen chapters to the Church of Rome without saying to it a single word about the Pope? Such a conclusion is incredible. We deny, therefore, for the following reasons that the Church of Rome has any claim or right to be called a Christian Church:

- 1. Because such a claim has no foundation in Scripture, which must ever remain as the only rule of faith and practice. 2. Because her whole history is one of bitter and unrelenting persecutions against "Christians." 3. Because she has practically eliminated from her ritual and service the very name "Christian," having no respect to character—only believe and obey the Pope. 4. Because she declares through her councils and popes that the Virgin Mary is our greatest hope—yes the very ground of our hope—(Bull Gregory, 16.) and recently at London, Ontario, the sacrifice of the mass is called a new and most perfect sacrifice, the emblem and embodiment of all the sacrifices of the old law. 5. Because though the Popes are declared infallible, Cardinal Barouet denounces many of them as "monsters in crime." 6. Because she aided and abetted that most cruel of all crimes, the St. Bartholomew Massacre in France, struck a medal at Rome in honour of that fearful act, and never by any public declaration repudiated that wicked and atrocious deed. 7. Because she denounces Bible societies and their Christian labours as the work of the devil that should be suppressed. 8. Because she blasphemeth the name of God by the worship of the Virgin Mary. 9. Because no Christian believing in the doctrines of our holy religion alone, can belong to the Church of Rome. 10. Because the doctrines and teachings of Popery are subversive of any principle of civil and religious liberty. 11. Because she frees an individual from the solemn obligation of an oath when her interests are advanced thereby. 12. Because she breaks any one of the ten commandments. Proof is readily if demanded. Furthermore we say that the Church of Rome declares that the Scriptures have no more authority without the Church than Leviticus, the Atonement or King's Edicts. "The true Church of Christ is a servant, not a mistress—depository—not a judge exercising the office of a minister—not a magistrate—deserving the canon of scripture—does not make it. The authority of the Scriptures is not founded on the church, but the New Testament church is founded on the authority of the Scriptures alone." Yours, etc. "TERTIUS."

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Recent Publications of the Religious Tract Society THE LIFE AND TIMES OF ORYSTON. By Rev. A. W. W. W. W. W. ST. AUGUSTINE: his Life and Times. By Rev. K. W. W. W. W. W. THE LIFE OF JESUS: or the Story of Jesus of Nazareth in his Earthly Form. By Rev. W. S. Lewis, M.A., 75c. ANNO DOMINI; or, a Glimpse at the World into which the Messiah was Born. By Rev. J. D. Clarke, D.D., 75c. VOICES FROM GALVARY. A Course of Homilies. By CHARLES STANNARD, D.D., \$1.10. FROM GALVARY TO OLIVET. Homilies. By CHARLES STANNARD, D.D., \$1.10. THE EVENING OF OUR LORD'S MINISTRY. By CHARLES STANNARD, D.D., \$1.10. REST FROM SORROW; or, the Ministry of Suffering. By WILLIAM LESTER, F.R.S., 25c. THE PHILOSOPHY OF PRAYER and Other Papers. By W. H. RAY, D.D., 25c. CHRISTIAN MINISTRY TO THE YOUNG. By S. U. GARDNER, D.D., 50c.

JOHN YOUNG, UPPER CANADA TRACT SOCIETY, 102 YONGE STREET, Jan. 1886. AN ENERGETIC MAN IN EVERY DISTRICT TO SELL A most remarkable book of the new edition "Proposed and Expounded, or Marriage and Celibacy" It discusses rationally and philosophically the subjects of Love and Marriage, Modes of Proposed Marriage, Betrothal, Marriage, Polygamy, Bachelorhood, Bachelors, Etc. This is a standard book, tells how, and takes with all classes. For particulars address, INTERNATIONAL BOOK AND BIBLE HOUSE, TORONTO, ONT.

BRITISH AND FOREIGN.

At large public meetings in Lima and Callao, petitions have been adopted praying the Government of Peru to expel the Jesuits.

ONE of the most important questions to be decided at the U. S. Episcopal Convention which meets in October is the adoption of the revised prayer book.

ACCORDING to the estimate of the Dean of Westminster one-fifth of the whole population of England and Wales are in Sunday schools—that is, there are 600,000 teachers and 5,200,000 scholars.

It is alleged that although government allows £2,000 a year for the religious improvement of the Highlands and Islands there is not a single Gaelic-speaking student-missionary in any town in Scotland.

At the recent visitation of Second Ballynahinch congregation the presbytery of Down, Ireland, expressed the pleasure it afforded them to meet with the senior pastor, Rev. David Edgar, after a ministry of over fifty-six years.

THERE has been an increase of £525 on the Free Church of Scotland Sustentation Fund during the last three months, but it arises entirely from donations and legacies, there being a decrease of £331 on the collections by associations.

THE Goodell Professorship of Intellectual and Moral Philosophy has been endowed in the Central Turkey College at Aintab. It is named in honour of the beloved missionary William Goodell, and will be held by a native Armenian, Rev. Hohannes Krekorian.

THE Waldensian Church has declined to relinquish its name and to unite with a modern evangelical and Protestant secession from the Church of Rome led by Father Gavazzi, and known as the "Free Church," under the name of "The Evangelical Church of Italy."

At a meeting in the council room of the Evangelical Alliance in London, at the request of the Secretary of the Turkish Missions, Rev. Dr. Lansing, of Cairo, said that toleration was more largely enjoyed in Egypt than in Turkey proper, for Egypt was at least one hundred years in advance of Turkey.

IF the Northern and Southern Presbyterian Churches of the United States were united there would be a Church extending to every part of the country, comprising 8,479 churches, 6,621 ministers and 805,551 members—a mighty Christian host indeed. The income of these Presbyterian bodies amounts to very nearly twelve million dollars.

PRINCIPAL CAIRNS conducted the jubilee services in Hope street church, Lanark, Scotland. On arriving in the town some drunken militiamen were fighting at the head of the High street, and no policeman being visible Dr. Cairns made his way to the centre of the crowd and separated the combatants.

OF the eighteen or twenty members of the Chinese Y. M. C. A. connected with the Chinese mission of the Third Presbyterian church, Chicago, nine are already engaged in studies preparatory to missionary work among their countrymen, and more are to follow. It does seem—but every reader, says the Interior, can do the commenting himself.

FOURTEENTH Street church, corner Fourteenth street and Second avenue, New York, has been renovating and beautifying its edifice during the absence of its pastor, Rev. F. H. Marling, D.D. It is now in very fine order. This church is situated among a population largely and increasingly German; and Germans in New York are largely non-church-goers.

A SCOTCH bishop lately sent a circular letter to all the English bishops complaining that one of their number lately preached in a Presbyterian church in his diocese without asking the bishop's permission. Happy for Scotland, says the Christian at Work, if no worse complaint lies at her door than that one man preaches Christ's Gospel without asking the permission of another.

THE statistics of the Reformed church of the United States for 1886 are as follows: district synods, 7; classes, 52; ministers, 788; congregations, 1,468; members, 176,937; unconfirmed members, 108,079; Sunday schools, 1,374; Sunday school scholars, 116,873; students for the ministry, 173; contributions, benevolent purposes, 113,955.30; congregational purposes, 5746,122.39.

THE income of the Board of Foreign Missions (United States, North) during the past year from all sources, including contributions from women's societies and special gifts for the debt, was \$745,164.46 and the obligations were \$803,017.74, including the debt carried over from the preceding year of \$57,651.72, leaving a debt still resting upon the board of \$57,853.28.

REV. DR. DONALD FRASER, says in The Monthly Journal of his church, that more than one-half of their accessions come from other than Presbyterian churches, and the majority of these from the Church of England. Of the Presbyterians who come from Scotland, he says that the most true to the faith of their fathers are female domestics. Young Scotsmen of the same class are not so loyal.

PROTESTANTISM has done a good thing in Rome by establishing public schools in a city where not one existed before the temporal power of the Pope was broken. These schools are now attended by 45,000 children. Their success has compelled the Catholic authorities to engage in the same unusual line of business, much against their pre-

dilections. They now have thirty parochial schools—and wish they were not compelled to have any.

DR. M. S. S. JOHNSTONE, of Minnigaff, has been presented with a congratulatory address by his presbytery on completing his fiftieth year as minister of the parish and receiving the degree of D.D. from Edinburgh university. The Earl of Galloway presented a second address from the congregation, and Dr. Johnstone received another from the kirk sessions of Greenock, Cadzow, and Torphichen, in which parishes his sons are ministers.

REV. JAMES W. WHIGHAM, Ballinacloe, ex-moderator, has published a Presbyterian map of Ireland, showing where charges are established. In the margins are statistical tables of the religious populations of the world, of Ireland, of the Irish Presbyterian Church, etc. There are medallions of Calvin, Knox, Dr. Cooke, and Dr. Edgar, shields with the devices of all the Protestant churches in the world and illustrations of their colleges, and momentous scenes in Irish church history.

DR. MONRO GIBSON says he had always thought that, in order to see the largest development of Sunday school enterprise, the Englishman had to cross the Atlantic; but he doubts it now, for he does not know where else than in the town of Stockport could be found a school with over 5,000 names on its register, exclusive of a staff of 458 teachers. This school is now a hundred years old, and it is computed that from the beginning as many as 100,000 scholars have passed through it. It has always been a union school, and for a great part of the time had all the field to itself in Stockport.

BURDETTSays in the Brooklyn Eagle: "Rev. Sam Jones is lecturing on 'How to be Saved.' As near as we can get at his prescription is, 'Get out-of-the Church.' The church is bad, terribly bad. There's no doubt of it; it's in an awful state. It's a wonder that any Christian belongs to it. Still he has to go somewhere, and there is, even in the heart of the humblest church-member, a faint hope that here and there, in retired corners of heaven, may be found some saints who used to belong to some church, and who don't make much noise in heaven, and can't talk enough, slang to write a revival sermon."

DR. PHILIP SCHAFF proposes to introduce into his professional work at New York what he conceives to be one of the most useful institutions connected with the Berlin and other universities in Germany. This is what are called the seminaries conducted by the different professors once a week for special exercises in exegesis, history, and systematic theology. Attendance is free, and they are frequented by the more advanced and industrious students who wish to pursue special studies and investigations. At Berlin Lüsche chose last session the recently discovered "Teaching of the Twelve" for the subject of his seminary exercises.

BISHOP WORDSWORTH in his charge at the annual synod of Perth on "The Study, Use, and Value of the Book of Common Prayer," criticised the inscription on the memorial to Jenny Geddes in St. Giles. It is a bad omen for a nation, he said, when, in bestowing public marks of distinction, it confuses the first principles of right and wrong and crowns with honour what ought to be branded with infamy and disgrace. Instead of saying she "struck the first blow for freedom of conscience, which ended in the establishment of civil and religious liberty," it would have been more true to say that "it was the first act which led to the consummation whereby it was made penal to use the Book of Common Prayer."

THE minutes of the last General Assembly of the Cumberland Presbyterian Church present the following statistical summary: Ordained ministers, 1,547; licentiates, 231; candidates, 281; congregations, 2,546; elders, 10,041; deacons, 3,412; church members, 138,564; as against 126,911 last year; during the last year 14,356 persons were received into the church on profession, and 4,078 by letter; 9,171 adults; and 14,356 infants were baptized. The Sunday schools have 74,576 members, and contributed \$20,139 for various benevolent purposes. The aggregate contributions of all the churches reached the sum of \$553,033. The total value of the property of the Church is set down at \$2,420,500.

THE following appeal to the Presbyterian churches of the United States has been sent from Charleston, S. C., with request to publish: Dear brethren in the Lord,—In our extremity and helplessness we feel constrained to make a general appeal for aid. Ours is the oldest organization in South Carolina. It has met with many financial and other reverses, but has been enabled graciously to survive them all. Within the past five years, at great self-sacrifice, it has spent about eight thousand dollars for repairs. The earthquake has totally wrecked our beautiful and venerable house of worship, and our people are impoverished. Unless assistance is given speedily our organization must pass out of existence. Contributions should be sent to Geo. Paul, Treasurer, or to Rev. W. T. Thompson, D.D., pastor of First Presbyterian church of Charleston, S. C.

HIGHEST PRAISE. The well-known drug firm of N. C. Fabron & Co., of Kingston, writes that Dr. Jones' Extract of Wild Strawberry has long been considered the best remedy for Summer complaints in the market, and adds that their customers speak in the highest terms of its merit. Wild Strawberry is the best known remedy for Cholera Morbus, Dysentery and all Bowel complaints.

Medicines, &c.

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Presbyterian Review.

THURSDAY, SEPTEMBER 30TH, 1886.

In ordering goods, or in making inquiry concerning anything advertised in this paper you will oblige the publishers, as well as the advertiser, by stating that you saw the advertisement in the PRESBYTERIAN REVIEW.

PRINCIPAL GRANT preached last Sabbath in Lachine.

THE REV. N. CAMPBELL, B.A., has accepted the call to the pastorate of the Elmley congregation.

MR. JOHN McLEOD, B.A., licentiate, has received and accepted a unanimous call from Scotstown, Que.

REV. J. R. MACLEOD, of Kingsbury, Que., is spending a few weeks among friends on the shores of Lake Huron.

THE new church building at Postage is to be opened Sabbath, Sept. 26th, by Rev. D. M. Gordon, Winnipeg.

THE contract for building the new Presbyterian church at Sydney has been awarded. The amount of the contract is \$6,300.

REV. JOHN CAMPBELL, M.A., Ph.D., Harrison, Ont., is the unanimous choice of a Congregational meeting Collingwood convened to call a pastor.

REV. JAMES D. FRANKSON, B.A., late of Kennebec Road, has been called by the congregation of Windsor Mills and Lower Windsor, Presbytery of Quebec.

STEPS have been taken, owing to lack of accommodation for the growing number of Presbyterians in St. Thomas, Ont., to establish a new congregation in the eastern part of the city.

DR. CASARI'S CATARRH CURE is no longer an experiment. No cure no pay is the terms on which it is sold. Money refunded if medicine not satisfactory. Ask your Druggist about it, then buy it and take no other.

Don't use any more noxious purgatives such as pills, salts, &c. when you can get in Dr. Casari's STOMACH BITTERS, a medicine that moves the bowels gently, cleansing all impurities from the system, and rendering the blood pure and cool. Great Spring Medicine. 50 cents.

AT a very general request Principal Grant's letters to the Mail upon the early missionary labours of the Presbyterian Church are to be published in pamphlet form for general circulation.

AT the meeting of the Kingston Presbytery Mr. R. M. Rose asked if it were legal for a minister to vacate his pulpit for six consecutive Sabbaths without the consent of the Presbytery. The Moderator said he could not answer the question.

REV. J. A. F. MCBAIN, pastor First Church, North Georgetown, Quebec, has removed to Providence, R.I., United States. We regret that Mr. McBain has seen fit to leave Canada, but we trust he will be blessed in his work in his new field.

THE congregation in Teeswater introduced an organ on trial for a month or two. A vote was recently taken on the question, and although a majority of seven decided in favour of the use of an organ, it was afterwards agreed to remove the instrument.

REV. DR. ROBERT C. MOFFAT preached to a large congregation at West Winchester, Ont., on Sept. 12th, a special memorial sermon in memory of the late Mr. John Douglal, of the Montreal and New York Witness. The text was taken from 2 Samuel iii., 35.

IN A DANGEROUS CONDITION. Any man, woman or child is in a dangerous condition when neglecting a constipated state of the bowels. There can be no perfect health without a regular action of this function. Harlock Blood Bitters cure constipation by imparting a healthy tone to all the secretions.

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Births. MACLEOD—At 55 Murray Street, Toronto, on the 21st inst., the wife of the Rev. P. McF. Macleod, of a daughter.

MARRIAGES. HEALD—At the Manse, Ottawa, on the 15th inst., the wife of the Rev. W. T. Herridge, B.A., B.L., of a son.

MARRIAGES. McKENZIE—On Wednesday, Sept. 22nd, by the Rev. H. P. McKay, at the residence of the bride's father, 21 Northcote Avenue, Andrew, McKnight, eldest son of J. T. McKnight, and Miss Mary A. Rose, eldest daughter of J. W. Rose, Esq., of Toronto.

MARRIAGES. SMITH—At St. James' Square Presbyterian Church, Toronto, on Monday, Sept. 20th, by the Rev. Dr. Kellogg, Thomas Henry Stark, M.D., of Toronto, to Jennie Alice, eldest daughter of the late G. W. Smith, of Ottawa.

MARRIAGES. McKEITHEN—At Markham, on the 15th inst., by the Rev. P. Smith, Presbyterian Minister, Mark Alexander Armstrong, to Miss Jeannette McKeithen, both of Markham.

MARRIAGES. KERR—At the residence of the bride's parents, on 15th Sept., 1886, by the Rev. Alexander Mackay, D.D., Mr. Robert T. Cockburn, to Mary, daughter of William Kerr, Esq., all of the Town of Markham, Ontario.

MARRIAGES. McFARLANE—At St. Thomas, Ontario, on the 8th Sept., by the Rev. Dr. Archibald, Duncan L. McFarlane, to Amelia Koutis, all of St. Thomas.

MARRIAGES. COLE—At St. Thomas, on the 15th Sept., by the Rev. Dr. Archibald, James A. Wallace, to Elizabeth, daughter of Thos. A. Cole, Esq., of St. Thomas.

MARRIAGES. DUNN—At St. Thomas, on the 23rd Sept., by the Rev. Dr. Archibald, William John Blanchard, to Jane McKay, of the Township of Westminster, County of Middlesex.

MARRIAGES. MORAN—At Knox Manse, Perth, on the 20th Sept., by Rev. Jas. Wain, D.D., Mr. James Echlin, of Darling, to Miss Lucy Morris, of Drummond.

MARRIAGES. McLEWAT—On Thursday, 22nd Sept., in St. Andrew's Church, Perth, by the Rev. M. McGillivray, M.A., Mr. J. J. O'Leary, to Miss Annie McQuerry, both of Perth.

WANTED—A MISSIONARY To labour within the bounds of the Brockville Presbytery for the remainder of the summer; a theological student preferred. Apply with particulars to the REV. DAVID KELLOCK, M.A., Coarsoer, Spencerville, Ont., without delay.

WANTED An Agent in every Congregation to canvass for Subscriptions to the PRESBYTERIAN REVIEW, Large 8 Page Weekly. ONE DOLLAR A YEAR. For Special Inducements apply to GEO. H. ROBINSON, Manager Presbyterian News Co., 26 & 27 Front St. West.

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HOME MISSION COMMITTEE.

The Executive of the Home Mission Committee, and sub-Committee on Argumentation, will meet on Tuesday, October 13th, at 9 a.m. in St. Andrew's Church, Toronto. Claims for the next six months, and all applications for appointment as missionaries during the winter season, should be in the hands of the Convener or Secretary by the 7th October. Ministers or Protractors desirous of special salary, such as British Columbia or Prince Albert, should correspond at once with the Convener. W. W. COCHRAN, Convener H. M. C. Bradford, Sept. 12th, 1886.

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