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Toronto, May 17, 1894.

The Sermon First.

THERE is but one opinion as to the prime work of the church. The conversion of the world to Christ is her great mission. And there is equally little difference of opinion as to the means to be employed in working out this end. The preaching of the Word is the great instrument placed in the hands of the church, and to the efficient use of this means of grace her best energies are to be directed. Keeping this in view, it is vital that agencies of secondary importance should not be magnified, and that the means of means should not be lowered by one degree in the estimation of the ministry. Church work all along the line is necessary and desirable and not to be under estimated, but in the multiplicity of means, the Gospel sermon should tower above them all. There is a growing feeling—we trust it is a mistaken one—that the sermon is not what it used to be in the service of the sanctuary, that accessories are found necessary to relieve the tedium of an hour's worship, which a few years ago were not dreamt of, and that good music and much of it is the sine qua non of the present day service. Now, it may be taken for granted that church services cannot be too attractive. The better the music, the more there should be of it, and its influence can scarcely be measured. The praise should be rendered in the very best form possible for those who render it. Too much cannot be said in this direction. The same is true regarding the offering, which is an act of worship; and of the other parts of the service, but these concern the people themselves, in the preparation of them, while the sermon and

the prayers concern the clergyman, and it is to him matter of the deepest importance. He comes with God's message of peace, with the good news of salvation, and he embodies his message in a discourse called a sermon. On the quality of that discourse the success or non-success of his ministry depends—a pretty broad statement—but, we believe fully borne out by experience. The words which go to the heart and conscience on the Sabbath are those that will bear fruit during the week, and that will bring the heart out in joyful praise, and in thanksgiving on the following Sabbath. It is not necessary that the sermon should excel in learning, nor that it be constructed on strict homiletic lines, although these should certainly supply a solid foundation, but it is necessary that it should bristle with shafts of truth and brim over with divine love; that God should speak through His servant. More of this spirit in the pulpit would soon tell on the people. Instead of the indifference complained of there would be earnestness, instead of the worldly and unconverted influencing the standard of church service, and modifying it to suit the general taste, there would be a hunger and thirst for the sincere milk of the Word and gospel truth would reign. The minister who fails to appreciate the importance of all the branches of public worship lacks a sense of his responsibility, and is a source of weakness instead of strength, but the minister who allows the sermon to be relegated to a secondary place, is surely unfit for the ministry. A desultory sermon, hastily prepared, badly delivered, should not be tolerated. It is a minister's first duty to prepare for his own peculiar work, and no excuse should be sufficient for its non-performance to the very best of his ability. Other questions are important to those who are specially called upon to deal with them. For the minister, nothing approaches in greatness, in sublimity or in beauty, the awful, the loving word, which God has given him to speak.

Home Mission Committee.

In another column will be found a copy of an overture which is being transmitted to the General Assembly by the Calgary Presbytery with the endorsement of the Synod of Columbia. This overture aims at a radical change in the central management of Home Mission affairs in the Church, and since the object is so important, and since the overture represents the apparently unanimous feeling of a large and deeply interested section of the Church, the best attention that can be given to the subject between the present time and the meeting of the Assembly will not be out of place.

The overture alleges three reasons for seeking a change, the expense of the present system, its inequitable character and the prospect that a smaller committee would do the work more satisfactorily. The new system would reduce the expense, but not to a

very great extent for while the General Assembly's committee is to be smaller, there are to be three new Synodical Committees, the travelling expenses of whose members are to be paid if they are constituted on the same lines as the Synodical Committees which are now doing such good work in the two Western Synods. The second argument is entitled to little consideration although it seemed to be entertained by several members of Assembly in debates on Home Mission management both last year and the year before. Nobody has ever complained that the "disfranchised" Presbyterians in particular or that the North-West in general has supplied at the hands of the Home Mission Committee. On the contrary it is admitted on every hand that the treatment accorded to the West has been not only fair but in nearly every case courteous and generous. The whole Church is proud of its work in the West, and has no thought of either insulting or crippling it, and it is altogether too late in the day to allow merely theoretical considerations of equality to put the funds of the Church (funds contributed for missionary purposes) to several hundred dollars of unnecessary expense annually. But after all, that is not what the new scheme proposes to do, for it aims at perpetuating the inequality it complains of by giving to the Eastern Synod two representatives each, while those in the West have but one each.

The great argument in favor of the change is the one on which the Presbytery of Calgary seems, by the use of the phrase "it is stated," to lay the least stress. There are many reasons for believing that a reduction in size of the Central Home Mission Committee would lead to greater efficiency, not that the members would necessarily work harder; it is already one of the hardest working committees the Church has, and many of its members find its protracted sittings each April utterly exhausting. But it is too large, some of the members take but a prefatory interest in matters that do not concern their own Presbyteries, and indeed think it not out of place to excuse themselves from attendance after their own business is done. But the chief defect of the committee is that it is constituted upon a wrong basis. It is almost entirely made up of the Conveners of Presbyteries, Home Mission Committees. This suggests, if it does not necessarily involve, that nearly every member is a "representative" of some Presbytery and goes to the meeting, not with the single-eyed purpose of deliberating in the interests of the whole Church, as a Committee of the General Assembly ought to do, but to secure the passage of claims (very likely just ones, it is true) adopted by his Presbytery. So it happens that this Committee devotes so little time to the consideration of Home Mission interests as a whole. The members cannot see the wood for the trees, almost their whole time is given up to the consideration of details many of which might be better attended to by Synodical Committees, all of which are somewhat conversant with each locality under discussion. The fact that in the proposed Committee the members represent Synods is not open to the same objection as when they represent Presbyteries. It is the Presbytery not the Synod which presses for this or that grant, and besides the increase of the area represented by each member naturally diminishes the localizing and personal element, a fact which Toronto for instance, not to mention other cities, has recognized in increasing so considerably the size of the city wards from which aldermen are elected.

The scheme will certainly have the decentralizing effect: whether it will not go so far as to disintegrate remains a question. The enlargement of the sphere of the Synod in connection with Home Missions has been discussed before now by the Assembly and it was this fear that defeated the proposal. Perhaps the fear was groundless. At any rate now is the time to hear all the sides of the case so that when the Assembly comes the Church may be ready to do what is best.

The Curtain Falls.

Last week saw what is regarded as the end of the Campbell Heresy Case. The feeling which seems to obtain, as to the manner in which the case has been disposed of, is on the one hand that of thankfulness, and on the other, a qualified satisfaction. There is a sense of relief that the question will not be threshed out again at the General Assembly. Of the Professors defence, and the case as put for the Presbytery of Montreal, it is unnecessary to say more than that both maintained their original positions, fortified by very much the same arguments as have been already published. In the process of questioning or testing, these positions were still further emphasized; there was no sign of modification. Up to that point it seemed as if the day would have gone against the Presbytery, for the Professor was firm and the Synod sympathetic. Then came the conference between the Presbytery of Montreal and Professor Campbell. The tables were then turned; for the latter agreed to accept the following two statements as embodying the views he had endeavoured to express in his lecture:—

1. The statements of the Old Testament writers as to the character of God were true as far as they went, but in a few cases, were not the whole truth.

2. That in the great majority of cases, the Father, when smiting in judgment and in discipline or chastisement, acts in accordance with general laws, or through secondary causes.

This ought to satisfy even the Presbytery of Bruce; and that of Montreal is to be congratulated on the great ability which must have operated in bringing about such a change of views. It has not escaped attention that they are in striking contrast with those for which Professor Campbell was libelled and held before the Synod, viz:—

1. A view of the inspiration of the Holy Scriptures which impugns and discredits them as the supreme and infallible source of religious truth.

2. A view of God which sets him forth as one who does not smite either in the way of punishment or discipline and who has nothing to do with the judging or punishing of the wicked.

But the conclusion come to upholds the authority of Scripture and the orthodox view of God's dealings. It will be accepted frankly and by many as has been said with profound thankfulness.

Some of the members of the Synod thought it well to take the REVIEW to task for its part in this controversy. It would have shown a juster appreciation of the facts, and of the position now occupied by Professor Campbell had the allusions not been made. The interpretations of the word "duty" are "many and various," and we are not of the few who set up a standard of infallibility, but we do hold that the strictures indulged are altogether untenable. Instead of shallow cavillings and the bandying of blame and hard names, it would have been more seemly for those indignant fathers and brethren to have exercised coolness of judgment in what all admit to have been a grave crisis. Among the lessons to be learned from this case there are

one or two which may be pointed out. Leaders of thought in the Church ought to be alive to the weight of responsibility attached to their position. Their words ought to be studied with the greatest possible care. A hastily prepared lecture, or one not clearly expressed, may lead to trouble. Had Professor Campbell not been in too great a hurry, his words might probably have been so guarded as to have been rightly understood by those who first heard and read them. Then, the Church might do well to consider whether her recognized attitude to cases such as Professor Campbell's is sufficiently well-defined. There is no doubt at present an unsatisfactory state of things exists, which demands a martyr or the sacrifice of principle.

The Church and Her Young Men.

The Committee on the State of Religion, at the recent meeting of the Synod of Toronto and Kingston, reported that nearly ninety-five per cent. of the membership of Young Peoples' Societies were composed of women and girls. This is tantamount to saying that the young men of our congregations are not reached and won for Christian work. Nor can the truth of this be gainsaid, for the Committee's results are derived from data furnished by Sessions and Presbyteries. Here then is a very serious condition of things, which demands the instant and earnest consideration, not so much of Church courts, as of ministers and sessions of individual churches. What is the cause? And what the remedy?

Some months since we devoted much space to this matter, and many excellent papers appeared in our columns, making practical suggestions as to how our young men may be retained in active sympathy with Church ordinances, and Christian work. We humbly think that in the light of the above figures, a re-perusal of these papers by the office-bearers of our churches would do good. Certain it is that if we do not succeed in holding our young men, our Church must suffer, and our Zion must be shorn of her strength.

Reunion of the Latin and Greek Churches.

Pope Leo XIII., it would appear, is about to make overtures to the Greek Church, with a view to the reunion of the two great historical Churches. We have formed a high estimate of the Pope's abilities, but we have not the slightest faith that he will succeed.

It is now more than 1000 years since the Patriarch of Constantinople and the Pope of Rome excommunicated each other most heartily. True, there were thereafter, during the next 500 or 600 years, attempts made to heal the schism, but without result. Nothing has interified it more, in recent years, than the declaration of papal infallibility as an article of faith. From this, the Roman Catholic Church will not recede, for it knows no compromise. And to it, the Greek Church will never accede, for they hold the equality of the several Patriarchs, the rejection of the papacy, as an usurpation and an innovation, the right of priests and deacons to marry once, the Communion in both kinds, bread and wine, triune immersion as the only valid form of baptism, worship in the language of the people, etc., etc. Our most earnest desire is that the Spirit of God would open the eyes of both priest and people, to believe in the Lord Jesus Christ as the Saviour of the world. Union in their present spiritual condition would not, we humbly think, help either the Roman or Greek

Churches, or the world. But the outpouring of the Spirit would make the desert to rejoice and blossom as the rose.

The Reward Sure.

An exchange gives the following counsel:—Christians have need more and more to heed the injunction, "And let us not be weary in well doing; for in due season we shall reap, if we faint not." "If" is a little word, but it covers a large area of fact. It embodies a great deal of personal experience. Christian workers of all kinds meet with discouragements. Almost every one thinks his lot is a peculiar one, and that its embarrassing features distinguish it from all similar spheres of Christian service. Well, every sphere of Christian effort is very much alike in all essential respects. Human nature is substantially the same thing everywhere. Its hatred of the gospel is its universal and pronounced characteristic. No sphere of Christian work offers easy employment. It describes work, and generally the hardest, and seemingly the most unprofitable, kind of work. Its discouraging aspects are met with everywhere. People are not ready like ripe apples to drop into our hands. Many years ago a teacher in a Sabbath-school interested herself in a ragged boy whom she met upon the street. Offering him a present of a suit of clothes, she induced him to join her class. He came to the school, got the new suit, and when the next Sabbath came he was absent. The teacher sought him and induced him to return. He was not an easy boy to deal with, but in time the Spirit moved upon his heart and led him to Christ. He prepared himself for the ministry and became a missionary to China. His name is a household word in Christendom. He was Morrison, the great missionary, the man who did so much, amid many trials and great perils, to lay the foundations of missionary work in the celestial empire. His boyhood was not unlike that of thousands of others in our Sabbath schools. Who knows how many Morrisons there may be in these nurseries of the Church? Whether there be many or few, or indeed any at all, the obligation is imperative to do duty in the sphere in which God has placed us.

Talmage's Tabernacle.

For the third time the Tabernacle in Brooklyn, occupied by Rev. Dr. Talmage has been destroyed by fire. The catastrophe occurred on Sunday morning, the pastor and several members having assembled. The Tabernacle was insured and re-built.

One Hundred and Six. The one hundred and sixth General Assembly of the Presbyterian Church in the U. S. A., will meet in the First Presbyterian Church, Saratoga, N.Y., Thursday, May 17th, 1894, and will be opened with a sermon by the retiring Moderator, Rev. Willis G. Craig, D.D., LL.D.

Reception to Gen. Neal Dow. The programme of the reception to Gen. Neal Dow and International Temperance Congress which has just been issued shows that the arrangements are on a huge scale and that many notables in temperance work will take part. The dates are June 3rd to 5th.

Bringing it Home. "If Christ came to Halifax" asks the Editor of the *Witness* of that city, what would He find? This is bringing the question suggested in the title of Mr. Stead's book on Chicago close home. But not so close as the Editor of the *Christian Commonwealth* who asks how the versatile journalist would justify the publication of such a book "If Christ came to Mr. W. T. Stead."

A Visit to Arrone and Other Villages Amongst the Hills of Umbria.

BY REV. ALEXANDER ROBERTSON, D. D., VENICE.

"The darkness is passing and the true light now shineth."

Arrone is a little Italian town, perched upon a rock amongst the lower hills of the Apennines, in the province of Umbria. It commands a view of the great valley of the river Nera, whose slopes are clothed with vines and olives, although high up above it. Some forty miles or so distant, there is a village which is entirely under snow for some months in the year, the houses being made to communicate the one with the other.

Arrone then is a town founded upon a rock. Its streets are solid rock, its houses are built in the rock, living rock projects inside many of the buildings and serves as seats and tables. Those who built this town long ago were Christian men. They knew Christ as the Rock of Ages, and on him they built their hopes for time and for eternity. A proof of this is found in the old disused church of the place. Its walls are covered with thirteenth century frescoes, which are thoroughly Christian. Like these in St. Mark's Church, Venice, they exhibit not the glory of the Virgin, not the supremacy of St. Peter, not the sacredness of church tradition, but Jesus Christ and him crucified. The evangelists are there, each with his open gospel and its message of salvation glowing upon its page. Here, in this out-of-the-way mountain village, we find proofs of the purity of the early faith of its inhabitants, and confirmation of the fact that early christianity in Italy was pure christianity, that ancient catholicism is modern protestantism, and that modern popery has ceased altogether to be either christian or catholic, and is simply a mixture of paganism and political intrigue and ambition.

Arrone also, unhappily furnished me with proofs of that. In the parish church there was a large hideous image mounted on a chair. It was the *Madonna della Quercia*, and the custom used to be to bear it enthroned through the village for the people to adore, and to present to it gifts in money and kind, that it might grant them its protection and blessing. Another Madonna I saw in the church, was that one the present Pope, Leo XIII., has done so much to spread the worship of,—the *Madonna del Rosario*. Leo XIII. in an encyclical published lately, has told the world that he traces to her every blessing he enjoys, and that the faithful should "go boldly unto her throne of grace, using the form of prayer which she herself has given us, and which she accepts." This Madonna used also to be carried on certain days through the village, as the sister idol, the *Madonna della Quercia*, was borne. I was very glad however to find that the villagers had risen up against this papal idolatry, that the Madonnas had become the objects of popular ridicule, and that the priests had found themselves compelled to celebrate their pagan rites inside the walls of their church. Beyond this throwing off of paganism I found a putting on of the old christianity that had characterised the inhabitants of this village in far back times. Count Campello, the brave ex-canon of St. Peter's, has a church and a school here, and I found the pick of the boys of the town in his school and the more intelligent portion of the villagers in his church. An evening school that he carries on for grown up lads I found well attended, and I found the same boys at his Sunday morning school. Thus the rising generation here, as throughout Italy, are ambitious to learn, and are being instructed in both secular and sacred knowledge, and we may expect to find in a few years a great change in Italy, and a general return to the christian faith. Long ago Padre Cerri said to Count Campello, and through him to all christian reformers in Italy, "go on in your christianising work; at present results may be small, but remember you are preparing the way for a great reform." Signor Ruggero Bonghi said lately, in an open letter to the Pope, which was published in the chief Italian magazines, the *Nuova Antologia*, "The reform work

going on in Italy is at present limited, but there is this remarkable fact in connection with it, that nowhere has it ever met with opposition from the people, on the contrary, everywhere it has been welcomed." Italy is negatively protestant. The yoke and burden of the papacy has been thrown off. It is a system recognized as a material, intellectual and spiritual curse. At present the Papal Guarantees, which form part of the Italian Constitution, prevent the government and people overthrowing the papacy altogether as a natural institution. But Parliament that passed the Papal Guarantees can cancel them, and they are only biding their time to do so.

Another village we visited amongst the mountains of Umbria was called Casteldilago. Here we found that the parish priest was the village tinker. His shop and forge adjoined the church, and on entering these places we found pots and pans, pitchers and copper vessels of all kinds, agricultural implements for repair, and all the paraphernalia of a tinker's and smith's shop, and the worthy priest, in priestly dress, with a leather apron on, cutting tin with his scissors and hammering out iron. I bought a lamp and a drinking vessel from him as specimens of an Italian parish priest's work. Well, I have no doubt that this priest is better employed than most of his kind in Italy, and as a tinker he deserves all praise, but as a minister of the pretended church of Christ what is he? What of that church is thus represented? To talk of popery as a church at all, and as having a spiritual mission in Italy is absurd. It is simply a material system of idolatry and fraud that happily the people have ceased to believe in. In this same village we found a young evangelist carrying on services, and a week-night and Sunday school. He was a native of the village and was working in connection with Count Campello's reform movement.

One other village we visited in Umbria is called Papigno. Here I had the happiness of seeing its inhabitants as a whole throw off the papacy and embrace christianity. The young men had for many reasons resolved never to enter the Church of Rome, and indeed the whole village had done so. The young men visited the other villages I have mentioned, and saw the evangelistic and reform work going on. Whilst we were at Arrone they sent a deputation to ask Count Campello and us to visit their village, and hold religious services, and explain the gospel fully. We did so one Sunday evening. The village with its band of music met us on the way thither. It conducted us in triumph into the place. A meeting was held, and there and then the villagers resolved to be done with Popery which they had found a mockery and a fraud, and to henceforth have a church which would teach them what was good in their own language. Since then religious services have been held, and arrangements are now being made to buy or build a hall, and to settle an evangelist in their midst.

Such are a few of the facts I learned when in Umbria, of the revolution that is passing over that part of the country, and which is indeed passing over the whole land. They are facts full of encouragement and hope. I believe that Italy has in store for it a bright spiritual, as well as material future. The nation was born thirty years ago when it gained its unity and independence. It is now growing stronger and better. "The darkness is passing, and the true light now shineth."

The sins of Christian nations cannot be rightly charged to Christianity, for it does not sanction, but forbids them. So-called Christian nations sometimes do frightfully un-Christian things, or at least allow them to be done, and for this they will be called to give an account by the God of justice and judgment. Where Christianity is not known, or where it has been ignored and rejected, it withholds the evidence of its power; but where it has been accepted it does not shrink from the test, but rather triumphs in its achievements. Its attitude towards mankind is marked by gracious urgency, not compulsion; by gentle condescension, not pride,

CHURCH PRAYER MEETING.

Warring the Good Warfare.

"WARRING THE GOOD WARFARE."—1 Tim. i: 18—The word "warfare" in our Scripture does not mean simply a single battle. It means rather the conduct of a whole campaign, including everything that ministers to its final and culminating success—many battles may be, marches, strategies, armings, disciplines, whatever belongs to a successful soldiery.

For the Christian life is not just one fight and then having done with it; it is sustained conflict, until, enduring unto the end, the crown of life shines upon the victor's brow.

One question is. How shall we war this good warfare? I think we can find efficient answer as we gather light and suggestion from the verses preceding and succeeding our special Scripture.

First. We shall war the good warfare by seeking to be true to the high expectations that were forecasted for us. (1 Tim. i: 18). "This charge I commit unto thee, son Timothy, according to the prophecies which went before on thee;" "that thou therein do a kingly work," as Luceur renders it. That is to say, O Timothy, thou shalt war the good warfare by being true to and fulfilling the holy prophecies which were said concerning thee.

Doubtless these prophecies in the case of Timothy were unusual. But I think there were for Timothy, and there have been for us as well, high and holy anticipations, possibly even sacred than were these unusual prophecies of the church. These high and holy anticipations and expectations are like avant couriers, running before each one of us.

There is the prophecy of a holy ancestry. (2 Tim. i: 5). Oliver Wendell Holmes remarks that most people think that any difficulty of a physical sort can be cured if a physician is called early enough. "Yes," Dr. Holmes replies, "but early enough would commonly be two hundred years in advance." There is the tremendous law of heredity, the awful sweep and reach of which science is just now beginning to throw some adequate light upon. By this law takes in its strong grasp not only features and damages and incitements which are physical; it pushes onward into coming generations characteristics which are mental and moral also. And if one be bidden out of a religious ancestry, it is a vast boon and blessing. And to be steadily determined to be true to such ancestry, and to refuse to run athwart the strain of it, is a tremendous help and impetus in warring the good warfare.

There is the prophecy of your own ideals about yourself. Do you remember Wordsworth's poem of "Laodamia"? The oracle had said that the Greeks could not conquer the Trojans except some ship of Greece, pushing itself boldly up upon the Trojan shore, the chief should be the first to suffer death. The husband of Laodamia determined to be the chief who grounding his vessel's keel the first upon the Trojan strand, should meet death first, and so open the gates for the Grecian victory. After his death, the husband of Laodamia, by the permission of the gods, revisits his wife to tell her the story of his death. And the poem is the recital to her of how he purposed to do the noble deed; but for love of life and for love of her was full of hesitation, and on the edge of it and yet not doing it.

Ah, that was the secret of it—that must be the secret of every noble life and deed; notwithstanding frailties, getting lofty thought in act embodied. Thus, with truth to your ideals, war the good warfare.

Second. We shall war the good warfare by holding Faith. (1 Tim. i: 19). "Holding faith."

Think of Timothy a moment—not naturally robust, not naturally achieving and pioneering, in Ephesus, one of the wickedest of cities, confronted by a splendid and awfully corrupt heathenism—set at making head against all this.

Christian Endeavor.

Daily Readings.

First Day—The great summons—2 Pet. 1: 10-21.

Second Day—"Immediately we endeavored"—Acts 16: 6-10.

Third Day—"They forsook all"—Luke 5: 4-11, 27, 28.

Fourth Day—A more convenient season—Acts 24: 22-27.

Fifth Day—"Thy servant heareth"—1 Sam. 3: 1-10.

Sixth Day—"Here am I; send me"—Isa. 6: 1-10.

Seventh Day—God's call; what is our response?—Eph. 4: 1-6, 17-32.

PRAYER MEETING TOPIC, MAY 27.—"God's call; what is our response?" Eph. iv: 1-6, 17-32. God's call to us may be noted as having three important qualifications on account of its origin. It is infinitely wise in its purpose, infinitely loving in its tone, and infinitely successful in its accomplishment. It has also three striking characteristics pertaining to itself, that may be clearly expressed thus:—

From SIN. 2 Cor. vi: 14-18. [3-15
God's call to us is To SANCTIFICATION. 1 Pet.
For SERVICE. Mark xvi. 15.

Now what is our response to this threefold call? From sin; are we willing to leave our pet sins, to give up these natural weaknesses which we seem to think we should be pitied for, rather than blamed, at His call? To sanctification; that is separation from the old life complete and unconditional, burning the ships behind us that there may be no returning, can we say, "Yes Lord," to this? For service; some seem to jump at this call, before having answered the first two. It is useless, it is deadly. God requires "Yes" to the first part before He can accept a "Yes" to the last. Will you make him the threefold reply to-day? Reference passages; Isa. 55: 1-3, Matt. 4: 18-22; 9: 9-13, Mark 10: 21, 12; Luke 9: 57-62; 1 Cor. 1: 2, 9, 26-31; Gal. 5: 13; Col. 3: 15; 1 Thes. 5: 23, 24; 2 Tim. 1: 8-12; 1 Pet. 1: 15, 2: 20-23; 1 Jno. 31; Rev. 19: 6-9.

BRIEFLY PUT:—The call to us is personal, (Isa. 43: 1; Jno. 10: 3). It is present, (Heb. 3: 7, 8). It is pressing, (2 Cor. 5: 20.)

Items of Interest.

A grand rally of the Junior Endeavorers of Toronto, will be held in the Pavilion on Friday, 18th., at which interesting addresses will be delivered, and banners presented to societies having all their members present.

On Thursday last a Missionary Mass Meeting of the Toronto Young People's Presbyterian Societies was held under the auspices of the Y.P.P.U. in Bloor St. Church. Rev. W. G. Wallace, B.D., in the chair. Mr. Jno. S. Patterson addressed the meeting earnestly and eloquently on the importance of the Missionary movement, and Rev. Mr. MacVicar, of Honan, gave a vivid picture of the needs of the work in China. There was a large attendance, and a deep impression of the need of consecrated workers at home and abroad was created.

Will every Christian Endeavorer who reads this department send us a post-card giving us the name and officers of his society? We want to know you better, will you give us the opportunity? Write Christian Endeavor in the left hand corner of the address side of your card.

The transgressions which we see and confess are but like the farmer's small samples which he brings to market, when he has left his granery full at home. We have but a very few sins which we cannot observe and detect, compared with those which are hidden from ourselves, and unseen by our fellow-creatures.—C. H. SPURGEON.

Toronto Conference.

Timely Paper by Rev. W. Farquharson, of
Claude, Ont.

Following is the full text of the address delivered on Monday evening at the Conference held in connection with the meeting of the Synod of Toronto and Kingston last week.

THE HOLY SPIRIT IN OUR PERSONAL LIFE AND WORK.

The gift of the Holy Spirit to the Church marks the grand culmination of the gospel scheme. For this all the ages had been preparing, the whole creation groaning and travailing in pain together until now. All God's dealings with His people in former dispensations were but the preparation for the spiritual worship yet to be revealed. With intense earnestness prophets and righteous men longed for the time when God would pour out His Spirit on all flesh, when no longer truth would come through the law of a carnal commandment but through the power of an endless life. Thus the Spirit's gift is not only the last in historical sequence, but is also the completing of the way of salvation. Away in eternity God formed the design to save man, but that design could never be efficient without the coming of God's son as our Saviour. On Calvary Jesus finished the atonement and triumphing in death cried, "It is finished," yet all the work of grace is ineffectual till by the Divine Spirit the love is quickened to newness of life. To turn now to Christ, or if you will, to fill up the number of the elect out of every country, and kindred, and people, and nation, and so to sanctify them that each shall at last be presented perfect before God, is the mission committed to the Spirit, and to be in a special sense His instruments in accomplishing that work we have been called by God's grace, and entrusted with the work of the ministry. The life to which we are called to aspire reaches ever upward till we come to a perfect man, to the measure of the stature of the fulness of Christ. Our field is wide as the world, our aspirations high as the heavens, and to fulfill our task we must be able to stoop to all the depths of human woe. By the Spirit's help we are commanded to make disciples of all nations, teaching them to observe all things whatsoever Christ commanded us. By His help we are thus commissioned to extend the bounds of His kingdom to the ends of the earth, and enjoined to present each as a chosen virgin of Christ. In the light of such a charge we may well look upward and asking for divine help, reverently inquire what has the Spirit promised to do through us for the carrying on of this great work.

1. First of all He promised to be our teacher. Jesus said concerning him: He will teach you all things. No more noble work can a man do for his fellows than to help him to grasp some new truth, some vital principle. Give me a new thought, let my mind grasp some new principle, and you endow me with a new power whether for life or work. True, much may be done in the name of teaching that is only storing the memory with dull and lifeless facts that can never rouse the soul within. How easy it is whether from the desk or pulpit, to deal in mere platitudes that however true, are utterly worthless. That power of arousing others to think noble thoughts is the most God-like exercise given to man to wield. The orator may awe the multitude so that they are held spell-bound by his gushing eloquence, yet if that is all they have been but enslaved by his fascinating address, but he who has taught them to think has by that service led them at least one step towards their emancipation. The world has had men who have won honorable mention all along the ages, just because of their own power of awakening reflection. Infinitely higher than all other names in this respect, there stands the Lord Jesus Christ, the teacher sent from God. To this day we adore the power that was ever able to impregnate with life the dead forms of rabbinical theology, and light up the most ordinary subjects with vital power. In three years he taught the little company of disciples, and many a questioning, many a doubt did He awaken in their minds leading them to a fuller and clearer grasp of truth. Yet perfect in one aspect as was His teaching, in another He labored under the disability we all experience in conveying thoughts from one to another. He must express His thoughts in word or illustrate them in figures or by parables, which falling on deafened ears are often interpreted in a carnal instead of in a spiritual sense, till over and over Jesus was grieved by the slowness of heart of even His chosen disciples. But now a new teacher comes presenting His thoughts in a way better suited to our dull capacities. No more have we a teacher speaking to us but the Spirit of Truth dwelling within us. The illuminating power of that Spirit is the need of the Church to-day. Under His tuition no soul can remain in darkness; without His leading no soul can come to the light. Not that the Spirit's indwelling was ever intended to supersede the external revelation. The Spirit who most truly knows men's hearts the best understands the means fitted to reach them, and because we have preserved to us to-day the Bible, written by holy men inspired by God's Spirit. That word is no mean composition fitted for the Church's childhood, to be cast away as useless as under the Spirit's guidance we attain our spiritual majority. In every period of our Christian life in every age of the Church our life is to be developed and our victories achieved by means of the Sword of the Spirit which is the Word of God. But who will now teach us how to interpret that sacred record? Are we warranted in expecting that in answer to our prayers the Spirit will come and reveal to us its meaning in such a way that we may set aside grammars and dictionaries, all commentaries and sermons, and with the King James version set before us rest assured that independent of all other helps He will reveal to us the whole truth? Most assuredly not. Never does the Holy Spirit

come to pamper our laziness and dwarf our powers by doing for us what may be done through our own powers. Undoubtedly we need the Spirit's guidance in all our search for truth but that Spirit has clearly indicated our need of one another's help in giving, some apostles, some prophets, some evangelists, and some pastors and teachers for the perfecting of the saints for the work of the ministry for the edifying of the body of Christ. And yet in the light of clearest teaching we have had men standing in the pulpit and expounding God and say in effect if not in words "Do not look at commentators, never mind Matthew Henry or Martin Luther or John Wesley, these may have been good enough men in their day but never heed what they say but come here every Sabbath and I will give you the real truth, the genuine teachings of the Spirit." Nay, if it is inconsistent with an humble dependence on the Spirit to study commentaries or read the works of good and earnest men, it is equally wrong to preach, or teach in the Sabbath School or in any way do such to help one another. Such then the Spirit's teaching, we need it! but let your zealous labors ever attest the earnestness of your desire.

2. But not only is the Spirit promised as a teacher, we are also assured that He will guide us all the way. No want is more intensely felt in our perplexing life than that of some one to guide us. Moses in his strait poured out his soul in the prayer "If thy presence go not with us carry us not up hence" and David long since sang that with God for his guide he would go through a valley dark as the shadow of death without a tremor or a fear. In Christ's own person the disciples for a while enjoyed such a guide, but, as on that sad night He told them He must leave them and go unto the Father the perplexing thought arises who will now guide His widowed Church? The question was answered ere it was asked and Jesus assured His disciples that though He is going away He would send them another leader who would abide with them for ever. Of the reality of this guidance we no more doubt than we would doubt Christ's word, but the radical question comes, "How are we to learn which way He would lead us? Are we in some mysterious way to hear a voice speaking to us, or are we to be guided by a Spirit dwelling within us? For want of observing this important distinction many souls have long been in great perplexity. For instance, God's Spirit is said to bear witness with our Spirit that we are the children of God, and yet so many read the passage as if it were the Spirit itself bearing witness to our own Spirit, and because they have never heard a voice speaking to them they are discouraged and conclude either that they cannot be God's children at all or that Paul must have been speaking to Christians of a stage more advanced than that to which they have yet attained. And yet a careful consideration clearly shows that to direct the passage to some advanced Christians is to miss entirely its Spirit. Paul addresses the children in Christ often perplexed with doubts and fears, and would cheer them by bidding them think of God's grace. To what does your own hearts testify. Ye have not received the spirit of bondage again to fear, but the spirit of adoption whereby ye cry Father, Father. Doubts and difficulties may harass you, you are not what you would like to be but would you like to turn back to the world? Now, is there not through all misgivings a delight in God's course, an earnest desire to love and serve Him more and serve him better? Whence think you did they come? Are they not the aspirations produced by the Spirit of His Son in your breasts in these very aspirations crying Father, Father. If that be so then the Apostle would say to you, though you hear no voice and behold no similitude, you have in these very longings God's Spirit bearing witness with your spirit that you are a child of God. As then the testimony of our Son-ship comes to us through our own spirits, so in like manner the Spirit's guidance comes through the exercise of our ordinary powers. Surely there is no antipathy between being led by God's Spirit and using all the powers God has given to us to discover the path we should follow. As we sometimes say regarding God's body, and that it is all of God and all of man, so when the guidance given to the individual is all of God and yet all our own. Never does God discourage all manly effort and doom us to perpetual babyhood by telling us through an audible voice what he can as well reveal through our own exertions. Not then through strange and mysterious impressions, or by opening the Bible at random to see what text shall first catch our eye, nor by setting for ourselves some sign conditional, on something else happening, that the mind of the Spirit is to be revealed to us, but through our own consciousness enlightened by the principles of God's word, and aided by all the available knowledge of the particular matter before us. Tell me, not that this is teaching in any way less spiritual than that which appeals to particular impressions and momentary illuminations; on the contrary, it is intensely more spiritual making every faculty and power we possess at once the instrument of the Spirit and the channel through which he directs us. Also how sad that men with claims of such a spirituality that they cannot accept an invitation to tea at your house without telling you they will await the Spirit's guidance, can yet take their own way quite as much as those who are led by a Spirit manifesting His guidance through the dictates of reason and in the light of sanctified common sense. In every step, may in every word and thought, God's Spirit is to be our guide, but never let us delude ourselves by thinking that the way to receive new visions is by shutting the eyes we possess, rather would we with redoubled earnestness use our own power, because it is God that worketh in us both to will and to do of His good pleasure.

3. But again God's Spirit comes to quicken in us all holy aspirations and to impart to us all sanctifying power. Doubtless this is our most pressing need whether in our work or our personal life. Meeting a world held in the power of sin and feeling our own impotence then has come to the lips the question "Can these bones live?" Or looking at the glorious heights to which our own souls

are bidden aspire, how often does there start the confession and the prayer, "My soul cleaves to the dust; quicken me according to Thy word." Whether in dealing with others or in aspiring after more holiness in our own lives, our only hope is in that Spirit whose breath can make the dead bones live or kindle the smouldering embers into a living flame. We grow in holiness and can grow only as we are filled with God's Spirit. Not indeed that the presence of the Spirit was ever designed to relieve us from all efforts after a higher life; rather by His inspiration we are roused to redoubled energy. Your body is the temple of the Holy Ghost is the basis of the apostle's exhortation, therefore glorify God in your body. Animated by this Spirit, Paul even more resolutely fought the fight, won the race, and laying aside every weight and besetting sin pressed toward the mark. Yet how many, discouraged by the constant evil by which the heights of holiness are reached, grow weary and sigh for an easier way. Alas, that a misdirected spirituality should encourage the error by preaching a battle that needs no fighting, a labour that requires no toil, a struggle without any effort. Never can the truth be sufficiently emphasized that the gift of God's Spirit is not to relieve but to stimulate our own efforts. The Christian secret of a happy life is not the reclining as if completely supported in a bed, but by God's strength, running yet not wearying, walking yet not fainting.—Say not then in gloomy despondency, Surely I have not in me God's Spirit, because I find a constant warfare. Rather be encouraged by that warfare to know that God is working in you, and with that assurance let all your energies be redoubled. How then, you say, is a man to overcome an evil habit? Is he to expect that in a moment he will overcome it and find it all gone, as if it had never been? May a minister guilty of the gross sin of laziness, indulged in, it may be, for years, by one act of faith so receive the Spirit that in some supernatural way knowledge will be given him, and all the loss of the past be regained? By no means—but patiently, prayerfully and labouriously he must by greater diligence during the remainder of his days, seek to buy back the hours that remain. But how to get the stimulus thus to live. Resolutions fail, intentions are broken. How is he then to get an inspiration after the higher end? Paul knows. I will be not drunk with wine, says he, but be filled with the Spirit. Onward and upward our aspirations must reach, laying hold of God's help as with all our powers we seek this end in view. In proportion as we thus live for a noble end, the lower end will lose its power, and neither drink nor laziness nor aught of the flesh will be our master, but we shall live for the Spirit. Nor let anyone be discouraged because they have never had any of the particular experiences that are said to accompany a complete consecration on the entering into the higher Christian life. God's word gives no warrant for any particular kind of experience to mark any stage of the Christian life. Some at first are led to Christ through struggles that are stamped on their memory for life, while others by the same Spirit are led on from childhood so that they never can remember a time when they did not love Jesus. So in the experience of the Christian life some seem to advance by a series of crises marked in each case by a spiritual struggle, searching as it is keen; in the case of others the growth is of a more normal kind, the plant of grace developing first the blade, then the ear, then the full corn in the ear. But in all the varied experiences the Christian life is the same. There is but one Christian life, even as there is but one Christ and one Spirit. Not some experience new and strange is our pressing need, but more of the Spirit of Christ day by day changing us into His image. The need of the Church is not some inward feeling, the joy of which must be told, but the mind of Christ so stamped upon us that we shall become epistles known and read of all men. With God's Spirit teaching and guiding us and thus writing Christ's law upon our hearts, the Church of God would seem a power and win an influence that would not only reprove the world of sin and of righteousness, but would be the means of drawing souls to the neck and lowly Jesus.

2. The question remains, How may we secure this spiritual power? Clearly the Spirit is promised in answer to prayer. "If ye, then, being evil, know how to give good gifts to your children, much more will your heavenly Father give His Holy Spirit to them that ask Him." In secret prayer, in the congregation met for worship, through all the means of grace we are to seek ever, in large measure, the guidance of God's Spirit. Yet how many, who, in general terms, say they want the Spirit, show their utter carelessness of the gift through neglecting the divinely appointed means. Nor is it merely in the church at large that family prayers are often neglected and people forsake the assembling. Recollections tell how even among students there were those who, no doubt, aspired after spirituality, who, none the less, were less frequently at family devotions than they should be, and if the spirituality of our ministers were to be measured by their attendance at devotional exercises at Presbyteries, Synods, or Assemblies, I fear it would not be ranked very high, and yet it is in answer to prayer this gift is promised; and it was when the disciples were all of one accord in one place that the Spirit at Pentecost, with quickening power, descended upon them.

3. But there is another condition ever marked of receiving the gift of God's Spirit—the condition of doing Christ's will. Jesus, in giving to His disciples the promise of the Comforter, prefixed it with a condition which, though joined to it by God, man too often seeks to sever. "If ye love Me," He says, "keep My commandments and I will pray the Father and He shall give you another Comforter." It is they that do God's will that shall know the truth, and to those who faithfully use the light they possess in doing God's will He will give more light. Only the pure in heart shall see God, and only those who sincerely show their desire to be led need look for the guidance of the Spirit. Thus all life acquires a new sacredness, and every honest attempt at doing God's will is, in God's sight, an earnest prayer for God's Spirit. Valuable then as means of securing the Spirit as are all the public and private exercises of worship, of no less importance to that end is the humblest attempt to do right. Without the latter all the most glib-

ing services and enjoyable conferences will prove utterly worthless. Away in some remote country district there may live a youth who has never attended a conference or enjoyed the glowing utterances of any gifted evangelist, but under the pious training of a home and the sincere devotions of a godly minister he firmly and decidedly chooses a path full of difficulty, it may be, but one that conscience dictates as the right. No joyous emotions cheered the humble beginning, no newspaper sounded his praise, but he did God's will, and in the doing the spirit came to him till as the years go by the humble life has unfolded itself, and revealed a power of consecration unknown to many who have been moved by religious emotions without the whole life being turned to doing God's will. Undoubtedly a most important means of either individual or church securing God's Spirit is their striving to do God's will and yet how strange, go a meeting of Presbytery, Synod or Assembly, met not only to ask God's guidance but through their deliberations to seek to do God's will, and many you would think spiritual men draw back from all the care of examining the different questions or leave the meeting with the complaint that this is a tedious business. Are we to conclude from signs like those that even ministers are pleased with speaking of the Spirit's power so long as it is a matter of enjoyment, but draw back the moment that it is borne in upon them that ascertaining the mind of the Spirit through all the tangled maze of life demands patient and labourious toil? Be that as it may, it stands as a truth immovable that without the readiness to do God's will, be the task pleasant or otherwise, the saying that we want more of the Spirit's power in our other duties is only ranting hypocrisy. If then we would have the Holy Spirit in our life, all our life must be given to the Spirit. With a church thus earnestly and unitedly desirous of the Spirit's guidance, sincerely showing by the faithful use of the light we have that we are in earnest in seeking more, might we not hope, that in measure that would gladden our hearts while it nourished our feeble faith, God's Spirit would descend upon us, convincing the sinner, encouraging the faint, strengthening the worker till the heritage of the Lord represented by the divine blessing became a praise in all the earth.

Reception of a Jew into the Christian Church.

LAST Sabbath evening at the close of the regular service Rev. John Mutch baptized and received into the membership of Chalmers church of this city, Mr. Samuel Blumberger, a converted Jew, on profession of faith. Mr. Blumberger is of an orthodox devout Jewish family in Germany. He is a young man of good natural ability; is well acquainted with the German, Russian and Hebrew languages, and has a fair knowledge of the English. It is just about two years since Mr. Paul Saug, a convert from the Jewish faith also, was received into this same congregation, and it is pleasing to know, Mr. Saug has been mainly instrumental in leading Mr. Blumberger to a saving knowledge of Christ. There was a very large congregation present. Mr. Mutch, in his sermon, pointed out that the rejection of the Jew was neither total nor final. He showed there has always been a remnant according to the election of grace; that the Jew will be restored as a distinct and separate nation to their own land, and that this restoration will be connected with the "personal and pre-millennial coming of our Lord." After this the Jews will become the great missionaries of the cross, then shall nations be born in a day, and the kingdoms of this world become the kingdom of our Lord and of His Christ.

Mr. Mortimer Clark was present and spoke briefly. He held that the order of mission work was "to the Jew first" and that the Christian church in the past had, in a large measure, failed to recognize this. He showed what a power the Jew would be in the conversion of the heathen in that they are already in every land and are acquainted with the ways and languages of all nations. He earnestly urged the people to take a deeper interest in mission work among the Jews. Mr. Blumberger in a few words told the people how he had been led to receive Jesus Christ as his Saviour. The whole service was very impressive, and not a few were moved to tears.

Both Mr. Saug and Mr. Blumberger are very anxious to be instrumental in leading others of their nation to see that the "Historical Christ" is indeed the true Messiah.

Professor H. P. Smith.

THERE has been considerable talk of re-opening the famous Briggs heresy case before the American General Assembly, which is about to convene at Saratoga Springs, though it is not at all certain that the Assembly will consent to review the action taken last year at Washington. In fact, a scrutiny of the list of commissioners shows that a more conservative body than that of last year has been elected, and that Dr. Briggs is not likely to have as many sympathizers among them as before.

But even if the Briggs case is not re-opened the General Assembly will have a heresy case before it. The defendant will be Rev. Henry P. Smith, formerly a professor in Lane Theological Seminary at Cincinnati. In the fall of 1892 charges of heretical teaching were preferred against him before the Presbytery of Cincinnati. The charges were sustained, and he was suspended from the exercise of his ministry. The local board of Lane Seminary supported him, and he appealed to the Synod of Ohio, which, at its meeting last year, confirmed the action of the Presbytery. During the past year Dr. Smith resigned his chair at Lane. He has served formal notice of appeal from the Synod upon Rev. Dr. Roberts, the stated clerk of the General Assembly, and his case will be on the docket of the national body.

It is likely that Dr. Smith will meet the fate of Dr. Briggs, as the two agree on many points of alleged heresy. The conservatives maintain that Dr. Smith virtually denies the inspiration of the Bible. He believes that there are mistakes in the Bible, but declares that he is as loyal to the doctrine of inspiration as any Presbyterian.

For the Sabbath School.

International S. S. Lesson.

LESSON IX.—MAY 27.—EX. III., 10-20

Moses Sent as a Deliverer.

GOLDEN TEXT.—"Fear thou not; for I am with thee."—Isa. xli: 10.

EXPLANATORY—MOSES' BANISHMENT FOR FORTY YEARS IN ARABIA.—When Moses fled from Pharaoh in Egypt, he came to the borders of the Midianites, in the south-eastern part of the Arabian triangle, where was a well for the watering of the flocks. While Moses was sitting by the well the seven daughters of Raguel, or Reuel, also called Jethro, the priest and sheik of the Midianite tribe occupying that region, came to water their father's flocks. They had drawn considerable water, when some rude shepherds came up with their flocks, and drove them away, and took possession of the troughs. Upon this Moses gallantly came to the rescue, and compelled the shepherds to stand aside while he watered the flocks of the maidens. The result was that he entered the service of the sheik, and married his daughter Zipporah, and remained in the family of Raguel for forty years.

(1) In these years his own character would be disciplined and ripened, and every noble trait confirmed, his faith strengthened, and his knowledge of God, of religion, and of man, enlarged. The man surrounded with pride and autocratic power, whose first act in his new life was to smite an Egyptian,—was to become the meekest of men. (2) He had learned all he could in the school of Egypt, and needed to escape from all false influences that might mar his character and his work. Egyptian ideas must give place to divine ideas of government and religion. (3) In the wilderness he would hold communion with God. "No region more favorable to the attainment of a lofty conception of the Almighty could have been found." Here God would be his teacher. The absence of secret training and discipline will necessarily leave us barren, superficial and theoretic. Something more than mere *doing* is necessary on the part of the true servant. The servant must frequently stand in his Master's presence, in order that he may know what he has to do. (4) In those calm years every problem to be solved in the organization of a people would rise successively in his mind and find its solution. (5) His wanderings would make him acquainted with every valley, plain, gorge, hill, and mountain of the whole region; with its population; with every spring and well, and with all the resources of every kind offered by any spot; an education of supreme importance towards fitting him to guide his race, when rescued from Egypt. (6) The life, too, which he led was happily adapted to work within him that hardihood of constitution and character of which he would afterward stand so much in need, and of which the sequel of his story affords so many striking instances. (7) Every tie with Egypt, every embarrassment of his official position, in the way of perfect sympathy with and aid to the Hebrews, was broken. However much his heart had been theirs while he was living amid the splendors of

the palace at Tanis, yet "his flight must have first set him free from an embarrassing position, and left him wholly at their service."

When the forty years of preparation had done their work, when a new and weaker Pharaoh had gained possession of the throne instead of the fierce and warlike Rameses, and when the Israelites so felt the bitterness of their bondage, then God called Moses to his great work. Moses was wandering, doubtless in meditative mood, among the mountains of Sinai when God appeared to him by means of a burning bush, an acacia or thorn-bush so common in the desert.

Flame is the best symbol of God. (1) It is immaterial. (2) It is ineffably glorious and inapproachable. (3) It is mysterious in its nature. (4) As light, it is everywhere,—omnipresent. (5) It is undefiled and undefilable, absolutely pure. (6) It is warming and cheering, life-giving healthful to those who are its friends.

THE NATURE OF THE PLAGUES.—The first miracle of the rod changed into a serpent, and swallowing the magician's serpents was directed against idolatry expressed in serpent worship.

The first plague, turning the waters of Egypt into blood, in June, for seven days, was directed against the Nile, which was worshipped by the Egyptians.

The second plague, of the frogs, assailed the worship of frogs. In the height of the inundation, the abounding moisture quickens inconceivable myriads of frogs and toads, which swarm everywhere even in ordinary years.

The third plague, of the lice. The word includes poisonous flies and insects. Sir Samuel Baker says that in Africa "there is a kind of tick which lives in hot sand and dust, and is the greatest enemy of man and beast." This plague struck at idolatry inasmuch as it came from the dust of the sacred soil.

The fourth plague, flies, appears to include winged pests of all kinds, stinging flies, cattle flies, cockroaches, and beetles. This was a blow at idolatry, since the most sacred symbol of the Egyptian religion was the scarabæus or common dung beetle of the country.

The fifth plague, the Murrain, still not uncommon in Egypt struck at "the worship of Isis and Osiris, to whom the cow and the ox were sacred, and of the great god Amon, of whom the ram was the living symbol."

The sixth plague, or boils, arose from a symbolic sprinkling of ashes from "furnaces," in the belief that they would avert evil, but ashes now brought boils instead of blessings.

The seventh plague was of hail from a storm of fearful thunder and lightning, in March, as we learn from the state of the crops destroyed.

The eighth plague, the locusts, brought a terrible devastation of the very supplies of life.

The ninth plague was of darkness. Other plagues were worse in some ways, but this tended most to humble and awe Pharaoh's heart with a ghastly foreboding.

THEIR DURATION.—They probably began in June, at the time of the Nile inundation, and continued till April, a period of nearly ten months. In the seventh, the barley was in the ear; this would fix its time at about the first of February.

INTERNATIONAL SCHEME OF SABBATH-SCHOOL LESSONS

ADOPTED BY THE SABBATH-SCHOOL COMMITTEE OF THE PRESBYTERIAN CHURCH IN CALIFORNIA.

1894		SECOND QUARTER.		1894		
1894.	BIBLE LESSON	PROVE THAT	COMMIT TO MEMORY			
			PROOF.	GOLDEN TEXT.	CATECHISM.	
Apr. 1	Jacob's Prevailing Prayer	Gen. 38: 18-24-30	Earnest prayer prevails with God.	Isa. 57: 16	Gen. 38: 26	Question.
" 8	Discord in Jacob's Family	Gen. 37: 1-11	Brotherly love is a good thing.	Pa. 133: 1	Gen. 43: 44	95
" 15	Joseph Sold into Egypt	Gen. 37: 23-36	Children's sins bring sorrow to parents.	1 Sam. 10: 23	Gen. 50: 20	96
" 22	Joseph Ruler in Egypt	Gen. 41: 33-48	Trials are the path to honor.	Rev. 3: 21	1 Sam. 2: 30	98, 99
" 29	Joseph Forgiving his Brethren	Gen. 45: 1-15	We should return good for evil.	Matt. 5: 44	Luka 17: 3	100
May 6	Joseph's Last Days	Gen. 50: 14-26	The memory of the righteous is cherished.	Pa. 118: 6	Prov. 4: 18	101
" 13	Israel in Egypt	Ex. 1: 1-14	The cruel are punished with cruelty.	Isa. 19: 4	Pa. 224: 8	102
" 20	The Childhood of Moses	Ex. 2: 1-10	God's people are protected.	Pa. 97: 7	Pa. 92: 25	103
" 27	Moses sent as a Deliverer	Ex. 3: 10-20	Christ is our deliverer.	Acts 3: 26	Isa. 43: 10	104
June 3	The Passover Instituted	Ex. 12: 1-14	Heaven is opened by Christ's blood.	Heb. 9: 10	1 Cor. 3: 7	105
" 10	Passage of the Red Sea	Ex. 14: 19-29	God's presence means Deliverance.	Isa. 43: 2	Heb. 11: 29	106
" 17	The Woe of the Drunkard	Prov. 23: 29-35	God provides the best refreshment.	Isa. 55: 2	Prov. 23: 31	107
" 24	REVIEW		God works for our salvation.	Phil. 2: 23	Deut. 32: 9	REVIEW

Meetings of Synod.

Toronto and Kingston.

THE Synod of Toronto and Kingston met in Westminster Church, Toronto, on Tuesday evening, when Rev. Samuel Houston, M.A., retiring Moderator, preached the sermon, an eloquent and practical discourse, from Col. iv. 5: "Walk in wisdom toward them that are without, redeeming the time." The theme of his discourse was the treatment which those "that are without" the Church receive or should receive at the hands of those within. A feeling of self-sacrifice should be cultivated, and a thorough Christian attitude should prevail in all dealings with them. At the close of his sermon the reverend gentleman retired from his position, and Rev. Robert Fowle, of Erin, was almost unanimously chosen Moderator of the present Synod. A vote of thanks was tendered to the retiring Moderator, who made a neat reply.

The proceedings for the Synod were then read, and it was decided that should any of the business taken up be not finished at one sitting, that no new items should be begun until the former be wiped off the board.

On Wednesday-morning Synod resumed.

The applications of the following student probationers for ministerial licenses were granted:—For Kingston Presbytery—Messrs. McMillan, Wilkie, McKlexton and Rollins; for Toronto Presbytery—Messrs. Tuft, Crow, Munn, Webster, Johnson, Watson, Lawrence and G. L. Johnston.

At the request of the Presbyteries interested the mission fields of Haliburton and Minden were transferred from Peterboro' to Lindsay.

The overture presented by the Peterboro' Presbytery, recommending that some matters be added to the usual business of the Synod so as to give the annual meeting greater interest, was received after some discussion as to whether the question should be immediately discussed or not it was sent on to the General Assembly.

A request from the Prisoners' Aid Association that the Synod join in the petition to be presented to the Dominion Parliament praying for much needed prison reforms was then taken under discussion. Rev. Alex. Gilray moved that the communication containing the request be referred to a committee to be appointed by the Synod.

Rev. D. J. Macdonnell took an entirely opposite view to that evidently held by the majority of the members present. He considered that the church went out of its province and jeopardized its influence by dealing with details of legislation. He therefore moved in amendment that "It is not expedient for a church court to enter in the details of legislation." This prison reform might be needed, he said, but if the Church meddled with it they would probably be asked before long to assist in obtaining woman suffrage.

Rev. Mr. Jackson, of Galt, deemed it right for ministerial bodies to protest against wrongs in high places. He was of the opinion that they should not stand aside and allow toughs and ward-healers to influence legislation.

Rev. Dr. Grant thought some line should be drawn. The less they, as a body, interfered in legislation the better.

There was a vote then taken on Mr. Macdonnell's amendment, which was defeated. Mr. Gilray's motion was adopted.

The Owen Sound appeal in re the Keady congregation was dismissed.

It was agreed that the next regular meeting of the Synod be held at Orangeville.

Wednesday evening sessorunt was largely attended by the public. Mr. J. K. Macdonald spoke briefly, but with much point and convincing argument, on the Aged and Infirm Ministers' Fund. The original intention was to form a fund of \$200,000. Of this amount \$120,000 had been subscribed.

STATE OF RELIGION.

Mr. Brown, treasurer of the Synod, also presented a favourable report, which was received and adopted, and then the Synod settled down to the hearing and discussion of reports on church work. Rev. John Hay, convener of the committee on the state of religion, then read the report, which, in opening, stated "that returns have been received from all Presbyteries within the bounds." Most of these reports are very full and show that they have been prepared with care, while a few are rather too brief to give an adequate idea of what has been done. The Presbyteries of Whitby and Lindsay report returns from all congregations in their respective bounds; Saugeen from all settled and from one vacant charge, and Orangeville from all settled congregations; Guelph from twenty out of twenty-six congregations, and Algoma two out of eight pastoral charges. But the latter did not receive the blank form of questions in time to obtain replies from every congregation. Toronto reports "nearly all congregations" sent replies, and Kingston reports "many kirk sessions have failed to answer." The Presbyteries of Peterborough, Barrie, and Owen Sound do not say how many, if any, neglected to send answers on state of religion, but no complaint is made, so we can believe that answers have been sent in by nearly all sessions. The actual state of religion cannot be tabulated, and yet the only way to arrive at a fair idea of the religious life in the Synod would be for every congregation, settled or vacant, especially the vacant, and all mission stations to send in returns. Most of the reports are encouraging; while here and there can be found evidence of indifference and partial failure, still there is good testimony borne to the excellent work that has been done by devoted and consecrated men and women engaged in the service of the Church. For all which we have much reason "to thank God and take courage."

The committee made the following recommendations:—

1. That the Synod record its gratitude to Almighty God for the blessings He has vouchsafed to the Church, and for the progress and peace within our borders during the past year.

2. That Presbyteries instruct sessions to prepare as full answers as possible to the questions sent down on the state of religion early in the year, so that returns can be made to the Synod Committee by the 15th of April.

3. That Presbyteries advise all sessions to divide their congregations into districts, and to obtain full and definite returns on family religion and Christian life in the home.

4. That Presbyteries do all in their power to maintain the sanctity of the Sabbath, and to urge upon sessions that they bring before the Sabbath schools, parents, and congregations, the necessity of an early decision for Christ, the proper use of all the means of grace, and individual responsibility regarding all the schemes of the Church.

Rev. Dr. Smith, of Port Hope, in an eloquent address, moved the adoption of the report, which was seconded by Rev. Mr. Abraham, of Burlington.

TEMPERANCE.

The next report read was that of the committee on Temperance. This was presented by Rev. Wm. Frizzell.

The report, in opening, stated that "during the past year events have transpired which serve to throw light on the temperance question throughout the Province. The vote taken on the first of January revealed the pleasing fact that temperance sentiment was stronger than the most ardent prohibitionist had dared to hope. The splendid majority of 81,700 was recorded in favour of the 'immediate prohibition by law of the importation, manufacture, and sale of intoxicating liquors as beverages.' Even every city throughout the Province, with the single exception of Windsor, gave a majority in favour of prohibition. Toronto, which was thought to be the stronghold of the traffic, declared by a majority of 1,463 that the traffic should cease. Manitoba, Prince Edward Island, and Nova Scotia have all spoken through the ballot box to the same effect. With four provinces committed to prohibition, and doubtless more to follow, we can truly say the outlook from a temperance standpoint was never before so bright. The prohibition sun is rising. Already his projected rays are illuminating the horizon. This prospect seems to have brightened the very tone of the reports from the different Presbyteries throughout the bounds. All the Presbyteries have reported, and in most cases the reports are full and encouraging. Special mention should be made of the carefully prepared reports received from the Presbyteries of Peterborough, Guelph, Toronto and Lindsay. Some of the conveners complain that it is difficult to secure replies from every session, and would remind the Synod that so long as reports are called for by the General Assembly, every session should loyally respond. Guelph Presbytery holds the enviable position of having received a report from every session within its bounds. Only one session failed to report, in Saugeen Presbytery. Forty-two out of fifty reported in Toronto Presbytery. Thirty-six out of forty-four in Orangeville. Their are sixty-five regular charges in the Presbytery of Barrie, and ninety-five mission stations. Only thirty-eight reports were received from all. In Peterborough twenty-three out of twenty-four sessions report, and in Owen Sound seven out of thirteen. Four Presbyteries do not state the number of sessions reporting. Your committee would here voice the feelings of some of the Presbyteries' conveners regarding the importance of every session reporting if statistics are to prove of much service to the General Assembly. Five questions have been sent down to sessions this year for consideration."

The third question was as follows:—

"What do you regard as the best method of preventing the indiscriminate sale and use of intoxicating liquors?"

The committee reported on this question as follows:

"Prohibition is the prevailing answer to this question. All the sessions in the presbyteries of Algoma, Lindsay, Kingston, and Owen Sound regard prohibition as the best method of preventing the indiscriminate sale and use of intoxicating liquors. The same view is taken in twenty-one out of twenty-five sessions in Guelph presbytery; by thirty-two sessions out of forty-two in Toronto; by all but one session in Orangeville; by ten in Saugeen; and by sixteen in Barrie. Whitby gives no figures, as the full report by mistake was sent on to the General Assembly's convener on temperance. Among the sessions that do not commit themselves to prohibition, we have such methods as these suggested; 'Better enforcement of the license law.' 'Educate the youth in our schools and homes in the principles of total abstinence.' 'Let the public conscience be more enlightened on the subject.' One session favours 'the placing of the sale of liquor in the hands of salaried Government officials.' Another suggests 'high license.' Your committee is gratified to find such a consensus of opinion in favour of prohibition as the best method of preventing the indiscriminate sale and use of intoxicating liquors."

With reference to the question of the legal enforcement of prohibition, the report of the committee was as follows:

"In summarizing the views of sessions on this question, it may be said, the vast majority are of opinion that prohibitory measures could be enforced, and that our people would give hearty moral support to officers in carrying them out. One Presbytery report voices the views of the people thus: "The members and adherents of our congregations are, almost to a man, quite confident that prohibition can be legally enforced, and with most satisfactory results, and they are ready to give moral support to officers in enforcing it." Another says:—"There seems to be a general conviction that such a law could be enforced, and that the people, as a whole, would give strong moral support to officers who were honestly seeking to enforce the law. Some would make the appointment of faithful officers, in sympathy with temperance sentiment, a condition of proper enforcement. Others speak with a good deal of caution, in view of failures in the past to enforce local option laws. On the whole, however, the views of our sessions take of this question are encouragingly optimistic."

The committee reported the following recommendations:

1. That inasmuch as a comparatively small proportion of the congregations throughout the bounds have adopted the Assembly's plan of temperance work, the attention of sessions be again called to the subject.

2. That this Synod expresses its gratification at the continued progress of the temperance cause, and especially at the general and emphatic expression of public opinion manifested in the plebiscite so recently taken in the Province of Ontario.

3. That our people be advised to look out for men, as members of Parliament, who will put the principle of prohibition above party, and accordingly will vote against their political party, if necessary, in order to secure the triumph of the aforesaid principle.

4. That this Synod, having learned with satisfaction that an overwhelmingly large proportion of sessions are in favor of a prohibitory law, earnestly looks to the Government having jurisdiction in the matter to embody the wishes of our people in such a law, at an early date, and would further assure such a Government of our hearty moral support in its enforcement.

5. That while we rejoice at the constantly growing temperance sentiment among our congregations, we would as constantly remind them of the importance of keeping the Gospel in the foreground as the great remedy for all moral evils.

The adoption of the committee's report was moved by Rev. Mr. Mullan, of Fergus, seconded by Rev. Mr. Johnson, of Durham. Brief addresses on the reports were given by several of the clergymen, but the discussion on the recommendations contained in the reports was laid over till Thursday when Rev. Mr. Mutch will also bring up the following resolution, seconded by Rev. D. J. Macdonnell: "That the General Assembly discontinue the Committees on Temperance, Sabbath Observance, and Systematic Benevolence, and that the work heretofore assigned to these committees be given to the Committee on the State of Religion."

On Thursday business was taken up promptly. This clause in the temperance committee's report evoked discussion as follows:—"That our people be advised to look out for men, as members of Parliament, who will put the principle of prohibition above party, and accordingly will vote against their political party if necessary in order to secure the triumph of the aforesaid principle."

Rev. D. J. Macdonnell objected. He would not say, he began, that these were not the times when questions of overwhelming magnitude might arise; but, he asked, was this matter of prohibition such a question? (Cries of "Yes!" and "No!") There were, indeed, just now before the public two great questions: that of education, which was vital to the future of the Dominion, and that of the tariff, upon the right solution of which might depend whether we were to have a country or not. Prohibition, he maintained, could not compare for a moment with either of these questions in importance. Besides, the recommendation of the committee, even if adopted, would prove a dead letter. Were the people of this country to be told that the questions of the right education of their children and of the maintenance of British connection, which, he had been told, was threatened, were to be subordinated to certain views on the temperance question? Was all the future of the country to be jeopardized because some men held that the liquor traffic should be rooted out, and because they would look at no other question but this one?

Rev. Dr. Mullan, of Fergus, who followed, is an advanced temperance advocate, and spoke as one. He said that the question of prohibition was more important than the tariff question or the question of education. When a country was cursed with a traffic like this, what was the use of it? or what was the use of considering British connection as more important than the suppression of such an evil?

Rev. Mr. Duncan, of Tottenham, although a temperance man, pointed out that it would not do to be too extreme, and he moved in amendment to the motion. "That our people be advised to use all legitimate means to

secure the triumph of the principles of prohibition."

Rev. Mr. McLeod, of Priceville, supported the arguments adduced by Mr. Macdonnell, and spoke with disapproval of the attempt to introduce politics into the church. Ministers were ordained to preach the Gospel, not to dabble in political affairs.

Rev. Prof. Gregg spoke of the evils of the party system. After a long consideration of this way of doing business, he had been forced to the conclusion that it was conducted on the principles which the Jesuits were generally given credit for pursuing. Men, he knew, often voted for party in opposition to their principles and their reason. So long as the system of party existed it would be impossible to have questions dealt with on their merits.

Mr. R. S. Gourlay held that some basis should be agreed upon, on which they could all of them stand. He expressed his disinclination to vote for a temperance candidate who did not even acknowledge the existence of God.

An amendment to the amendment was introduced by Dr. Smith to the effect that the Presbyterian people be urged, no matter to what party they belonged, to support prohibition candidates.

Rev. John Neil said that they ought not to pledge themselves to vote for a man who might take the prohibition stand, but whose life and character in other respects were not such as to deserve confidence.

Mr. Macdonnell, in speaking to Mr. Duncan's amendment to the motion, said that he would vote for it as amendment to the committee's report, but if it came to be a question as to whether it was the deliberate judgment of the Synod then he intended to vote against it. "I cannot vote," continued Mr. Macdonnell, "for a resolution urging members of the church to work for prohibition, because I question very much whether the passing of a prohibitory law will promote temperance so efficiently as a plan which would have the essential feature of the Gothenburg system. I should like a law which would give to the mass of reasonable and temperate men freedom to decide for themselves what they will drink, and at the same time have the sale carried on under such conditions as will take away the temptation on the part of the seller that arises from greed of gain. The Synod is going, in my judgment, beyond its sphere in committing itself to specific legislation. I did not vote for prohibition at the plebiscite. I did not vote against it. I was so thoroughly puzzled as to what my duty was that I simply refrained from doing either."

Dr. Smith's amendment to the amendment was then put, and lost by a vote of 36 to 54.

Mr. Duncan's amendment was carried by 77 to 4, and it became the substantive motion. It was then put as such, and carried by a vote of 80 to 1. The report as a whole was then adopted.

PRISONERS' AID.

Rev. Dr. Parsons read the memorial from the Prisoners' Aid Association, which the committee which had it in hand reported for the approval of the Synod.

Rev. Mr. Macdonnell objected to the report of the committee, and to endorsing the memorial. He moved as an amendment the following:—"That the Synod recognizes the great importance of the matters submitted in the memorial of the Prisoners' Aid Association, and commends the whole subject to the careful consideration and wise action of members of the church; but it does not judge it expedient to pronounce upon the details of the proposed legislation, as these are rather matters to be dealt with by experts."

The amendment was lost, and the report was carried.

STANDING COMMITTEES.

The committee appointed to strike the standing committees presented the following report, which was adopted:—

State of Religion—Rev. John Hay, convener; Revs. A. Gilray, H. Gracey, D. M. Ramsay, Messrs. Charles Davidson, Alexander Steele.

Sabbath Schools—Rev. James Rae, convener; Rev. J. A. McKeon, Robert Shapine,

D. J. Ross, Messrs. J. F. Clarke, James Turnbull.

Temperance—William Frizzell, convener; Revs. James Carswell, J. R. Gilchrist, Robert Johnson, T. A. Turnbull, Messrs. A. S. Allou, Joseph Gibson, R. G. Strathers.

Sabbath Observance—Rev. R. J. Beattie, convener; Rev. D. R. McDonald, C. S. Lord, J. L. Simpson, A. McAulay, Messrs. James McMullen, M. P., James Wilson.

Systematic Benevolence—Rev. R. D. Fraser, convener; Revs. W. A. J. and J. L. George, J. R. S. Burnett, Messrs. J. McL. Stevenson, George Turnbull, D. Ormiston, James Brown.

Committee on Aged and Infirm Ministers Endowment Fund—Revs. W. T. Wilkins, J. R. Gilchrist, A. Leslie, R. Johnson, Dr. Parsons, J. M. Duncan, J. A. McLaren, J. F. McLaren, G. Munro, W. Farquharson, Dr. Torrance, W. A. Duncan, Messrs. W. G. Craig, Richard Hall, Wm. Ratcliffe, G. F. Bruce, J. A. Paterson, J. A. Mather, John Harkness, A. G. Allan, H. S. McKelrick, S. Hodgkiss, Alex. Paul.

Synodical Conference—R. S. Gourlay, convener; Revs. Dr. Parsons, J. McP. Scott, Donald McKenzie, Hay, Rae, Frizzell, R. J. Beattie, Messrs. R. D. Fraser, John A. Paterson.

At the afternoon session, after the customary devotional exercises, the report of the Committee on Sabbath Schools was presented by Rev. J. W. Rae. It showed an increase in the work throughout the bounds of the Synod and was adopted as read.

The report of the committee appointed to confer with Mr. John Douglas regarding his petition against the judgment of the session of the Parkdale church, was then taken up. In this church there had been a dispute between the board of managers and the session. The session took upon itself to deal with the matter in dispute, and Mr. Douglas appealed to the Toronto Presbytery. The Presbytery sustained the action of the session, and Mr. Douglas appealed to the Synod. The committee of the Synod appointed to consider the matter reported that, as Mr. Douglas had laid no specific charge, his petition could not be entertained.

A communication was read from Mr. F. S. Spence, secretary of the Dominion Alliance, requesting the Synod to appoint four delegates to attend the annual conference of the Alliance at Montreal.

THE SYNOD AND THE ALLIANCE.

Rev. D. J. Macdonnell objected to complying with the request of the Alliance. He thought it would be unwise for the Synod to take a subordinate part in the proceedings of a body made up of strange and erratic persons, and which was not by any means a religious body.

Rev. Dr. Parsons was in accord with the views expressed by Mr. Macdonnell. He held that the church should not place itself in affiliation with the Egyptians. He said that he had received a number of communications from the Dominion Alliance, and among them was one asking that his congregation should contribute to the expenses of the plebiscite vote. He thought the Alliance was an organization of political, rather than religious, significance, and therefore the Synod ought not to identify itself with it.

Several of the other members of Synod spoke to much the same effect.

It was finally resolved, "That the clerk be instructed to acknowledge the receipt of the communication from the Dominion Alliance; to forward a copy of the recommendation on temperance adopted by this Synod, and inform the Alliance that our Church is not accustomed to send delegates to any deliberative body outside of its own court."

Votes of thanks were then passed to Rev. Dr. Torrance for the efficient work he had rendered as clerk, in place of Rev. Dr. Gray; to the congregation of Westminster church, and to the press.

The Synod then adjourned.

Montreal and Ottawa.

CARLETON PLACE, May 8.—The Synod was constituted this evening. Rev. A. A. Scott, retiring moderator, conducted divine service in St. Andrew's church. The congregation was large, as the meeting of a Presbyterian Synod is an "event" in the history of the town. The text was taken from Luke x., 21-24.

After the sermon Mr. Scott came down from the pulpit and constituted the Synod, in the name of the Father, and of the Son, and the Holy Ghost. He then intimated that the time had now come for him to retire from the position to which they had elected him a year ago. He thanked them for the honour they had conferred upon him at that time and for the courtesy they had shown him during his term of office. It was their duty now to elect his successor.

ELECTION OF MODERATOR.

It was then moved by Mr. Walter Paul, of Montreal, that the Rev. J. R. McLeod, of Three Rivers, be moderator of Synod for the next twelve months.

The Rev. Dr. McNish, of Cornwall, moved in amendment that the Rev. J. A. G. Calder, of Lancaster, be the moderator, and claimed that his nominee was as qualified as the other gentleman. The Rev. Malcolm MacLennan seconded the resolution. He felt that it was the turn of Glengarry to have the honour of the moderator being selected from it. On the motion and the amendment being put, the Rev. J. R. McLeod was declared to be elected by a considerable majority. The election was then made unanimous. Mr. McLeod was now conducted to the moderator's chair amid the applause of the Synod. The new moderator then addressed the Synod. "If I were to say," he said, "that I do not feel the honour you have conferred upon me, I should be unworthy of it. Some will wonder to see me here, but no one more than myself. I am in the hands of the brethren, and rest there with all confidence." After some routine business, the first sederunt closed at ten o'clock.

The Rev. J. R. McLeod, of Three Rivers, Que., the new moderator, is a native of Nova Scotia, which has given able ministers and missionaries to the Church. In his early childhood his parents moved westward and settled in Bruce County, Ont., near the confines of Lake Huron. It was his privilege to avail himself of the public school system of Ontario. In his early school days he manifested, in a good degree, an aptitude for learning, and books and study were his delight. While in his teens he presented himself to the County Board of Examiners and obtained a teacher's diploma. As soon as his age would allow him he engaged in teaching. This calling he followed for five or six years, teaching in one district for three consecutive years. At one time he intended to make this noble profession his life work. When he decided to enter the ministry he began the work of preparation by private tuition—the Rev. Jno. Stewart, then of Kincardine, giving him his first lessons in the ancient classics. When he entered upon college work he chose Montreal, and studied in McGill and the Presbyterian colleges. From the latter he graduated, taking first-class stand in all subjects. After graduation he was appointed by the General Assembly's Home Mission Committee to a very important field, Sault Ste. Marie. Though this appointment was not sought nor looked for, he loyally heeded the call of his church, whose servant he considered himself. There he served the Church faithfully for several years, having the oversight not only of the town, but of a district of over a hundred miles along Lake Superior and the St. Mary River, including Inland townships and the large island of St. Joseph. Coming eastward, several congregations desired to secure him as their pastor. In the providence of God he was led to settle in Kingsbury, Richmond County. There he laboured among a people who became deeply attached to him, for twelve years. While there he took a deep and an active interest in the cause of temperance and education. In 1892 he received a call from Three Rivers,

which he accepted. There he is gaining the confidence and esteem of many in the community. Eight years ago he was appointed clerk of the Presbytery of Quebec, which important office he still holds. To the manner in which he has discharged the duties of this office is very largely due his being chosen to fill the high position of moderator. As a member of that Presbytery for fourteen years he has been untiring in fostering the missions within its bounds, and ever ready to take his share in the Presbytery's work. Mr. McLeod is a member of several boards of the Church, on the work of which he conscientiously attends. As indicating the confidence which a large portion of the church reposes in him, it may be stated that about ten or twelve years ago he was appointed superintendent of missions for Muskoka, which important position he felt it his duty to decline, to the disappointment of his friends and many of the friends of the work.

The Campbell Case.

At the afternoon sederunt the appeal taken by Prof. John Campbell against the decision of the Montreal Presbytery came up for hearing. An attempt had been made to postpone the case until the end of the meeting, but on the representation of the committee by Walter Paul, Montreal, that it would be unfair to the reverend professor to keep upon him rack of suspense. It was decided to proceed without delay. The appeal came up as the first standing order.



REV. ALEXANDER ARMSTRONG SCOTT, M.A.

The Moderator appealed to the Synod to remember that they constituted a judicial body and to avoid any demonstration of applause or dissent. The clerk proceeded to read the lecture entitled "The perfect book or the perfect Father," delivered by Prof. Campbell in Convocation Hall, Queen's University, Kingston, on February 26th, 1893.

After the formal proceedings the defence of Prof. Campbell was taken up by Mr. D. B. McLennan, Q.C., of Cornwall. Mr. McLennan contended that the Montreal Presbytery had not adhered to the rules of procedure in neglecting to confer with the accused, and thereby give him a chance to retract and save the scandal to the church. He contended that Dr. Campbell had not received a fair trial, and moved that the matter be referred back to the Montreal Presbytery. He thought that by holding repeated conferences some arrangement might be reached. Prof. Campbell had been made the victim of the vicious practice of trial by newspaper, whereby his views had been prejudiced and misrepresented. This was particularly true of the PRESBYTERIAN REVIEW.—He referred, of course, to the time when the REVIEW was under a different management to the present.—He objected generally to the action taken, on the ground that the formalities laid down in the book of procedure had not

been observed. As far as the records showed there had been no second citation made, and the action of the Presbytery was therefore invalid. Again, the libel had been changed in Prof. Campbell's absence at the second meeting, thus violating the rules. Also the consideration of the question of relevancy had been improperly taken up in professor's absence, and when the relevancy of the libel was found then Prof. Campbell was found guilty in his absence.

The motion was seconded by Rev. J. A. G. Calder, and the meeting adjourned.

CARLETON PLACE, MAY 10.—The Synod met promptly this morning to resume the discussion on the Campbell case.

Rev. Mr. Calder of Lancaster claimed that two mistakes had been made in the conduct of the case by the Presbytery. First, it was laid down in Book of forms, section 205, that repeated conferences should be held with the accused in a kindly, Christian spirit, and only after they had been unsuccessful should formal proceedings be taken. The records showed that only one conference had been held. Secondly, there was nothing on the records to show that the accused had been served with a copy of the libel, the form of which had been changed several times by the Presbytery. The Presbytery had failed through thoughtless oversight, and he held that Mr. McLennan's motion was perfectly in order. The Presbytery had virtually tried Professor Campbell in his absence and condemned him, sending him as a damned man before the whole Presbyterian Church of Canada. Their proceedings were a travesty on justice, and he appealed to the Synod to save Professor Campbell to the Church. (Applause and hisses.)

Rev. Dr. McNish (Cornwall), paid a high eulogy to Prof. Campbell's worth, and claimed that his prosecution would not tend to increase the devotion of their best men to the church. Measured by the Confession of Faith, he asserted that Professor Campbell's doctrines could be maintained. Dr. R. Campbell, of Montreal, criticised Mr. McLennan's knowledge of church law, and defended the Presbytery's course, on the ground that Professor Campbell's attitude in the case has been misrepresented. The professor had been far more anxious to push the matter to a conclusion than the Presbytery. He had been conferred with, and the upshot was that he had said if the Presbytery would not agree with him he wished to be libelled. The professor had claimed that it was a matter of conscience with him. He was immovable, asserting that he had a message for the Church. The speaker regarded Professor Campbell as having the true spirit of a martyr. He had not hedged himself about with technicalities. He was not fighting the process; he was doing all he could to facilitate it. He had made no complaint about the regularity of the citations, and was in fact a party to the whole arrangement, acquiescing in the process from beginning to end. Prof. Campbell had been appealed to time and again, in vain, saying, finally, in the famous words of Luther before the Diet at Worms, "Here I take my stand; I can no otherwise, so help me God, amen."

Dr. Robert Campbell resumed the debate at the afternoon session, defending the course of the Presbytery regarding the citations and claiming that Prof. Campbell's interests had in no way suffered from any changes made in the libel. Even had the proceedings been illegal the logical effect would be to give Prof. Campbell a hearing and not send him back into the hands of the Philistines, "those cruel men," as the prosecutors had been called. Mr. McLennan's motion would virtually put Prof. Campbell out of court. It would hang him in suspense between heaven and earth for twelve months, sending him back to "the cruel Presbytery." If Prof. Campbell had been judged in his absence he was to blame, as he had due notice to attend when the relevancy was discussed and his acquiescence in the proceedings was as a sponge blotting out all irregularities, if there were any. Dr. Campbell held that the court had no right to judge any irregularities made by the Presbytery;

the court was limited to the consideration of the case brought before it. Any irregularities might be dealt with afterwards. Prof. Campbell had also pleaded to the libel, thus justifying any irregularities that may have occurred before. Everything was thus made ecclesiastically right, and the course of the Presbytery was justified. He concluded with a reference to Mr. McLennan as a smart lawyer, which brought a call to order from a delegate. The Moderator ruled the reference to the legal profession was in order.

Rev. J. M. Crombie, of Cote des Neiges, protested against Dr. R. Campbell's remarks to the effect that brotherly feeling existed and that kindly conferences had been held. From the very inception of the matter there had been something unsatisfactory, something beneath the surface. He had asked the names of the members who had signed the requisition on two occasions and this information had been refused. Prof. Campbell had been looked upon as guilty all through, and at the only conference held with him he was asked if he was prepared to make any retraction, to recant. He had replied, "What do you want me to recant? What do you want me to say?" There has been no pretence of a kindly conference. The whole object of the prosecution was to hinder Prof. Campbell lecturing in the Presbyterian College last winter. What the feeling against the professor was is shown by the reply he received when he asked that the word "immediately" be added in the second count, making the statement, "God does not smite immediately." He was refused. The libel was forced upon him. He pleaded not guilty then, and does so now.

Rev. Dr. MacVicar spoke next. He said that Mr. McLennan's motion was supported from three standpoints. It was held that no sufficient conference had been held. It was charged that the case been tried by newspapers, and that Prof. Campbell had denied the right of speaking on the relevancy of the libel. The first point had been magnified, and he could truthfully say that he did his utmost in the direction of conferring with the accused. Long prior to the time when newspaper rubbish had been spread over the continent, he and Prof. Campbell had conferred together over the matter. He appealed to Prof. Campbell whether there had not been all kindness and Christian feeling between them. He paused for a reply, and there was a dramatic silence for a moment, while Prof. Campbell mutely bowed his head. Continuing, Dr. MacVicar read a letter from Prof. Campbell saying that he had a message from his Father in Heaven obliging him to speak, and begging the Principal not to interfere. The position of the professor was not one of yesterday, but was the result of twenty-five years' experience, and he was prepared to defend his views before the proper tribunals. He denied Mr. Crombie's inference that there was any feeling or opposition in the Presbyterian College against the professor. Regarding the second point, the Presbytery had neither initiated nor condoned the newspaper references. He had himself seen the editor in Toronto, and had told him he was inflicting grievous injury to the truth and to Prof. Campbell through his anonymous scribbler. Prof. Campbell had not been denied the right of speaking; he had assented to everything, and Rev. Mr. Crombie had seconded the motion to have the libel brought. The speaker had not led the van in prosecution, but felt constrained to say that he did regard the ties of friendship; but there were higher claims than friendship in the sight of God and the church.

Dr. Campbell, of Renfrew, pleaded earnestly for a reconciliation of the professor with the church. He advocated friendly arbitration and avoidance of scandal in an affecting speech.

Rev. Prof. Scrimger disclaimed all responsibility for himself and the Presbytery for any share in the trial by newspaper. Prof. Campbell had absolutely refused any compromise and had discontinued the correspondence opened with him. If any more conferences were required it was for the court to appoint a committee and the Pres-

bytery would not object; they would only be too delighted if a satisfactory result could be reached.

Dr. Armstrong, (Ottawa), thought the Montreal Presbytery had done all it could, but the stand taken by Prof. Campbell held out no hope that further conference would avail. If there were any possibility held out by Prof. Campbell of any understanding being arrived at he would vote for the motion.

Mr. Bain, of Pembroke, moved a committee be formed to confer with Prof. Campbell. The motion was declared out of order.

Rev. Mr. McArthur, Cardinal, moved in amendment to the parent motion that the matter be referred back again to the Presbytery with the addition of the committee named as assistants in the conference.

Rev. Dr. Moore, (Ottawa), moved the previous question.

Mr. McLennan's motion that the matter be referred back to the Presbytery was defeated by a vote of 74 to 32.

Rev. Mr. Herridge dissented from the result, because it was brought about in an unjust and illegal way by the Montreal Presbytery. He was followed by Dr. Campbell, (Renfrew), D. B. McLennan, Rev. Mr. Bennett, (L'Orignal), and many others who also dissented.

Mr. McLennan declared his intention of appealing to the General Assembly on the ground that his right to reply, as agreed upon, had been ignored.

When the Synod met at the evening ses-



REV. J. R. MACLEOD.

sion the clerk read a list of dissents from the ruling of the majority on the motion made by Mr. D. B. McLennan. With few exceptions, the minority had all filed their dissents. In most cases the reason given was the failure to hear Mr. McLennan, as agreed.

Next the parties were again called to the bar. All were present, and the Moderator called upon the appellant to plead.

PROF. CAMPBELL'S DEFENCE.

Following is Prof. Campbell's defence:—"The Presbytery of Montreal has formulated a charge of heresy against me on the ground of a lecture delivered in the convocation hall of Queen's University, Kingston, in the month of February, 1893. The two counts in the indictment are:—(1) A view of the inspiration of the Holy Scriptures which impugns and discredits them as the supreme and infallible source of religious truth. (2) A view of God which sets Him forth as one who does not smite either in the way of punishment or discipline, and who has nothing to do with the judging or the punishment of the wicked." By varying majorities the court found these two charges relevant and without proceeding to judgment precluded me during the whole of the past session from discharging the duties of my chair in the Presbyterian College in Montreal. The position taken by me in the lecture on the statements of which the libel is based was not a philosophical one, dealing

with the rationalistic, either in metaphysics or in morals, neither was it literary and historical, as pertaining in any sense to what is called the higher criticism, but it was strictly hermeneutical, being based upon an examination and comparison of exceedingly important passages in the Holy Scriptures themselves. The presentation of these passages of Scripture the prosecution did not meet, save in the most perfunctory manner, it being abundantly evident to my mind, and to that of any candid observer, that their object was, not to adjudicate fairly in the premises, but to secure at any cost a conviction that would send the case for trial to a higher court. Hence the form of my protest, "that the Presbytery, in the consideration of the arguments on which the decision was based, failed to weigh those Scriptural ones presented for the defence, which the appellant regards as sufficient to exonerate him from the charges contained in the libel." To this appeal a committee, in which, I am ashamed to say, the names of two of my colleagues appear, answered most disingenuously that the Presbytery had before it all the arguments and Scriptural references, written and oral, used by me. If the Presbytery really had the Scriptural proofs before it, it acted as the priest and the Levite did in the parable of the Good Samaritan—when they saw him they passed by on the other side. The prosecuting committee and its abettors in the house, while showering Old Testament texts as irrelevantly as abundantly, did not meet a single proof text from the words of Jesus Christ and His disciples. Never in the history of Protestantism has there been a more conspicuous and willful failure to ascertain the position of a theologian, or a more glaring example of ecclesiastical injustice. Therefore, in spite of the committee's reply, I bring, entirely unaltered, my protest and appeal to a larger and more impartial, and, as I trust, more courageous tribunal. The Presbytery's first count is that my Kingston lecture impugns and discredits the Holy Scriptures as the supreme and infallible source of religious truth. This I have already, more than once, by written and spoken word, denied; but, like many another lie, it seems hard to kill. The lecture in question is full of reverence for the Scriptures, as, considering its authorship, it could not fail to be. So far from calling in question the supreme authority of the Scriptures, the lecture does not even suggest a subordinate or complementary source of truth, either in nature or in the reason of man. Honest men should withdraw this charge, as baseless as it is calumnious. Next, it appears that I impugns and discredit the Holy Scriptures as the infallible source of religious truth, and one speaker went so far as to say that I rendered unreliable whole chapters, books and epistles. He called upon his imagination for his facts, and must have been exceedingly eager for a conviction, when he allowed himself to state what he must have known in his own mind to be false, or at best, grossly exaggerated. Receiving the complete canon of the Holy Scriptures as the inspired word of God, I also find in them, and in them only, the infallible source of religious truth, and thus the adverse majority of the Presbytery of Montreal perfectly knows. If I am not guilty of placing the Holy Scriptures on a level with nature, reason, and other writings as coordinate sources of religious truth, nor of denying that they are, as such a source, infallible, it follows that in spite of the vote of a majority of one-third of the Montreal Presbytery I am both technically and really guiltless of the charge laid against me; but, while prepared to contend against falsehood and misrepresentation, I am unwilling to seek shelter under technicalities. What I have asserted in the lecture, on the statements of which the charge is based, is progress in revelation, the gradual development of doctrine—a progress and a development arising out of the varying limitations, not of the divine revealer, but of the holy men of old to whom He revealed this truth. Of scientific, of historical, of literary errors I have said nothing, and when I have briefly indicated the ethical imperfections of a few

parts of the Old Testament, not chapters, books and epistles, but rare verses or paragraphs. I have done so on the authority, not of subjective conscience or any moral system, but of the Lord Jesus Christ and His apostles. While lamenting that a church court should have placed it on record, I glory in a condemnation that marks me as the justifier of the words and deeds of the Son of God; hence, while I might quote hundreds of authorities for my course from among the fathers, the school men, the reformers, and in our own day from such writers as Alford and Delitzsch, McCosh, Candlish, Crawford, Schaff, Fairbairn, Newman Smith, Fisher, De Witt, Sanday, Dykes and Gibson, I prefer to set forth once again the simple Scriptural arguments manifest to all.

"The text of the lecture on which the Presbytery's indictment is based is 'Be ye therefore perfect, even as your Father which is in Heaven is perfect.' These are the words of Jesus Christ and they follow a definite statement of His own fulfilment of certain precepts of the law as opposed to the partial and imperfect legislation of Moses. Our Lord's law regarding divorce (Matt. v. 32) is diametrically opposed to that of the Hebrew law-giver in Deut. xxiv., 1. His law concerning oaths (Matt. v., 34) abrogates that of Moses in Numbers xxx. The lex talionis (Matt. v., 38), which Christ condemns, appears in all its integrity in Exodus xxi., 24; Levit. xxiv., 20; Deut. xix., 21. Hatred, which our Saviour condemns (Matt. v., 44), is virtually inculcated in Deut. xxiii., 8, in so far as the Moabites and Ammonites were concerned, and the 139th Psalm contains a fierce exhibition. Christ owns Moses as a prophet and homologates the Psalms as divine revelations, but in the Sermon on the Mount he gives it distinctly to be understood that their revelations were partial and incomplete. 'It has been said by them of old time, but I say unto you.' A further renunciation of the old law of divorce is contained in St. Matthew xix., and in verse 8, the reason for the imperfect law of Moses is made the hardness of the hearts of Israel. The law was imperfect, not through any changeableness in God, but through the lack of moral culture in the human recipient. Here, then, is a distinct recognition, by Christ of a human element in the Scriptures, limiting and interfering with the perfection of the Divine revelations. Our Lord's doctrine is contained in His deeds as well as in His words. The 69th Psalm in Messianic, and curses must bitterly the enemies of the Messiah, but when that Christ was in the lowest depths of His soul-agony, He prayed, 'Father, forgive them, for they know not what they do.' The palm and the prayer as Divine utterances are irreconcilable; but admit the subjective imperfection of the inspired psalmist as a factor in composition, and the difficulty vanishes. In Kings i., 9., seq., we read that Elijah called fire from heaven to devour two captains and one hundred soldiers of Achaziah; and in Luke ix., 54, we learn that the sons of Zebedee, inspired by the Old Testament example, wished similarly to consume an inhospitable Samaritan village. Did Christ homologate the action of the prophet, who, alone with Moses, was yet to be honoured with a place in his transfiguration? On the contrary, he turned and rebuked them and said, 'Ye know not what manner of spirit ye are of.' The story of the woman taken in adultery is looked upon as an interpolation in John viii., yet a few call it in question as the record of an actual event in Christ's life. It contravenes the law of Moses in Levit. xx., 10; Deut. xxii., 22. So Christ's conception of the Sabbath in Matt. vii., 8, brought Him into needless conflicts with the Pharisees, who held fast by the Mosaic commandments. The old laws and permissive enactments regarding slavery, polygamy, concubinage, the wholesale destruction of wives and children, slaves and property, for the sin of one man like Achan (Joshua vii., 24), and the military order (Deut. xx., 16). 'Thou shalt save alive nothing that breatheth,' are utterly irreconcilable with the revelations of a God in Christ, and I cannot see what possible gain there is to Christianity in main-

taining a theory of plenary inspiration, which sets God in conflict with His holiest attributes. The cold-blooded slaughter of a hundred thousand Midianite women and male children by Israel, at Moses' command (Numbers xxxi., 14, seq.), were we to read the account of it in any other history, would fill our souls with the liveliest indignation; and no words would be too strong to condemn the base treachery of Jaol, the wife of Haber, the Kenite, whom the inspired Deborah called 'blessed above women.' (Judges v., 24). In Ezekiel xiv., 9, we read, 'If the prophet be deceived when he hath spoken a thing, I, the Lord, hath deceived that prophet, and I will stretch out my hand upon him, and will destroy him from the midst of my people, Israel.' This is very strange justice, yet similar is the language of II. Thess. ii., 11, 'For this cause God shall send them strong delusion, that they shall believe a lie.' In I. Kings xxiii., 23, it is written, 'Behold the Lord hath put a lying spirit in the mouth of all these, thy prophets.' When we read the word of James i., 13, 'Let no man say when he is tempted, I am tempted of God, for God cannot be tempted with evil, neither tempteth He any man,' and those of Paul, 'Know ye not that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey,' we understand the mystery, namely, that when men choose the paths of falsehood and error God permits them to fall under the sway of the father of lies. Did Ezekiel and the author of the book of Kings know this? We cannot tell, but the language plainly imputes to God directly such deception as cannot possibly pertain to the character of Him who is the truth.

OBJECTIONS SKIMMED UP.

I may sum up these objections in the words of Rev. W. Hetherington in The Christian World pulpit of November 22, 1893. He says, after citing cases similar to those I have adduced, 'With respect to these statements let me ask: Can God deceive? Can the Holy One express his approbation of tempting Ahab through the medium of a lie? Is God responsible for the concubinage of David? Can He, directly in His own person, dictate statutes which are not good, and judgments whereby men cannot live? Can He punish a prophet for being deceived if He Himself is the cause of the deception? The New Testament disposes of these utterances once and forever: 'God cannot be tempted of evil, and He Himself tempteth no man; God cannot lie. Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.' I might refer to other examples, such as the Spirit of the Lord coming upon Samson and enabling him to kill thirty men of Askelon, who, as far as the narrative is concerned, had given him no offence, but the wholesale murder is committed that he may give thirty changes of raiment to his thirty companions, who had seduced his wife into betraying his secret. Rather a strange proof of inspiration that. Or the often quoted case of David's numbering Israel, regarded by the author of Samuel as a great sin and directly attributed to the Lord, and by the author of the later Book of Chronicles attributed to Savaan. What then is the meaning of these expressions? Is it not that in the Old Testament no sharp line of distinction is drawn between what God does by His own immediate agency and what He permits to be done by secondary agents, whether they be evil spirits, men, or the forces of nature? These statements show us that we must read what follows a 'Thus saith the Lord' even with discrimination.

"The lecture on the statements of which this libel is based, dealt simply with the moral character of God and the Father as the Christ given standard of Christian perfection. Tested by the Old Testament standard of the moral law, viewed as a record of the Divine nature, several acts and utterances attributed to God in the law, the psalms and the prophets fall far short of its requirements. Much more is this the case when in place of the moral law we set up as our standard the Divine man who came to fulfil it. He who said, 'I and My Father are one' (John x., 30), 'He that seeth Me

seeth Him that sent Me' (John xii., 45), 'He that hath seen Me hath seen the Father' (John xiv., 9), presents Himself in word, life and deed as the brightness of the Father's glory, and the express image of His person. In Him revelation, coming gradually through the ages, partial and imperfect because of the straitening influences of a hard-hearted humanity, defective education, and whatever else pertains to the earthly vessel, reached its culmination and fulfillment. To be content, for the sake of a mere theory of infallibility, with any lower conception of the Divine character than that which Christ presents is to live back into the times of darkness, is to Judaize, and virtually to allow that Christ has come in vain. I ask you whom is it that impugns and discredits the Holy Scriptures as the supreme and infallible source of religious truth, the man who makes Jesus Christ the infallible standard and touchstone of orthodoxy regarding the Father, or he who, in spite of Scripture itself, of the theological learning of the ages, of the dictates of common sense, would degrade the record of Him to whom alone the Holy Spirit was given without measure, down to the level of human sores, whose genuine heavenly treasure dwelt in a vessel of the earth earthly, rescued by grace from the blackened pots of ancient ignorance and prejudice? In condemning me on the first count I maintain that the majority of the Presbytery of Montreal in session was not simply guilty of injustice and a grievous wrong to myself, but of something infinitely worse, namely, dishonour to the one only perfect revealer of the Father, concerning whom even His enemies were compelled to say, 'Never man spake like this man.' I protest against such a decision and appeal against it to the more enlightened Christian judgment of the Synod.

THE SECOND COUNT.

"The second count on which the majority of the Presbytery present found me guilty is that of holding 'a view of God which sets Him forth as one who does not smite either in the way of punishment or discipline, and who has nothing to do with the judging or punishing of the wicked.' At two stages in the brief trial I protested against the charge as untruthful. It is not fairly deducible from even the rhetorical forms of the lecture in question, and the Presbytery knew very well that I do not hold such a view. In the first place I allowed the sovereignty of God to the extent that not a sparrow falls to the ground without the knowledge of our Father, and recognizing God as the author of these laws of nature, providence and grace, which carry their own enforcement, I asked that the word 'directly' might be added to the verb 'smite.' This simple act of justice the prosecution refused to grant. Another blemish in the indictment is that the word of God is made use of instead of the Father. It is true that, in the lecture, in order to avoid repetition, God and the Father are used interchangeably, but one has simply to look at the word's title and text in order to see that it is throughout a vindication of the first person of the Trinity. The aim of the lecture was not to intrude upon the mysteries of a future state of rewards and punishments, in which it expresses full belief as well as in the divine attribute of justice. Its aim was to show from Scripture that in this life upon our earthly sphere all evil, physical as well as spiritual, is one, and that, while under God's control, it is not of God. It is true that, in order still further to correct a mistaken notion of the attitude of the Father to our race, I adduced a number of passages which declare that the function of judgment is exercised not by the Father but by the Son. If it be true, as Paul says, that the saints also shall judge the world, I sincerely hope that they may prove themselves better qualified for the task than those of the Montreal Presbytery, who have knocked down a scarecrow of their own stuffing which they presumed to call by my name. I am not guilty of the ridiculous charge brought against me as a second count, as many who condemned me know.

FOR THE PRESBYTERY.

Prof. Campbell's defence occupied a little over one hour. At its conclusion Rev. Dr.

Robert Campbell answered on behalf of the Montreal Presbytery.

He protested profound admiration for the appellant's character and attainments, but claimed that great misapprehension existed as to the parts of the lecture that were actually libelled. He was not libelled for inquiring into the literature and construction of the Bible; it was his duty so to do. The Presbytery did not condemn him for any sympathy he might be supposed to have with Prof. Briggs and other of the higher critics. He was not libelled because he called into question the truth of certain parts of the Scriptures, nor was he called into account for his belief in the personality of Satan. But it was where he believed that he found traces of Satan's work in places where they were taught otherwise that the Presbytery took issue with him. They did not accuse him of casting off Scriptural authority altogether, nor of casting doubt upon the Word of God. He had not been disciplined for any mere divergence from the tenets of the Presbyterian Church. Fault was not found with all of Prof. Campbell's lecture, but with the views he had given utterance to with regard to the authority of parts of the Scripture. Speaking on the first count of the libel, he quoted in support the Westminster Confession of Faith, and parts of the Scriptures to sustain the views of the Presbytery. He claimed that these Scriptures, vouched for by Jesus Christ and His apostles, were the sections questioned by Prof. Campbell. His whole point of view was theological, not historical. In the speaker's judgment, Prof. Campbell had wholly failed to comprehend what was meant by saying "God is love." He mistook love for tenderness and forgiveness, forgetting that the term also implied justice. None of the professed opponents of the Bible had ever said anything, to his mind, half so shocking as was said by Prof. Campbell. The notorious atheists had been content to claim that the so-called inconsistencies and discrepancies were due to the human imperfections and weaknesses of the writers. Prof. Campbell went further. He claimed that these things were due to the active interference of the devil, who influenced the writers to give a false idea of God. If it were admitted that the devil had been an active factor in the writing of the Old Testament, why not the New Testament, and what would then become of their conception of Christ?

As the hour for adjournment had been reached, it was moved that the Synod sit for two hours longer. The motion was carried on division.

Dr. Campbell then resumed his argument, the remainder of which consisted of arguments in defence of the points of accountability to God in the hereafter and the authority of the Holy Scriptures. With regard to Prof. Campbell's course in the matter, he thought that the professor had taken the right course in inviting the acquiescence or repudiation of the Church.

Prof. Scrimger, of Montreal, was the next speaker. He severely commented upon the newspaper references to the matter on former occasions. He regretted the personal references made by Prof. Campbell; they showed something of an animus against certain members of the Presbytery. He, personally, had no knowledge whatever of who the writer was who had attacked Prof. Campbell in *THE PRESBYTERIAN REVIEW*, and repudiated any connection with the matter. Prof. Scrimger confined himself almost entirely to the first count of the libel. "The Bible is the supreme and infallible Word of God," was the text of his defence of the Presbytery's action. Prof. Campbell had set Scriptural statement against statement, contrasting them, and calling one false and the other true, instead of reading one with another, and trying to reconcile them. On the subject of the character of God, the professor said the Old Testament references were intolerable blasphemy, and gave them the choice of the perfect Father or perfect book. The speaker claimed that this was impugning the Scriptures as the infallible Word of God, and clearly proved correct the view of the Presbytery. As a professor in one of their colleges, he considered that Prof. Campbell had virtually abandoned their position and surrendered it to the enemy. The

case presented by Dr. Scrimger occupied nearly one hour in delivery.

NEARING A CLOSE.

When the Campbell case came up on Friday morning, Professor Campbell waived his right to reply to Rev. Messrs. R. Campbell and Scrimger, preferring to wait until all the representatives of the Presbytery had finished, and Rev. Dr. Paterson continued the case for the Presbytery on the second count of the libel: "A view of God which sets Him forth as one who does not smite either in the way of punishment or discipline, and who has nothing to do with the judging or punishing of the wicked." He congratulated Prof. Campbell and the Synod upon their superior conduct of the case, as compared with the recent heresy trial in the United States. He defended the action of the Presbytery in refusing to add the word "immediately" to the libel after the words "God does not smite," on the ground that the change would not affect the professor's position, as he had said that God was not responsible at all for pain and suffering. By saying that God does not smite or inflict pain, and that those who said He did had misrepresented His character, Professor Campbell denied the practical inspiration of many parts of the Scriptures. To say that physical suffering and the connection between moral and physical evil had no part in the Divine plan was to speak unwisely and un-Scripturally. The professor thought that the ascription to God of giving pain was a calumny upon His character, and that evil was punished by the devil and not by God. According to him sin was either not fit to be punished or was neglected by God. But God is King, the Supreme Ruler, and the devil would certainly not punish evil to magnify God in the eyes of His people. When God and the devil are spoken of as punishing sin in the different passages, the professor asked which were they to take? His answer was that they were to accept both as true, for what the devil does is done as God's agent or executioner. The devil has the power of death only because God gave it, as is proved when Christ said to Pilate, "Ye have no power against Me unless given from above." If the devil did these things himself, and not by God's will, the world would be indebted to the devil for the punishment of sin and regeneration by discipline. That was the *reductio ad absurdum*, to which the professor must come if he refused to admit that Satan was God's executioner. Again, Prof. Campbell claimed that sin was punished naturally, as a burn follows fire, or death poison, and that power makes for righteousness. But God had no hand in it, according to the professor. Is the infliction of punishment on transgressors, the old Divine law that he who sinneth shall die, to be ignored? When disease and punishment smite the sinner, Prof. Campbell might call it nature, but others would see the power behind. Dr. Paterson quoted numerous passages from Scripture to prove that God inflicted punishment with His own hands. He had punished the Egyptians; He had prevented the destroyer smiting Israel, and turned him against Egypt. He had threatened to visit the Egyptians with plagues. The professor said there was no smiting or cursing about God, but Malachi, the last of the prophets, said there was; and, said the doctor, emphatically, "we believe in the assertions of the Old Testament, notwithstanding the great learning of Prof. Campbell." (Applause.) In the New Testament, taking the professor on his own ground, John the Baptist speaks in the same way when he says that the tree bringing not forth good fruit shall be cast down. The same awful warning of Divine judgment against impenitent sinners was repeated over and over; even from Christ's loving lips came the terrible denunciation against the Scribes and Pharisees: "Ye serpents, ye offspring of vipers, how shall ye escape the judgment of hell!" The last book of the Scripture was full of the judging and punishing of the wicked by God. Prof. Campbell had contended that it was contrary to God's nature to smite. He could not do it, because God is love; but He is also light, truth and justice, as well as love,

and all these must harmonize. Might they not argue that love required the punishment of the wicked? The professor said that God judges through His Son. Does it not follow, if the Son is kind and merciful, and destroys the works of the devil, that God does so also? It was not only by God's permission, but by His commission, that the Son performs justice, even to the extreme penalty. When a petition for the reprieve of a criminal is made it is not taken to the executioner, nor even to the judge, but to the foot of the throne; and who represented the throne in this case if not God? God's deliberative justice is bound up with His whole history in connection with man, as was shown in Eden, at the flood, and elsewhere. There could be no remission of sins without the shedding of blood, because God's punitive justice was necessarily involved in the atonement; and the death of Christ must be accounted for on some other basis than that of a sacrifice to save man. These views were part of the flaccid theology that prevailed in some quarters, sapping the foundations of true religion and not declaring the whole Council of God, but only part. It was no comfort to Christians to think they were given over to the enemy for punishment. Satan is merely an instrument of God's authority. Dr. Paterson concluded with an affecting plea to Prof. Campbell to retract.

DR. MACVICAR'S ADDRESS.

Principal McVicar said he had been appointed by a vote of 27 to 2 in the Presbytery to take his position before the Synod. He thought it a very strange mission to give to Satan, the opposing and smiting of sin, and proceeded to make an analysis of the famous lecture, criticizing different passages and taking generally very much the same grounds as Dr. Paterson. He asked who had cast Satan out of Paradise when he sinned? Was there another devil to do it, if God had not punished him? If God did not smite what became of the judgment in the world to come? Was it to be left to the church in Canada to teach that God broke every law He ever made and that the sacred writers failed to teach the difference between God and the devil? Were they to teach and believe this new theology? An emphatic "no," he believed would be given to the question by sustaining the Presbytery, and he was confident in leaving it in the hands of the Synod.

PROF. CAMPBELL'S REPLY.

Prof. Campbell was then called to the platform to make his final reply. He appeared to be under the influence of strong emotion, and spoke with vehemence and some excitement. He said he had failed to see any tittle of that kindly feeling so much spoken of. He had failed to see any attempt to understand his position and there had been only malignant thrust after thrust at his ecclesiastical life. He did not want the praise he had received from certain quarters, an honest man's praise he loved, but that he cast behind him. The picture drawn of him by Dr. Robert Campbell, who had said "spoken so fulsomely in his praise and afterwards stabbed him, had pained him so that he trembled to look at it. He believed as truly, if not as idolatrously, in the Old Testament as did any man in the court. He had preached personal revelation years ago at an inaugural lecture before Sir William Dawson and his accusers in the same terms as had been used in the Kingston lecture, and not a word had been said at that time. Was not this conduct contradictory? (Applause.) Prof. Scrimger had spoken in terms he could not regard as candid, and the strictures made upon his lecture were like those of pettyfogging Police Court lawyers. They sought to send him forth into the world to be pointed out upon the streets, to be avoided by children, a marked man. The injury done him had been very great. He had been told that his students would go further than he; that he might hang on to the church, but they would drift away into unbelief. He wished to sink personalities, but he would like to have his students say who was the man more likely to drive them into infidelity, Prof. Scrimger or himself. (Applause.) He claimed the right allowed others to use rhetorical figures of exaggeration without being called to book as he had been over his lecture. He quoted several arguments advanced in his original

defence, and concluded by saying that his views were clearly set forth there, and they were to judge him by that if they believed him a truthful man. He questioned the over-zeal and unscrupulousness of the advocates against him.

This completed the evidence for and against Prof. Campbell, and the Moderator asked the indulgence of the Synod while he offered a prayer for the guidance of the Holy Spirit in the decision on the matter.

PUT TO THE TEST.

The professor then took the platform and was put to the test by the Synod individually. Question after question was asked for over two hours, to each of which he answered on the spur of the moment, and seemingly to the satisfaction of the Synod.

When asked to give his views on the atonement the professor said that he held the same as those held by the church. With regard to the suffering of the Saviour, he said they should not look upon God as directly smiting in that case. It was the power of evil that led the high priest to give the Saviour over into the hands of the Romans. The sacrifice was made for the sins of men, and was borne in obedience to the law of God, showing the necessary connection between sin and punishment. There was no distinction in the views he held from those of the church, the sacrifice satisfied God's law. His views on the punishment of sin were that God was the author of all laws, for which there was a reward if fulfilled and a punishment if neglected. The results had their source in a necessary sequence, when evil follows from sin. God could be spoken of as smiting. But there was a lot of smiting not done by the will of God, such as the needless suffering of the innocent, the examples of martyrdom and other cases.

Another question asked was, if Prof. Campbell really held that there was antagonism between the Old and New Testaments. The professor replied that the idea he held such views probably arose from the fact that, to draw attention to an important subject, he had made use of the idiom of exaggerated contrasts allowable in all ages to poets and writers.

Finally it was moved by Rev. W. T. Herridge, seconded by Rev. J. H. MacFarlane, "That this Synod is of opinion that several expressions used by Prof. Campbell in the Kingston lecture might tend to give rise to the belief that Prof. Campbell impugned and discredited the infallibility and supreme authority of the Holy Scriptures, and that Prof. Campbell is deserving of the censure of the court on the premises, yet having regard to Prof. Campbell's statement that the lecture in question was hastily prepared and his admission that the language used in it is too strong, and, having further regard to the expression of his views as contained in his statements to this court, but which the Presbytery of Montreal had not before it, this Synod is of opinion that Prof. Campbell does not in reality impugn or discredit the Holy Scriptures, and it is therefore resolved that, with the foregoing expression of opinion as to the indiscreet use of language in the Kingston lecture, the finding of the Presbytery of Montreal on the first count be not sustained, this Synod at the same time expressing its high appreciation of the vigilance of the Presbytery of Montreal in this matter."

The motion was objected to by various members, and, at the instance of Principal McVicar, Rev. A. A. Scott moved that the Montreal Presbytery make an effort to hold a conference with Prof. Campbell. This was agreed to, and the session adjourned at 6 p.m. The Presbytery returned at 8 p.m. to the church and were received with general applause. They lined up in front of the Moderator, and Clerk Patterson of the Presbytery read their report, stating that, as a result of the conference, Prof. Campbell had agreed to accept the following statement of his position:—

"(1) The statement of the Old Testament writers as to the character of God were true as far as they went, but in a few cases were not the whole truth. (2) In the great majority of cases, the Father, when smiting in judgment, and in discipline or chastisement, acts in accordance with general laws or through secondary causes."

Rev. W. T. Herridge withdrew his former motion, and moved that, "Having received the report, the Synod give thanks to God, and declare all proceedings against Prof. Campbell at an end."

This motion was received with loud cheers and carried unanimously.

British Columbia.

IN an interview with a representative of a Winnipeg contemporary, Rev. Dr. Bryce gave the following interesting report of the meeting of the Synod of British Columbia:—The Synod was attended by many of the leading divines and elders of the Pacific coast province. The new Moderator chosen was Rev. J. C. Herdman, D.D., of Calgary; it was a well deserved honour to that gentleman, the pioneer missionary of the Calgary district. He has always been an active home mission worker and has been the means of erecting a beautiful stone church, the finest in the city of Calgary.

The chief part of the time of the Synod was taken up with the celebrated case of Rev. P. McE. McLeod against the Presbytery of Victoria. This was a most difficult matter and occupied the attention of the Synod for the greater part of three days. It consisted of three appeals: 1st, in regard to Mr. McLeod preaching without the authority of the Presbytery of Victoria in a Methodist church there; 2nd, his issuing of fifty-nine certificates without the consent of the session, while still minister of St. Andrew's church; 3rd, his appeal from the decision of the Presbytery refusing to organize his following into a congregation in the central part of the city. The case was presented with great fulness from both sides, but the Synod was unanimous in supporting the Presbytery on the three appeals. They, however, agreed to allow Mr. McLeod after September to begin a new congregation in a part of the city called St. James Bay district.

As to the discussion on Manitoba College, Dr. Bryce addressed the Synod on Thursday afternoon in behalf of the institution, for which he was accorded a hearty vote of thanks. A committee, with E. D. McLaren, B.D., of Vancouver, as convener, was appointed to bring in a deliverance on the college, which was unanimously adopted as follows:

"The Synod desire to place on record their sense of the important services rendered by Manitoba College to the cause of Presbyterianism in the western part of the Dominion and their cordial recognition of its strong claims upon the sympathy of all the congregations within their bounds.

They regret to learn that these congregations have fallen so far short of the measure of support expected from them, and they instruct the clerk to communicate with the congregations that have failed to contribute to this important object, informing them of the Synod's disappointment at their failure in this regard and of the necessity of contributions being forwarded as speedily as possible.

They beg to assure the authorities of the college of their readiness to co-operate with them in any plan that may be adopted for promoting the welfare of the college or increasing the interest in its work."

Another important matter brought up in the Synod was an overture from the Presbytery of Calgary to the General Assembly meeting in St. John, N.B., in June. The overture was on the important matter of Home Missions and proposes a radical change in the administration of the mission work of the church. The overture contained the following:

Whereas, the General Assembly's Home Mission committee meets at a large expense annually, and whereas it is inequitable that all Presbyteries in the older Synods should be represented, while a majority of the Presbyteries in the western Synod are disfranchised.

Whereas, it is stated that the work of the committee might be better done by a body of one third the size of the present committee; therefore the Presbytery of Calgary humbly entreats the General Assembly to enact:

1. The Assembly's Home Mission committee (western section) shall consist of eight representative members, viz.: Two from each of the Synods of Montreal and Ottawa, Toronto and Kingston, Hamilton and London, and one from each of Manitoba and Northwest Territories and British Columbia, to be nominated annually by such Synods and appointed by the General Assembly.

2. The General Assembly shall appoint a convener and secretary for its Home Mission committee, in addition to such representatives.

3. The two superintendents of Home Missions shall be *ex officio* members of the Assembly's Home Mission committee.

4. There shall be a Synodical committee for Home Missions in each synod (western section), to consist of Home Mission conveners of Presbyteries.

(a) The principals of theological colleges within the bounds of each Synod shall be *ex officio* members of the Home Mission committee of the Synod.

5. The decision of the General Assembly's H. M. committee on matters of administration shall be final, except that any three of its members in a minority may appeal to the General Assembly.

6. The functions of the Synodical Home Mission committees shall be purely advisory.

7. The Assembly's H. M. committee shall meet at such places as shall be chosen by the committee.

The evenings of the Synod were taken up with the important subjects of Home and Foreign Missions. Rev. J. Fraser Campbell and wife, of Rutland, India, appeared before the Synod on their return journey. With them was a returned Church of England missionary, Rev. C. Swan, of Japan. Both the gentlemen addressed the Synod and were given a hearty reception.

This was the second annual meeting of the Synod and a large amount of work was done in a very harmonious manner.

Church News.

In Canada.

Presbytery of Ottawa

Met in St. Paul's church, Ottawa, on 1st May at 2 p.m. The attendance of members was not as large as usual. The Rev. Mr. Gracey, of Gananoque, being in the house, was invited to correspond. The call from Knox church, Ottawa, to the Rev. Jas. Ballantyne, of London, was sustained, and the Rev. W. T. Herridge, B.D., the Rev. Dr. Wardrop and Mr. Geo. Hay were appointed to represent the Presbytery at the meeting of the London Presbytery. A conference on Sabbath observance was held, when several facts were brought to light as to the violation of the Lord's day. Besides the usual complaints as to railways, canals, and post offices, and pleasure seeking, and visiting, it seems that in several villages where the communities are chiefly Roman Catholic, stores are open for the sale of goods for part of the day at least; then in the lumber camps goods are transported from depots to shanties and vice versa, thus depriving both men and horses of their day of rest; also that large numbers from Ottawa go up the Gatineau valley by rail on Saturday evening and spend the Sabbath in hunting and fishing. It was agreed that in order to secure a better Sabbath law for the Dominion, members of Parliament and Parliamentary candidates should be interviewed, especially at election times, and a pledge to support such a law be secured. The following appointments of students to the mission fields were confirmed: Aylmer, Mr. Jas. Taylor; Bearbrook and Navan, Mr. Geo. Gilmore; Casselman and S. Indian, Mr. Sam. McLean; E. Templeton, Mr. W. N. Townsend; Luchaber, Mr. Hector McKay; Otter Lake, Mr. W. T. B. Crombie; Desert, Mr. Narcisse McLaren; Plantagenet, Mr. W. C. Sutherland; Portland, Mr. Major McIntosh; Billingsbridges, Mr. J. P. McInnis. For French work Mr. Beauchamp was appointed to assist the Rev. P. S. Vernier in Rockland and the neighbouring district south of the Ottawa, and Mr. Savignac in Montebello and the

neighbouring district north of the Ottawa. Communications were read from several Presbyteries ament the reception of ministers: from Halifax, Rev. W. S. Archibald; from Montreal, Rev. Calvin E. Amaron; from Hamilton, Rev. P. A. Tinkham; from Victoria, Rev. Joseph Hamilton; from Brandon, Rev. F. Lamb; from Kingston, Rev. C. E. Dobbs. Ament the latter it was noted that he had applied last year through the Presbytery of Lanark and Roufrew, and that his application was withdrawn at the last General Assembly, and the clerk was instructed to advise the Presbytery of Kingston and the clerk of Assembly of the fact. The report of the Woman's Foreign Missionary Society of the Presbytery was read by the clerk. This was a cheering report as it notes progress all along the line. The union auxiliary in the city of Ottawa has been replaced by six, which has greatly increased the membership, and there are, besides, two other new auxiliaries, making in all an increase of eight new branches with an increase of about 100 members. The money sent to the General Society is \$1,049 10, besides gifts of goods to Indore and to the Indian missions in the North-West. The ladies deservedly received the best thanks of the Presbytery. The clerk read also the report of the committee on statistics. This too was a cheering report as in almost every column increase is shown. The membership has increased 237 and the givings for all purposes over \$10,000. There is noted a more general contributing to the schemes of the Church by the several congregations, although there are still a few congregations that are more interested in themselves than the demands of the whole work of the Church necessitates. The committee think that congregations flourish none the worse because they strive to help to bear the burdens of others. The Foreign Mission Fund is the only Fund with a reported decrease, but this is almost made up by the increase in the givings of the W. F. M. S. The report was an elaborate one and the committee received the thanks of the Presbytery for their diligence. On the remit ament the appointment of theological professors, there was a very unanimous opinion that appointments were made without a sufficient guarantee of fitness, and it was felt that some such plan as obtains in Germany whereby men who consider themselves fit get a chance to prove their ability before they get permanent appointments. The finding of the Presbytery was that this Presbytery regards the mode of appointment as a secondary importance, provided that suitable measures be taken to secure competent men, save that in any case the Assembly retains the power of veto. The Presbytery is also of opinion that some way should be devised whereby professors can be tested as to their ability to teach, guide, and inspire students before they receive permanent appointments. The Presbytery adjourned to meet at the call of the moderator during the meeting of Synod at Carleton Place next week.—JAS. H. BEATT, Clerk.

Presbytery of Orangeville.

Met on May 1st, at Orangeville, Rev. R. Hughes, moderator, in the chair. Dr. McRobbie reported that Rev. E. A. Harrison's charge had decided to become self-sustaining. Moved by Mr. Farquharson, seconded by Mr. McKenzie, and agreed—That the Presbytery expresses its gratification at the report from Dundalk and Ventry, stating their willingness to raise their minister's salary in full, without the aid of a supplement, and are pleased to regard this as an evidence of the increased prosperity of those congregations. The above charge had been receiving \$150.00 supplement. Mr. Wells resigned his appointment as commissioner to the General Assembly, and Mr. Farquharson was appointed in his place. The following elders were appointed commissioners: Messrs. Wm. Catiau, Cheltenham; John Turner, Maraville; James Scott, Ingwood; John Russell, Ballinacree, and Thos. G. Scott, Dalhousie, N.B. Mr. Elliott was appointed a member of the General Assembly's Committee on bills, and Mr. Farquharson, and P. McGregor, on the Synod's committee on bills. Rev. A. M. McClelland declined the call from Camilla and Mono Centre. Messrs. Turnbull, Anderson and Dale, dele-

gates from these congregations, asked for a student for the summer and their request was granted. The following circular letters were read, viz.: The Presbytery of Montreal will apply to the General Assembly for leave to receive Rev. Calvin E. Amaron, formerly of this church, but now of the Congregational church, U.S.; the Presbytery of Brandon will ask leave to receive Rev. F. Lamb, formerly of the Congregational church, Scotland; the Presbytery of Victoria will apply for liberty to receive Rev. Joseph Hamilton, of the Presbyterian Church, U.S.; the Presbytery of Kingston will ask leave to receive Rev. C. E. Dobbs, of the Reformed Episcopal Church; the Presbytery of Hamilton will ask leave to receive Rev. P. A. Tinkham, of the Baptist Church; the Presbytery of Halifax will ask leave to receive Rev. W. E. Archibald of the Presbytery of Topeka, Kansas, U. S. Mr. Elliott submitted a minute ament Mr. Ems's resignation, as follows: Resolved that this Presbytery express its appreciation of the services within its bounds, rendered by Rev. L. C. Ems, late of Ballinacree. They accept his resignation with regret, and trust he may be long spared to labour in the Master's vineyard. The report was received and adopted, and ordered to be engrossed in the minutes. Mr. Hudson reported that he had moderated in a call at Maple Valley and Singhampton in favour of Rev. R. M. Croll, of Dresden. The call was signed by 106 members and forty-one adherents. Stipend promised \$750 and manse. The call was sustained and ordered to be transmitted to the Presbytery of Chatham, with the request that they issue the call as soon as convenient. Rev. F. H. Jarkin, of Chatham, was appointed to prosecute the call before the Presbytery of Chatham. Provisional arrangements were made for Mr. Croll's induction at Singhampton on the call of the clerk, Mr. Hudson to preside, Mr. Morrison to preach, Dr. McRobbie to address the minister, and Mr. Neilly the people. The next regular meeting of Presbytery will be held at Orangeville on Tuesday, July 10th, at 10.30 a.m.—H. CROZIER, Clerk.

Mission Field.

Toronto McAll Auxiliary.

THE Toronto Auxiliary Canadian McAll Association met as usual on the first Thursday of the month in the Y.M.C.A. library; Mrs. Howitt, the president, occupied the chair. After reading a portion of Scripture, and prayer, the secretary's report was read, showing the balance to be \$38.45. An interesting paper, written by Mr. Chamberlain, was read by Mrs. Geo. Kerr, giving an account of the "last days of Frances Lea Chamberlain," the first treasurer of the Canadian McAll Association, and president of the Philadelphia Auxiliary.

The McAll mission work in the United States has met with a great loss in her death. In her will she left a legacy of five thousand dollars to the mission.

Mrs. McAll unveiled a tablet, erected to her husband's memory, in the London Road Congregational chapel, Leicester, of which the doctor was first pastor. The inscription was: "To the honoured memory of Robt. Whittaker McAll, D.D., F.L.S., first pastor of this church; founder, and for twenty-one years director, of the Evangelical Mission in France; created a Chevalier of the Legion of Honour by the French Government. Born 1827, died 1893. Co-worker with God." Mrs. McAll's written reply to the kind words said about her herself and her husband was most touching. In honouring Dr. McAll's memory, the members and adherents of London Road chapel have honoured themselves. The interesting description of the ceremony was read by Miss Lay. A circular letter from N. L. Chickering was read by Mrs. Robt. Darling. From it we learned that in her visiting she often found the French mothers singing at their work translations of "I Need Thee Every Hour," "Come to the Saviour," etc., and the little ones joining in. One woman, who had been Roman Catholic, told Miss Chickering that she knew nothing of the Bible till she came to the dispensary. "I understand now that we can do nothing of ourselves, but we have

all that we need in Jesus. He forgives all our sins; He forgets them all."

Writing about the Good Friday service: "These people adore a dead Christ; fitting symbol of a lifeless religion. We want to lead them to the living Christ, that through Him they may have eternal life." Miss J. Caven read "The present outlook in France," in which the Rev. A. T. Plerson makes a strong appeal for more consecration of ourselves and our wealth for the work of God in France. Mrs. Christie closed the meeting with prayer.

Mrs. L. M. Mountford.

The lady who has during the past few weeks been before several Toronto audiences will repeat her course of lectures upon the manners and customs of the Holy Land at the Pavilion next week, and will no doubt be received by large audiences. Her subjects are intensely interesting, and being possessed with a wonderful gift of language holds one spell-bound during the entire evening. As this will be the last opportunity for hearing her, it should be the duty of every Sabbath school teacher and scholar to attend the course. The clergy of Toronto heartily endorse the lectures. We quote from Rev. H. M. Parsons' letter to the Board of Trustees of Grace Hospital: "I regard them as highly profitable and instructive as revealing Oriental customs in their bearing on Biblical interpretations."

Once Destroyed.

St. John, N.B., as at present viewed, is built on the ashes of a gigantic fire occurring in 1877 which almost completely destroyed the old city. The fire proved, as has often been the case, but a blessing in disguise, for instead of the old time wooden structures we now see handsome buildings of stone and brick.

St. John has numerous natural advantages, and this perhaps accounts in a large measure for its marvellously quick reappearance as a city of such dimensions and commercial status.

Standing at the head of the Bay of Fundy its water communication with Eastport, Portland and Boston is excellent, a fine line of steamers plying between these ports.

Again, St. John is the final or initial station of the new short line, a division of the Canadian Pacific Railway, which received this title on account of its lessening or shortening the distance from Montreal to St. John about 300 miles and saving nine hours of railway journey. It has often been remarked, that never has a portion of a railway received so appropriate a name.

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This brilliant Scottish writer has carried the citadel of popularity by sudden storm. His books are running through successive editions with astonishing rapidity.

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From the *Saturday Review*: "Racy of the soil, told with a masterly command of dialect and characteristic, powerful at times almost too powerful for their tiny dimensions; for in a tale of only a few pages it is impossible to do full justice to the tremendous passions which actuate some of Mr. Crockett's characters."

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WILLIAM BRIGGS, Publisher,
29-33 Richmond Street West, Toronto.

Rev. Dr. Cochrane.

In connection with Rev. Dr. Cochrane's visit to Great Britain the Brantford Expositor says:

"Dr. Cochrane has for years, on account of his pastoral and public duties, refused to take a summer vacation, but pressure again being brought upon him, he has been prevailed upon to visit Great Britain during the months of July and August, returning for work the first week in September. We are sure that not only all his congregation, but citizens generally will join in wishing the doctor a very pleasant, although it be but a brief, visit to his native land. The chain of pastoral and outside duties begins to toll even upon the most energetic and active life. For thirty-two years Dr. Cochrane has been far more than a pastor of a congregation. In every enterprise calculated to benefit the city he has taken a leading part. Holding decided views on all matters ecclesiastical and political, he has nevertheless won the respect of all parties by his broad charity and patriotism. As regards the position he holds in his denomination we need say nothing. As convener of the Home Mission committee for twenty-two years, and occupying other positions of trust and honour, his brethren in the ministry have amply testified how they regard him in church council. As governor of the Ladies' College, chairman of the public library board, and foremost in all that contributes to the welfare of Brantford for nearly a quarter of a century, he now occupies a warm place in the hearts of men of different creeds and platforms. Dr. Cochrane, we understand, sails from New York on the Cunarder Lucania on the 30th of June, after attending the General Assembly in St. John and discharging his duties at the convocation exercises at the Ladies' College. He will be accompanied by his daughter and Miss Annie Mackenzie, of Sarnia, niece of the late Hon. Alexander Mackenzie."

Precious Thoughts from Lips Now Silent.

"Remember the word unto thy servant upon which thou hast caused me to hope," Psa. cix. 49. This was the text, and towards the end of the sermon the preacher was summing up the strength of the position of the one who comes up before God with this plea.

"Remember the word.' Pleading sinner, you may remember for your comfort what word it is you are bringing before God. It is His own word. You can lawfully use the pronoun instead of the article, and say to Him, 'Remember Thy word.' You have as strong a plea as you need wish when you can go to a man of honour and say to him, 'Remember your word.'

"But it is not an ordinary 'word' the sinner has to plead. The word of God in which the sinner hopes is one that has been spoken, written, and advertised by God Himself on purpose to awaken hope. When a sinner hopes upon one of God's words he puts that word to the very use for which it was sent out.

"But there is a further strength in the plea, 'Remember the word unto thy servant upon which Thou hast caused me to hope.' Not only is it God's own word, not only a word sent out by Himself for the express purpose of awakening hope; it is God himself who has also drawn and enabled the sinner to lean upon that word, to hope in it, to rejoice in it."

With a deeper earnestness the preacher continued—

"Is it a conceivable thing that the God of everlasting faithfulness will neglect this plea?—that asks remembrance of His own word? His own word advertised by Himself as a worthy resting-place for hope?—and upon which His own gracious power has caused me to hope? Is there a shadow of danger? Can the God that 'cannot lie' be guilty of that which would make one of ourselves to blush at our own faithlessness? Then spreading his arms upward and outward in a manner peculiar to himself, the preacher deliberately and solemnly uttered the words: "It is eternally impossible."

While the strength of the pleader's position was being opened up, my mind began to

watch the preacher with a peculiar interest. How can he say no strong enough? How can he repudiate with sufficient force the bare idea of God's turning a deaf ear to the plea upon His own word? I could think of no negative strong enough for the occasion. "Can the God that 'cannot lie' be guilty of that which would make one of ourselves to blush at our own unfaithfulness? It is eternally impossible." These few syllables, uttered as he uttered them, were adequate. ANNA ROSS.

BRUCEFIELD, Ont., April 5th, 1894.

There is a God.

BY JOHN IMRIE, TORONTO.

There is a God—I know full well,
Though I have never seen His face;
Earth, sea, and sky, His power toll,
His handiwork in these I trace.

There is a God!—the heavens declare
His gracious presence night and morn;
Sun, moon, and stars in God's pure air
Laugh infidelity to scorn.

There is a God!—each flower I see
Seems but to live to speak His praise;
Each blade of grass, each leaf-crown'd tree,
Their heads in grateful gladness raise!

There is a God!—thus saith the sea,
Rock'd in the cradle of His hand;
Emblem of God's immensity,
Mov'd by the winds at His command.

There is a God!—the mountains high
Point to His heavenly throne above;
The stars that twinkle in the sky
Proclaim a God—a God of love!

Thou art my God!—Thy word doth show
The imprint of Thy hand divine;
'Tis from its pages that I know
My soul is kindred soul to Thine!

The above verses are from the Third Edition of JOHN IMRIE'S POEMS containing about 400 pages, neatly bound in cloth and gold, and will be sent, post free, on receipt of one dollar. P. S. GRIE, GRAHAM & Co., 31 Church Street, Toronto, Canada.

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Printed forms of tender containing full information as to the articles and approximate quantities required may be had on application at any of the Mounted Police Posts in the North-West, or at the office of the undersigned.

No tender will be received unless made on such printed forms.

The lowest or any tender not necessarily accepted. Each tender must be accompanied by an accepted Canadian bank cheque for an amount equal to ten per cent. of the total value of the articles tendered for, which will be forfeited if the party declines to enter into a contract when called upon to do so, or if he fails to complete the service contracted for. If the tender be not accepted the cheque will be returned. No payment will be made to newspapers inserting this advertisement without authority having been first obtained.

FRED. WHITE,
 Comptroller, N. W. M. Police.
 Ottawa, April 23rd, 1891.

SOULANGES CANALS.

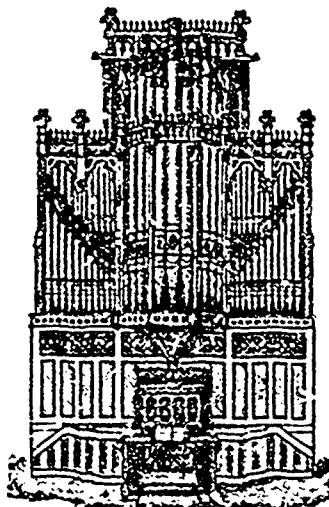
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SEALED TENDERS addressed to the undersigned and endorsed "Tenders for Portland Cement," will be received at this office up to noon on Monday, the 14th May, 1891, for the supply and delivery of 2,000 Barrels of Portland Cement. Specifications and forms of Tender can be obtained by the parties tendering, at the office of the Chief Engineer of Railways and Canals, Ottawa.

In the case of firms there must be attached the actual signatures of the full name, the nature of the occupation and place of residence of each member of the same, and further, an accepted Bank Cheque for the sum of \$500 must accompany the tender. This accepted cheque must be endorsed over to the Minister of Railways and Canals and will be forfeited if the party tendering declines entering into contract for the work at the rates and on the terms stated in the offer submitted. The accepted cheque thus sent in will be returned to the respective parties whose tenders are not accepted.

The Department does not, however, bind itself to accept the lowest or any tender.

By order,
 (Sgt.) J. H. BALDERSON,
 Secretary.
 Dept. of Railways and Canals,
 Ottawa, 7th May, 1891.



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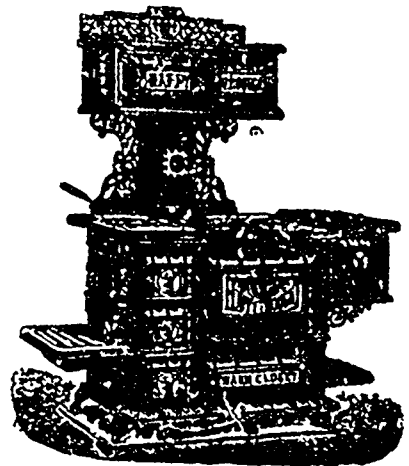
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