

**Pages Missing**

# The Presbyterian Review.

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Toronto, September 28, 1893

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## In Memoriam.

AND art thou gone, my father—shall thy smile  
No longer greet the children at the door?  
Thou hast but left us for a little while;  
The voices called thee to the brighter shore.

Quick was thy voyaging, though frail thy bark,  
And dear the anch'rage at the further side;  
Thy Jesus at the helm—sure was the mark,  
Rest from the billows of the earthly tide.

In that fair haven where all tremblings cease  
Thou leanest, joyous, on thy Saviour's breast;  
We grudge thee not thy heritage of peace—  
At eventide there cometh time for rest.

Dear to our hearts, the blessed memory  
Of blameless days lived to a blameless close,  
And dearer still, the priceless legacy  
Of faith and love, we find it hard to lose.

Farwell, till daybreak, and the shadows flee,  
With trembling feet we seek to follow on;  
Thou shalt not come, but we shall go to thee,  
We, too, may reach the Light where thou hast gone.

ANNIE S. SWAN.

## Analysis of the Angelus.

AT one of the Chataqua vesper services, Professor Drummond said of Millet's Angelus:

"The picture represents an exceeding simple country scene. A wide field stretching far in the distance. In the foreground stand two plain figures with bowed heads—simple peasant folks—besides them a sack of potatoes. By a few plain lines the artist has represented the village in the distance, with the spire of the village church rising above it. There is nothing striking or picturesque about the picture, not even a sunset, though it is sunset time. The artist merely suggests, and that is why this little canvas, not larger than a page of your daily newspapers, has become immortal. In that picture the artist has preached a sermon under three heads.

"The first head is work. The painting is a picture of your life and mine. We spend the greater part of life in doing nothing more interesting than our daily duty. Yet there is nothing greater in this world than the common tasks we have to bring ourselves to do every day. The obvious proof of this is that our Lord spent the most part of His life in common work. For thirty years He worked at the carpenter's bench. The ideal life was spent over the plane and the hammer. It is something to remember when we are doing everyday, common things that the Divine life was spent that way.

"We often wonder why God would have us spend the most of our life so. The old belief was that it was because man had fallen and must earn his bread by the sweat of his brow. But that belief is fast giving away now to the one that work is our moral education. Only through work can we learn to become what we should become. We do not make machines in the workshop, but character. We come into the world with our souls not made, and must make them ourselves. . . .

"The second head of the artist's sermon is God. One cannot look at the picture without feeling a sense of God. Perhaps this is the most religious picture painted in this century. Those heads bowed at the sound of the Angelus

from the distant church tower infuse a deep religious tone through the entire painting. Here we find what makes all the difference between work as such and work as drudgery. . . .

"The new conception is of an everywhere present God, who prevails in nature and is all around us. Science has abolished the childish conception that God is above. Science has gone above and found no God there. To the childish idea that God made the world 6,000 years ago and then withdrew, science says the world is tens of thousands of years old. In abolishing these old childish views we get a much higher view of God—a view of the God of the Angelus, of the God of the book of Genesis, of the God that moves on the face of the water, of the God of Jesus as He spoke to the women at the well. A God everywhere—here, breathing in these trees, in the play of colour, in the songs of these birds. You had not heard the birds till now. Why? Because your thoughts were somewhere else. Just so you become buried in your own thoughts and never hear God. If you stop and listen as the figures of the Angelus, you will hear God, you will get Him back and know He is here. . . .

"The third and last head of the sermon picture is love. Notice that there are two figures in the picture one a man, the other a woman. I do not care what their relation is to each other, whether brother and sister, or friends or lovers, it makes no difference, but it makes all the difference that there are two of them, one a man, the other a woman. Conceive of either being taken away and the other left alone; the picture would not be complete. The two, man and woman, make it complete. They make it warm and human. Love makes warmth, comfort, and home. The true life is not in work. See how the business man travels every night twenty or thirty miles from his place of business to be with his wife in their little home in the suburbs. Love is life. Unless our lives have these three ingredients—work, God, and love—in them there is a want.

THE following paragraph from the Cumberland Presbyterian has been republished in many of our contemporaries, and is worthy a place in our columns:

Personalities are not arguments. What a man says in this paper is a legitimate object of courteous criticism, but the man himself is never properly under review. If correspondents wish to answer articles which appear in these columns they are at liberty to do so, but the writers of articles must not be personally attacked. Every correspondent and writer for the church paper is presumed to be honest and sincere, one not less so than another. Measures, therefore, and not motives, can be assailed.

He who cannot discuss a subject without attacking the man who opposes him, has no right to space in a paper which goes into the best Christian homes of the land. . . .

No honest man has the right to offend any other honest man. Our conception of a religious editor's duty is, that he should allow the fullest liberty in the discussion of proper subjects, but sincere opponents are not personally proper subjects for discussion.

## The Presbyterian Review.

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Toronto, September 28, 1893.

### Advice to Vacant Congregations.

OUR contemporary, the Congregationalist, gives some plain advice to pastorless churches. Among the three evils which usually threatens these churches are, a spirit of criticism, division and spiritual dearth, to avoid which we are furnished with excellent advice. There must be a good supply committee whose first duty should be to secure some acceptable preacher, not a possible candidate, to supply the pulpit regularly until a pastor shall be secured, the understanding being that he will step aside for a Sabbath or two whenever the committee shall wish to present a candidate. If possible let this same supply be present at the weekly prayer meeting and hold himself ready to do all needed pastoral work. It may not be best for him to live on the ground, still he should be within easy call. Such supplies are not hard to find—men of ability and wisdom, who will keep the church to at least its usual activities, and so far save it from division and spiritual dearth. Having thus placed the Church in a safe position let the committee begin its search for a pastor. Out of the two or three score applicatory and recommendatory letters which will speedily be received let it be remembered that, as a rule, ministers who write applications for themselves to church clerks who are strangers are those whose merits other churches, and sometimes many others, have already failed to appreciate.

A faithful canvass of the candidates upon the list will probably reduce the number to at most three or four. Now let the committee guard well the unity of the church by never placing but one candidate at a time before it for consideration. As a rule, the attempt to choose between two means, in the end, two parties in the congregation, for some "will hate the one and love the other," while others "will hold to the one and despise the other." To avoid this evil let the committee first be unanimous as to the candidate to be presented, for a divided committee imperils the future unity of the church. Then let it at once recommend the man of its choice to the favourable action of the church, stating clearly and concisely the reason. Happy the church which has confidence enough in its supply committee to adopt unanimously their unanimous report! But where this confidence does not exist and the democratic spirit does, instead of reporting to the church let the committee arrange for the candidate to come before the congrega-

tion, giving him at least two consecutive Sabbaths, three if possible, then, if the general sentiment seems to warrant farther action, let a meeting of the church be called to act in relation to this particular candidate, with the clear understanding that the action will be final as far as his case is concerned. Of course, before action is taken the committee will report fully the results of its investigation of the man, so that the church can act intelligently regarding him. If the church extends a call, well and good; if it declines let the committee, in due time, and in the same manner as before, present the second man of its unanimous choice, and thus on until the desired end is reached, never permitting one candidate to come into competition with another.

To this is added—A pastorless church can ill afford to be a prayerless one. The fathers were wise as well as devout when they observed a day of solemn fasting and prayer as the first step toward securing a pastor, and we of to day could do vastly worse than to follow their example.

### The Opium Commission.

THE Royal Commission appointed to enquire into the opium trade between India and China has got to work. The first witness was an important man, Sir Joseph Pease M.P., president of the Society for the Suppression of the Opium Trade. The evidence he gave was strongly in favour of the suppression of the traffic and made a deep impression. He considered the trade immoral because it is carried on to the detriment of the human race. It was a curious fact that, with rare exceptions, opium had never been cultivated in India for medical purposes. Our supply of medical opium came from Persia and Turkey. Indian opium, in fact, was simply grown for purposes of debauchery. The revenue had gone down in eleven years by three millions of tens of rupees, so that the Government had to do without that sum. He had had constantly placed before him in his capacity of President of the Anti-Opium Society communications from all parts of the East, nearly all strengthening the view he had taken. The question had two entirely different sides, the international consumption and the export to China. The export was far the most important. He could see no way of stopping the evil except the total prohibition of the cultivation of the poppy, except for medicinal purposes.

### Our Young Men.

ONE of the most important, as it is one of the most difficult, problems the Church has to face, is that of how to keep our young men. Thoughtful pastors are much exercised over the question, but, so far, experience has not pointed out a distinct line of action for the Church as a whole. It must be admitted that to some extent some of the best efforts of earnest pastors and preachers have failed in interesting the young men in the work of the Church, as they have been interested by one or two sister denominations. Has the Sabbath school failed to send recruits in sufficient numbers to the Bible class and the young people's societies? Or are the Church services found to be uninteresting? These questions are being asked, and no answer is forthcoming. Yet it is not to be supposed that no solution of the difficulty is available. The one great cure for indifference to Church work, on the part of members and of the young, is to instil into their hearts a consuming love for souls. When the love of Christ constrains

one, there is no need of other inducements to attract. The grown-up people need this remedy as well as do the young men and women. When the heads of the households are zealous, eager workers in the Church, their example tells nowhere stronger than it does in their homes, and the young grow up under an influence stronger than can be exerted from any other source. Zeal for the Lord's cause, then, is the great *desideratum*. The man or woman who bemoans the lack of interest in the active work of the Church shown by our young men, ought to take this to heart. You will attract more by your example than by any other means. By working earnestly yourself you will inspire others to work. A live, active congregation means that the members are willing to perform their full share of the work of the Church. Let it be in the Sabbath school, or in the Bible class, or in the prayer-meeting—in whatever sphere or capacity, work has its reward; and we should not forget that the true Christian occupies a place in the vineyard as a "labourer."

**Working Under Difficulties.** AMONG the delegates to the meeting of the Pan-Presbyterian Council held in Toronto last September, many will no doubt remember Pastor Brecher, who represented the Missionary Church of Belgium. Earnest work has been done among the Roman Catholic population of Belgium by this missionary church, so-called because each member of it is expected to be a missionary and bring in others. Dr. Blackie pleaded for help for them, not only on account of the terrible persecutions of the past, but because of the good work they are doing now. It is a church engaged in mission work among the Romanist population of, perhaps, the most ultramontane country in Europe. At present there are about 5,000 adherents connected with the church, nearly every one of whom is a convert from Rome. Last year they contributed towards the expenses of the church at the rate of eight shillings and sixpence for each man, woman and child. They are unable to extend the work on account of the poverty of the people, and a little help would be most thankfully received. Several gentlemen in Toronto have subscribed already. Will not some more of those who are interested in the progress of God's cause in all lands give a little to help those who are doing such a good work. Subscriptions may be sent to Miss Caven, 76 Spadina Road, or Miss Inglis, 122 Huron Street, and will be acknowledged in this paper.

**Knox College Opening.** NEXT week will bring the students together in our colleges for another session of hard study. The prospects for a large attendance are good and the class-rooms will resound with bustle of a good round number of aspirants for the pulpit. The opening of Knox College takes place on Wednesday next, when the inaugural lecture will be delivered by Prof. W. MacLaren, D.D. His subject will be "The permanence of the Sabbath in relation to the Mosaic Law and the Gospel Economy."

**Prize Essays on Sabbath Observance.** THE following card has been issued by the Philadelphia Sabbath Association. The subject being a live one and at present much discussed, and the inducements offered being considerable there ought to be no lack of competitors:—On the great need of better Sabbath observance by its professed friends. Jesus taught with special emphasis that many of both clergy and laity will not get to heaven. (Matt. vii. 22, 23.) Sabbath breaking in secular thought, reading, and conversa-

tion, work, travel, amusements, etc., may yet be found to be the point where many professed Christians left the path of light. Worse still, their example in this matter may also lead others to ruin. Sunday will not hang heavy on the hands of those doing only as much Christian work on that day as their own spiritual health demands. The Philadelphia Sabbath Association (1,224 Chesnut street, Philadelphia, Pa.) offers a first prize of \$70 and a second prize of \$30 for the best essays on the above not exceeding 1,000 words. All essays to be sent in by January 1st, 1894, and accompanied by the writer's name and address in a sealed envelope.

**Farewell to Baptist Missionaries.** AN immense congregation filled every seat in Walmer Road Baptist church, Toronto, on Monday evening last, for the purpose of bidding farewell to six ladies and gentlemen who had given their services as missionaries to the Baptist mission field in the Telugu country, in India. These missionaries are Rev. E. G. Smith, M.D., and Mrs. Smith, *St. Catharines*; Rev. J. E. Chute, *Strathroy*; Miss Ellen Priest, a sister of the pastor of Sheridan Avenue church, Toronto; Miss K. S. McLaurin, Toronto; Miss Anna Murray, Toronto. The service was of a most impressive character, many of the congregation being deeply moved by the addresses of the various speakers. The chairman of the meeting was Rev. Mr. Harris, who announced that it was a farewell, but a joyful farewell, and he did not wish to hear any doleful strain, a request that was fully complied with by all the speakers. A large number of the congregation took advantage of the opportunity to say good-by personally to the missionaries.

**A Liberal Giver.** MCGILL UNIVERSITY is fortunate in being the recipient of splendid gifts, and the object of solicitude of many liberal benefactors. In addition to what she has already received from Mr. W. C. Macdonald, it is just announced that he has donated another \$50,000 to endow a chair of physics in the science faculty. This noble example should be followed all over the land. The cause of education is one of the noblest which man can aid, and those to whom fortune has been kind, who have prospered in life, can have no nobler aim than the enlightenment of their fellows. Nor should our theological colleges be forgotten. There are chairs to be founded and chairs to be strengthened in them. There are also slim libraries, and insufficient equipment in some of our institutions which ought to be remembered by the men who have made their thousands in Canada.

**Father and Son.** THE Scottish Leader informs the public that Dr. Marshall Lang, the new Moderator of the Scotch Established Assembly, has a son who is a curate in Leeds, in connection with the Church of England, and also is so High-Church in his views that he declines to attend his father's church when he visits the paternal roof-tree. How will it be when they get to heaven? Will they worship together? Or will the father not get there—or the son?

DR. MACGOWAN has come back from the mountain regions of the Chinese Wall with the astounding story that there are Manchurian monkeys who make jars and brew pink and green wines. The doctor has only heard of them. This is evidently one of those travellers' tales that wait confirmation.

## Current Literature.

### New Books and Periodicals

**MYSTERY OF SUFFRAGE.** By J. H. Brooks, D.D. (Second Edition) Toronto. Fleming H. Revell Co. 25 cents.

A book which has proved a comfort to the sick and afflicted Christians. It ought to be helpful to the pastor, the Christian worker and teacher. It elaborates a great truth and does so in no superficial manner. The subjects appeals to a large constituency, the author's sympathies are large, hence the demand for his book.

**THE CHURCH OF ENGLAND IN CANADA.** A few plain facts, with Remarks on Hymns. Toronto: Whitland Street Depository. 10 cents.

A PAMPHLET in denunciation of "priestly practices" in the Anglican Church in Canada, and agitating the ritualism which is asserting itself increasingly in that denomination. While there is nothing new, nor any striking ability shown by the writer, some good points are made, and the statement of the case from the standpoint of the author can be read with profit, whether or not the reader accepts the positions laid down and the conclusions arrived at.

**THE HEAVENLY TWINS.** by Madam Sarah Grand " (Cass's 12mo). Toronto James Bain & Son \$1 00

THE purpose of this work is the elucidation of certain existing social problems which deal with heredity and the transgression of the seventh commandment, a purpose not greatly forwarded by the author's treatment, which is not construction, but destruction, and ministers to revolt rather than to reform. Briefly told the story is this: Evadne is a young English girl of unusual mind and entirely conventional education, except for the reading she has done in private. At nineteen she marries a man of the world, much older than herself, whom she has invested with all the charms of a romantic young girl's first love. As she returns from the church on her wedding day, she finds a letter telling of a disgraceful past in her husband's life. She escapes from him at the station, and sets out to verify the truth of the letter. There is unfortunately no difficulty in doing this, and she takes refuge with an aunt during a period of family storm and stress, in which she unwaveringly declares that she will never live with Major Colquhoun as his wife. She does, however, consent, after a few weeks, not only to live under Major Colquhoun's roof, but to go with him and his regiment to Malta, where she lived for several years with her supposed husband, and with peaceful satisfaction to herself. Then, moved by the horrible madness that afflicts one of her girl friends, who, like herself, had been deceived in the man she married, Evadne loses her healthy poise of mind and body, and becomes a brooding invalid. This threatens to become permanent, when Major - then Colonel - Colquhoun dies, and Evadne finally marries Dr. Gailbraith, a physician who has nursed her back to bodily health, but who never succeeds in exorcising a morbid tendency to introspection and an occasional impulse to suicide. As to the Heavenly Twins, who are really not in the least concerned in Evadne's story, but who have a much more interesting one of their own, these two anything but heavenly creatures are delightful. To be sure, their escapades and particularly their humor are quite too grown up for children, but they are the two healthy and human figures moving across the sad and didactic background of the story, and the reader welcomes them as he does sunlight and the singing of birds and the voices of living children.

THE "History of St Andrews," upon which Andrew Lang has been at work, is in type.

WORTHINGTON'S Illustrated Magazine for September shows great diversity of material and an excellent list of contributors. The interest and value of its leading articles, and the fine literary quality of its stories, poems and department matter, are admirably supplemented by fine press work and specially prepared illustrations which make this number as attractive as it is valuable.

THE attractive series of volumes included in Harper's Quarterly has been added to by Miss Maria Louise Pool's charming story of New England life, "Dally." In its gentle humor, vignettes of rural types, and sympathetic delineation of the result of Christian humanity upon a wild and untrained young nature, few modern novels of New England life have rivalled this fascinating little novel.

"THE Wise Women of Inverness, a Tale, and Other Miscellanies," is the title of a collection of short stories by Mr. William Black, just published by the Messrs. Harper & Brothers. The principal sketch, of the dimensions of a novelette, deals with a modern application of the old Scotch superstition that melting the wax image of an obnoxious person will bring him to his death.

DR. ALEXANDER WHYTE'S lectures on Bunyan, collected and published in book form, ought to find a place on the bookshelf of every household in the land. No better family reading for Sunday could be placed within reach of young and old. Much of the spirit and even of the homeliness of the author of the Pilgrim's Progress is retained in these nourishing lectures, which the religious press has reprinted all over the world.

GOLDWIN SMITH is the author of a "Political History of the United States from 1492 to 1871," which the Macmillans will publish this month. There will also be issued by this house a revised and illustrated edition of William Winter's "Shakespeare's England," the second volume of the new edition of "Pepys's Diary," "The English Religious Drama," with a particularly interesting account of the miracle and mystery plays, by Miss Catherine L. Bates, of Wellesley College. A revised edition in one volume of William Watson's poems is in preparation.

MR. GEORGE S. MERRILL is the editor of a volume describing the life and works of the late President of Yale College, entitled "Roach Porter: A Memorial by Friends." Besides the editor, Mrs. Sarah Porter, Professor Samuel Porter, Rev. W. W. Andrews, President Carter, Dean Sage, Rev. J. H. Twichell and others contribute valuable material to the biographical portion of the book, while his philosophical and theological teachings are expounded by Professor G. P. Fisher, Professor J. H. Sneath, Professor George M. Uman and Dr. Rikizo Nakashima. J. Sumner Smith contributes a bibliography.

ACCOMPANYING Thackeray during his visit to this country to lecture forty years ago was Eyre Crowe, who acted as the novelist's secretary and amanuensis. Mr. Crowe was a skillful sketcher, and in the course of his wanderings around the country he made many drawings of famous men and of scenes that struck his fancy. Selecting 121 of these drawings, Mr. Crowe has written a very readable account of his six months "With Thackeray in America," giving the reader many interesting glimpses of the famous men of that day whom Thackeray met, and describing many incidents of his journey. It will be published by the Scribners.

THERE is a perennial fascination in romance based upon the mysteries of gypsy life and character, from the stories of Borrow to this later time. Messrs. Harper & Brothers have just published a brilliant little novel, "The Nameless 'ity" by Stephen Grail, in which the adventures of a young Englishman among the Majorcan Zingari are developed with earnestness and dramatic vigor. The story turns in part upon the curious fact, illustrated by Robert Browning in his poem "The Flight of the Duchess," that the gypsies are apt to watch closely the careers of men and women more or less immediately of their race, though perhaps reared upon a perfectly different plane of life and ignorant of any such kinship.

MESSRS. HARPER & BROTHERS have just added to the attractive "Dial Series" another volume, in which are collected together many examples of fugitive and other literary writing by American women, from the earlier and later Colonial periods of our country until almost our own date. Its title is "Early Prose and Verse," and the editing and selecting of its material are due to Alice Morse Earle and Emily Ellsworth Ford. There is much in the little book extremely amusing, curious, and worthy of better preservation than the files of magazines. The book concludes at the generation of female writers represented by Mrs. Stowe, Mrs. Howe, Mrs. Stoddard, Mrs. Kimzey, and the late Mrs. Botin.

THE London correspondent of the Critic says that the woman who writes under the pen name of Sarah Grand, and whose "Heavenly Twins" has aroused considerable interest, was born in Ireland of Quaker stock, and began to write verses in early girlhood. Her father was a naval officer and her early girlhood was passed in the north of England, where she read and dreamed, and jotted down her impressions of life in a note-book. At sixteen she left school and was shortly afterwards married to an army officer. She accompanied her husband to Ceylon, to China and Japan. Her strong religious inheritance showed itself in her conduct of a Bible class when she was a girl, and later in many visits to a Catholic convent in Hong Kong. She began writing short stories, and after many disappointments finally won success. She is much interested in social reforms, and draws her characters, she says, from life. George Eliot, George Sand, George Meredith and Mrs. Humphry Ward are her favorite authors.

THE Review of Reviews for September is a number of fine variety and timeliness. It epitomizes and synchronizes the whole planet for the month of August 1893. It discusses the monetary crisis, the silver debate, the tariff outlook, the Behring Sea decision, the French attack on Siam, the progress of the Home Rule bill, the politics of the European continent, various matters at Chicago and the World's Fair and a hundred other timely subjects, the whole number being profusely illustrated with portraits and pictures. A sketch of Engineer Ferris and his great wheel is a singularly readable and attractive article, and Mr. Stead contributes a most noteworthy character sketch of Lady Henry Somerset. There is an illustrated review of the fascinating story of Joan of Arc, the inspired Maid of Orleans, and a group of papers on the silver question by professors in the University of Chicago. The "Leading Articles of the Month" are notably well selected, while the "Record of Current Events" gives one a summary day by day of the remarkable course of the recent monetary crisis, and the cartoon reproductions in the "Current History in Caricature" are uncommonly entertaining.

# Canadian Pulpit.

No. 11.

## What Righteousness Is.

By CHARLES J. CAMERON, M.A.

SERMON PREACHED IN ST. JOHN'S CHURCH, BROCKVILLE, ONT.

TEXT.—I. Peter, iv. 18: "And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?"

The words of the text are quoted by the apostle from Proverbs xi. 31, not as found in the Hebrew Scriptures, but as they stand in the Septuagint. There are certain texts which are more forcible in the original than in the English translation, and this is one. Translated in all its rugged literalness (and, while smoothness is very well in its way, there are times when rounded periods and Greek grace are out of place), it runs thus: "If the righteous is hardly saved"—is saved only "with toil and trouble" (a very strong word)—"the ungodly and the sinner, where shall he appear?"

The world to Solomon as to Peter, with all of its innumerable sects, classes, creeds, and colors, is after all made up of two classes, and two only—the "righteous"—the man who knows God and obeys His law—and the "godless," who lives without Him and defies that law—called indiscriminately in Scripture the "transgressor," or law-breaker, and the "sinner"—literally, the man who misses the mark. Who calls words meaningless? And between the two is an abyss broad as the base of Aldebaran.

It is this way of looking at things, common to both, which makes it immaterial whether you regard the text as the utterance of the Hebrew sage or the Galilean apostle. A thousand years have rolled swiftly, sullenly, noiselessly by. The world is ten centuries closer to the final consummation of things than when the words were first spoken, and nations have been born, risen to greatness, faded and passed away. Wisdom has increased and overrun the earth; the least and the greatest of the prophets have come forth, proclaimed the truth of God and gone hence to their reward; the star of empire, which blazed overhead and filled the world in the olden time, has lost its lustre, faded and vanished forever; the sceptre has departed from Judah, and the lawgiver from between his feet, and Shiloh is come, many a deep problem has been solved, many a difficulty removed, many a doubt cleared by the searching investigation of the dead and buried years, but the question raised of old by the wise son of David, the Bethlehemite "The ungodly and the sinner, where shall he appear?" is a question still on the lips of Peter—and to-day it strikes your ear and mine, heavy with the burden of 3,000 years of ceaseless, indomitable, but hopeless research, and thrilling with the infinite suggestion of heaven and hell. "If the righteous scarcely is saved, the ungodly and the sinner, where shall he appear?"

The word righteous is used in two senses in the Bible, the lower, exemplified in the parable "Scarcely for a righteous man will we die"—that is, for a man who does what justice demands, no more and no less, who fulfills the letter of the law, and considers that he has fulfilled the law in so doing; and the higher, mentioned in the above passage under the title "good"—"yet some would even dare to die;"—that is to say, for a man who is just as careful to fulfill the demands of justice; just as particular about the letter of the law, but who recognizes that this is not enough; that when all the claims of strict justice are satisfied, there may be more demanded of him in the higher name of mercy and of love. Such an one not only recognizes the latter claim but acts upon it—indeed, is compelled by the higher spiritual illumination which is his to recognize the higher in his soul and to act upon that recognition in his life.

"Standing on tip-toe ever since my youth,  
Striving to grasp the future—just above!  
I hold at length the only future—truth,  
And truth is—Love!"

To perceive this, however, in the heart and to practice it in the life means more than the worldling has ever yet been able to give, or has ever cared to give. It means, from the point of view of the world, in every case, loss: Loss of time—"If he ask you to go with him a mile, go with him twain." Loss of money—"If he ask your cloak, give him your coat also." Loss of reputation—"Paul thou art beside thyself, much learning doth make thee mad." (Acts 26-24). Loss of prestige—"What will the babblers say?" Think of that for the most gifted disciple of the schools of the rabbis, and the most eloquent orator of his day! Loss of caste—"A pestilent fellow, and a mover of sedition among all the Jews throughout the world"—"Away with such a fellow from the earth, for it is not fit that he should live." "Who is David? and who is the Son of Jesse? There be many servants now-a-days that break away every man from his master." Loss of ease—"Of the Jews five times received I forty stripes save one, thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; in journeyings often, in perils of waters, of robbers, by mine own countrymen, by the heathen, in the city, in the wilderness, in the sea, among false brethren; in

weariness and painfulness, in watchings; often, in hunger and thirst, in fastings often, in cold and nakedness." Loss of property—"Go, sell all thou hast and give to the poor, and thou shalt have treasure in heaven, and come, follow me;" "But she of her want hath cast in all that she had;" "Shall I, then, take my bread and my water and my flesh that I have killed for my shearers and give it unto men whom I know not whence they be?" Loss of life itself—"And they stoned Stephen, calling upon God and saying, Lord, lay not this sin to their charge;" "He that saveth his life shall lose it; and he that loseth his life for my sake and the gospel's, the same shall find it."

Ah, no! the mass of men have never yet paid the price of the righteousness which the Bible offers, nor have they even yet desired to do so. Its advocates are among the prophets and sages and sages of earth—the great and divinely gifted ones, in whose eyes at birth is the wise look of those who have seen somewhere and somewhen the Ancient of Days, and have "heard unspeakable words which it is not lawful for a man to utter." Confined to no one class, race, color or creed—"hoggers and nobles, peasants and kings"—they have been one in this, that they have seen below the surface of things; that, passing the subsidiary and transient, they have all sought and seized the real and eternal, and grappled it to their souls with hooks of steel." No age has been without them, and none has failed, however much it has garnished the tombs of the seers of the past, "to scone its own prophets and to kill those that are sent unto them." But, blessed be God! they cannot kill the truth which those have taught. The centuries are still seeking a saviour, as the Jews of old sought, who shall smile on the wrong and sin and shame among them and grind to powder the faces of their enemies; forgetting forever that "a man's foes are they of his own household" in a higher sense than the literal, and that salvation from without is an impossibility for those who refuse to slay the sin that is within them.

"The soul is its own peace, and of itself  
Can make a heaven of hell, a hell of heaven."



REV. CHARLES J. CAMERON, M.A.

Righteousness is a thing spiritual, not material. It depends upon no pure combination of circumstance, favourable or unfavourable. It is a condition of soul, not body; of the source, not the stream of the abiding, not the transient. The natural state of man is the egoistic, or self-centred, that of the righteous man is altruistic or God-centred—which is only another name for man-centred. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." What reward has it? It is its own reward. It means the loss of all the world holds dear—the crucifixion not only of all that you possess, but of yourself. As a sago of our own times has put it, "There is in man a higher than the love of happiness. Love not pleasure, love God. This is the everlasting yea in which all contradiction is solved; in which whose walks and works it is well with him." But what does this state of soul imply? Three things: 1st, A strong sense of personal sinfulness. So strong as to make him loath and forsake it. Sorrow for sin is not enough. Many a man sorrows for his sin who will never live the Christ life here or enter heaven hereafter. They are like the rich young ruler who, on his knees amid the heat and dust of the highway, implored the Saviour to tell him what good things he could do to inherit eternal life, and when he was told what he wished, "went away sorrowful." Of what use was that?

He might as well have gone away glad. He had then and there made a deliberate choice of the material rather than the spiritual. Well, he had the possessions his soul desired and he was not satisfied. "He went away sorrowful"; yes, but he went away. The trouble with that young man was just what troubles the world to-day. He wanted the highest blessings in both worlds. He knew, as you know, if you are men of thought and believe this to be a universe of intelligence, that by-and-bye the things which are wrong will be made right and sin abolished.

If you would know how heaven's gates are stormed, ask Elijah, ask David, ask Jeremih, ask the man in the lions' den—ask John the Baptist, whose sun set forever long ere it reached the zenith. Ah, sirs, we are dreaming of that which never was and never will be, too many of us. The Bible does not say, Sleep the good sleep of indolence and self-content; it does not say, Believe and fold your hands. But it does say, "Strive [agonize] to enter in;" "Fight the good fight of faith; lay hold on eternal life;" "The kingdom of heaven suffereth violence, and the violent take it by force;" "The righteous scarcely [is] saved." We do not drift into heaven on bolts of case. It is not the reward of indolence and selfishness and sin. If we ever reach it it will be with scarred faces and torn hands and feet; it will be after years of toil—after years of sorrow and bloody sweat. Only when we have known what the cross means shall we be admitted to wear the crown. If it is so, and it is only so that the righteous is saved, "where shall the ungodly and the sinner appear?" My hearer, he must be among the lost and of them. By every attribute of God—by the trend of character to final permanence—by the imperishable and changeless truth of heaven, he must perish. But why should one of us be such an one? "Behold!" saith Jesus, "I stand at the door and knock; if any man hear my voice, I will come in and sup with him and he with me." May He grant it. Amen.



# Church News.

## In Canada.

### Meetings of Presbyteries.

**BARRIE**—Barrie, Oct. 3rd, 10 30 a.m.  
**LINDSAY**—Cunnington, Oct. 17th, 11 a.m.  
**PARIS**—Knox church, Woodstock, Oct. 3rd, 11 a.m.  
**WHITBY**—Oshawa, Oct. 17th, 10 a.m.  
**STRATFORD**—Knox church, Stratford, Nov. 14th, 10 30 a.m.  
**HURON**—Brucefield, Nov. 14th, 10 30 a.m.  
**ORANSEVILLE**—Orangeville, Nov. 14th, 10 30 a.m.  
**SAUGOEN**—Clifford, Dec. 12th, at 10 a.m.  
**BROCKVILLE**—Brockville, First church, Dec. 12th, 2 30 p.m.  
**GUELPH**—Guelph, St Andrew's church, Nov. 21st, at 10 30 a.m.  
**CALGARY**—Calgary, first Tuesday of March, 1874.  
**SYDNEY**—North Sydney, Nov. 1st, 11 30 a.m.  
**SARNIA**—Sarnia, Dec. 11th, 10 a.m.  
**WINDHAM**—Windham, Nov. 21st, 11 30 a.m.  
**VANOVER ISLAND**—Victoria, First church, Oct. 4th.

### Presbytery of Hamilton.

THIS Presbytery met in St. Catharines on September 19th. Expressions of sympathy were recorded with Rev. W. J. Day in his long continued illness, and with Rev. S. Loyh and family in the loss of his son James, by drowning. A call was sustained to Rev. W. H. Geddes, of Whitechurch, from the congregations of Haynes Avenue, St. Catharines and St. David's. Dr. Fletcher reported that the deficit in grants for augmentation had been made up. Mr. James Cameron was certified to Knox College as a student entering on the preparatory course. Supply for vacancies was arranged. It was resolved to apply for a grant of \$200 for Port Dalhousie; \$3 for Dunnville during the vacancy, and an increase in the grant to Fort Erie. Messrs. Martin, McPherson and Mackenzie having sent in the required discourses, were certified accordingly. Mr. R. McKnight appearing, asked to be restored to the Church; a committee was appointed to deal with the application. Messrs. Calder and W. Clark were appointed assessors to the session of Ancaster.—**JOHN LAING**, Clerk.

### Presbytery of Glengarry.

THE Presbytery of Glengarry met at Lancaster on the Sept 12th. Communications were read from Dr. Torrance, bearing on supply of vacancies, and from Dr. Reid stating that the sum of \$95 was allotted to this Presbytery for the Assembly Fund, and urging that the same be duly rated among the congregations of the bounds. The sum of \$1,450 was allotted to this Presbytery for the Home Mission Fund, and \$625 for Augmentation. Rev. J. Hastie, Convener of Committee appointed at last regular meeting to arrange for Missionary meetings, to be held within the bounds next autumn, reported having made certain arrangements with Rev. J. H. MacVicar, returned missionary from Honan, subject to approval of Presbytery, to conduct a series of meetings throughout the Presbytery. The report was received, the conduct of the Convener in inviting Mr. MacVicar to visit the Presbytery in the interest of missions, approved, and the Committee instructed to complete arrangements and notify congregations of details. Rev. A. Givan, Convener of H. M. C., reported that the two mission fields within the bounds were regularly supplied during the past six months, that East Lancaster wanted supply for the winter months. The convener was authorized to secure supply through the missionary society of the Presbyterian college, Montreal. Mr. Givan also reported, as treasurer, authorized to receive funds to make up deficit in augmentation grants, reported having received a large part of amount needed, but that several congregations are still in arrears.

The report was received and adopted and Mr. Givan instructed to correspond with these and urge them to pay the small amount solicited. Mrs. Fraser, president of the Presbytery's W. F. M. S., appeared and presented the annual report of that society. It was full of encouragement and gratitude. The Presbytery received the report, expressed satisfaction and joy in the comprehensive and very valuable work accomplished by the society, and commended them in their arduous work to God for further usefulness. The matter of deficit in the augmentation grants, past and present, was then taken. After considerable discussion it was finally resolved that the Presbytery do not pay the deficit in augmentation further back than this current year.—**M. MACLENNAN**, Clerk.

### Presbytery of Brockville.

THIS Presbytery met at South Mountain on September 19th. Mr. McDiarmid presented a call with a guarantee of stipend amounting to \$600 per annum from Merrickville and Jasper, in favour of Rev. Edward Aston. Papers from the Presbytery of Toronto were read, showing that Mr. Aston had been received as a minister of this Church and transferred to this Presbytery. The call was sustained, placed in Mr. Aston's hands and accepted; and his induction was appointed to take place on the 19th instant, the Moderator, Mr. McDiarmid, to preside and induct, Mr. Connery to preach, Mr. Donald Stewart to address the minister and Mr. Glog to the people. It was agreed to apply for a grant of \$200 per annum for Merrickville and Jasper. Mr. Stuart presented a call from Spencerville and Vintnor, in favour of Mr. J. A. Sinclair. The call was accompanied with a guarantee of \$950 per annum. On motion it was agreed to sustain the call, and the clerk was instructed to forward the same to Mr. Sinclair. Provisional arrangements for his induction were made as follows: The clerk and interim Moderator of session to appoint the time, the Moderator of Presbytery to preside, ordain and induct, Mr. Aston to preach, Mr. Madill to address the minister and Mr. Jas. Stuart the people. The Home Mission report was presented by Mr. Stuart and its recommendations adopted as follows: (1) That Stone's Corners, etc., be encouraged to secure the services of a pastor, and the grant of \$2 per Sabbath be continued. (2) That the committee be empowered to secure the services of an ordained missionary at Morton and associated stations. The clerk was instructed to prescribe exercises for students labouring within the bounds of the Presbytery. Petitions from the congregations of Athens and Toledo praying that they be united, respectively, to Caintown and Jasper, were read. In view of the fact that Toledo and Athens were granted leave to moderate in a call, and that Jasper had already joined Merrickville in a call to Mr. Aston, it was deemed inexpedient to take any action in regard to the petitions. The treasurer's accounts were audited and found correct. The next regular meeting was appointed to take place at First Church, Brockville, on the second Tuesday in December, at 2 30 p.m.—**GEORGE MACARTHUR**, Clerk.

### Presbytery of Calgary.

THE Presbytery of Calgary met on Sept. 6th, within Knox church, Calgary; Mr. John A. Matheson, B.D., Moderator. A large docket of business occupied the attention of the court until the evening of the 8th. Several very interesting reports were given in by brethren who had visited the congregations in their vicinity, and also the mission stations. The claims of the various fields were then discussed and grants arranged for covering the past six months, and prospective grants for the ensuing half year were duly considered. Some of the fields were united for winter work, viz: Swift Current and Maple Creek, Medicine Hat and Dunmore, High River and Davisburg, Foothills and Pine Creek. Mr. Herdman resigned his position as Convener of Home Mission Committee, which he has held with remarkable efficiency for many

years. A suitable minute was drawn up by the Presbytery testifying to his zeal, energy and devotion during his long term of office. Mr. D. G. McQueen, B.A., Edmonton, and Mr. Gavin Hamilton, of McLeod, were elected joint conveners. The Mormon situation was again discussed, and the Presbytery considered that the action of the committee in Toronto was unsatisfactory, and the salary inadequate. The following students who had done excellent work in the Mission field were certified to their respective colleges, viz: Mr. W. L. Atkinson to Manitoba, Mr. G. D. Ireland to Montreal, Messrs. G. A. Wilson, G. S. Scott, J. R. Elmhurst, J. Menzies, H. S. Ferguson, to Knox College, Toronto, and Messrs. W. W. Peck, F. A. McRae and J. A. Claxton, to Queen's College, Kingston. Mr. Gavin Hamilton, of MacLeod, was elected Moderator of Presbytery for the ensuing year. During the summer twenty-one fields had been supplied by eleven ordained men and ten students, besides services given by two laymen—Messrs. Croxford and Ferguson. There are at present on the Home Mission list seventeen fields, two self-sustaining charges and two augmented. Next meeting of Presbytery fixed for first Tuesday of March, 1874, at Calgary.—**CHARLES STEPHEN**, Clerk.

### Presbytery of Sarnia.

THE Presbytery of Sarnia hold its usual quarterly meeting at Strathroy on the 19th inst, Rev. John McKee, Moderator. Rev. John McKinnon, B.D., was appointed Moderator for the next six months. Rev. Mr. Cook, of Dorchester, in the London Presbytery, being present, was asked to sit with the court. Rev. Mr. Currie, on behalf of the Presbytery's Home Mission Committee, gave in the half yearly report from 1st of May to 1st of October, which was received. It regard to the mission field opened up by this Presbytery in Dawn, exception to which was taken by the Presbytery of Chatham, within whose bounds the stations referred to are situated, the Presbytery agreed to express regret that unwittingly they had infringed on territory under the care of Chatham Presbytery; transfer the stations erected and the whole question of supply for that field into the care of the Chatham Presbytery, and the Clerk was instructed to explain the mistaken action of this Presbytery in the matter. The Home Mission Committee were instructed to provide such supply for the stations during the winter as may be deemed necessary. Several session records were submitted for examination. Rev. Mr. Mackinnon intimated that he had moderated in a call at Adelaide and Arkona, on the 7th of September last, in favor of Rev. G. Haight, probationer, signed by sixty-six members and fifty-four adherents, promising \$700 with manse—\$450 from Adelaide and \$250 from Arkona. Messrs. Wiley and Shields, commissioners, were heard in the matter. The call was sustained and \$50 supplement asked for from the Augmentation Fund. Rev. Mr. McLennan laid on the table the resignation of his charge of Camlachie and Aberarder. This matter has been before the Presbytery for some time. Deputations from both congregations were present and acquiesced immediate action being taken. After consideration it was agreed to accept Mr. McLennan's resignation, the same to take effect on the last Sabbath in September. Rev. Mr. Pritchard was appointed to preach and declare the charge vacant on the 8th of October, and act as interim Moderator of session thereafter. The Presbytery expressed its regret at such a termination of a useful ministry; expressed the hope that Mr. McLennan may soon find a suitable field in which to exercise his ministerial gifts, and instructed the clerk to furnish Mr. McLennan with a Presbyterial certificate. Rev. Dr. Thompson was appointed Moderator of Point Edward congregation. There was laid on the table and read, a call from North Gower and Wellington, in the Ottawa Presbytery, to Rev. J. S. Lochhead, of Parkhill, in this Presbytery. On motion of Rev. Mr. Cuthbertson, it was agreed to grant the translation in terms of Mr. Lochhead's decision; express

regret at parting with their brother, acknowledge the good work he has done in Parkhill and McGillivray, and express their esteem for his useful counsels and labors in the Presbytery generally; the resignation to take effect on the second day of October; Rev. Mr. Currie to preach and declare the charge vacant on the second Sabbath of October, and act as interim Moderator of session thereafter. There was laid on the table and read, a call from Fordwich and Gorio in the Saugueon Presbytery, to the Rev. Jas. Pritchard, of Forest, in this Presbytery, also reasons of translation and extract minute of Presbytery in the matter. On motion of Rev. Mr. Cuthbertson it was agreed to order the same to lie on the table and appoint Rev. Mr. Currie to cite parties to appear at a meeting to be held in St. Andrew's church, Sarnia, on Tuesday, 17th October, at 10 a.m. The next regular meeting of Presbytery was appointed to be held in St. Andrew's church, Sarnia, on the second Tuesday in December, at 10 a.m.—G. O. CUTHBERTSON, Clerk.

#### Presbytery of Maitland.

THE above Presbytery met at Wingham, on September 19th, Rev. G. McKay, moderator, in the chair. Elders' commissions were received and the roll made up for the year. Mr. McLennan, in terms of petition from Langside congregation, was appointed to supply that congregation with Gospel ordinances. A call to the Rev. A. McKay, from the congregations of Union Centre and Lochaber in the Presbytery of Pictou, N.S., was declined by Mr. McKay. The applications to the Home Missions Committee for grants and aid-receiving congregations made last March were renewed. The clerk was instructed to certify Mr. E. A. McKenzie, student, to the Senate of Montreal College. The amount required from this Presbytery for the Assembly Fund is \$100, for Home Missions \$1,200 and for Augmentation Fund \$500. Arrangements for holding missionary meetings in the congregations was left in the hands of kirk session. The Committee on Conference was instructed to arrange for holding a conference on Christian life and work at next meeting according to standing orders. The next meeting will be held at Wingham, November 21st at 11.30 a.m.—JOHN MACNABB, Clerk.

#### Presbytery of Guelph.

THE Presbytery of Guelph met in St. Andrew's church, Guelph, on the 19th Sept., the Rev. Henry Norris, of Glenallan and Hollin, Moderator. There was a large attendance of ministers. Reasons were given for the absence of Dr. Wardrop. Commissions to ruling elders from a few sessions to represent them in Presbytery and Synod were read and approved. New candidates for the ministry were introduced, and these were instructed to meet with the Committee on the Superintendence of Students to be dealt with. Mr. Charles Davidson, convener, presented the report of the Finance Committee containing an estimate of expenditure for the year, and showing that an average rate of eight cents per family would be sufficient to meet it. Mr. Hamilton, convener, presented the report of the Committee on the Superintendence of Students, giving an outline and general characteristics of the exercises that had been handed in by the two students labouring as missionaries in the bounds, speaking of them in terms of commendation, and further recommending that those about to enter upon their studies with a view to the ministry be encouraged to proceed. The report was adopted, thanks were given to the Committee, and especially to the convener, and the clerk was instructed to certify students and candidates to the College Senate. A long time was spent in discussing the proposal and scheme for Presbyterial visitation delayed from last ordinary meeting, beginning at the forenoon and resumed at the afternoon adjournment. Objections were urged to any Presbyterial visitation of the congregations and stations in the bounds being entered upon at present, and ultimately it was decided by a majority of fourteen to ten not to conduct such. It was then agreed to discharge the committee, thanking them for their care and labour in preparing the

scheme which had just been submitted. The Presbytery then took up the report of the Committee on Systematic Beneficence, which had been presented at last meeting in the form of an address, to the members and adherents in the bounds, pointing out the privilege, the need, and the duty of continued and even increased liberality, and specifying the schemes of the Church with the object and claims of each. The convener stated that he had not been able at the former meeting to give the address in full and could not do so yet, because he had not been advised regarding the amount that would be required for some of the schemes. It was resolved that he complete the report as soon as he is furnished with all the necessary information, and that he get such a number printed as to supply a copy to each family in the Presbytery. Mr. Beattie's notice of motion as to overturning the General Assembly to change its rules so as to allow of a ruling elder to be appointed Moderator of Presbytery was delayed to a future meeting. An extract minute of Synod was read sanctioning the transference of the congregations of Rothsay, Moorefield and Drayton to the care of the Presbytery of Saugueon. The clerk reported amounts required for the Presbytery, Home Missions, Augmentation, Foreign Mission and Assembly Funds, and the rate per family necessary to raise these. Also the supply sent for the quarter beginning with October by the Committee on the Distribution of Probationers and the allocation he had made of the same, which was approved. A committee was appointed to look into the business calling for attention on the minutes of Synod and Assembly. The clerk submitted a scheme for canvassing the congregations in the interests of the endowment fund for aged and infirm ministers, when, after lengthened discussion, it was resolved that Mr. Burns be requested to prosecute the work, and that congregations be prepared for his visit by an interchange of pulpits by the ministers, and a presentation to them of the merits and wants of the scheme. The clerk submitted a revised copy of the commissioners' roll, and moved that it be henceforth followed on the appointment of Moderators. The names of members present were then taken down, after which the Presbytery adjourned to meet in St. Andrew's church, Guelph, on the third Tuesday of November, at half past 10 o'clock, forenoon, and the sederunt was closed with the benediction.

#### Presbytery of Sydney.

THE Presbytery of Sydney met on the 6th inst. The attendance was large. Rev. E. Smith of Stowiacke and Rev. E. Mackenzie, late of Cape North, were invited to correspond. Presbytery were pleased to learn that Rev. John Fraser had decided to remain among his much attached people at North Shore and North River, by refusing to accept the call given him from Whyocomaugh, which was accordingly set aside. St. Andrew's congregation failed to induce Mr. McLeod, of Orwell, to come to Sydney. Presbytery recorded its sympathy with this congregation in their disappointment. Conveners of committees were appointed as follows: Temperance, Rev. W. R. Calder; Sabbath School, Rev. J. A. Forbes; State of Religion, Rev. E. B. Rankin; Statistics, Rev. M. A. McKenzie; Systematic Beneficence, Rev. D. McMillan; Augmentation, Rev. William Grant. Arrangements were made by which the claim of Rev. E. McKenzie on his late church at Cape North, amounting to \$100 should be settled. Mr. McMillan reported that he had raised the sum of \$253 for Louisburg church building fund. (This amount is exclusive of Sir D. Smith's promise of \$100 to be given hereafter.) Of the \$253, \$203 had been paid to the above fund, and \$50 still remained in his hands, which he proposed to appropriate to the erection of a memorial pulpit for the late Rev. A. Farquharson in Louisburg church. Several members of the court sympathized with his recommendation. Rev. Mr. Calder moved, which motion was agreed to, that Rev. D. McMillan's report be received, that he be thanked for his diligence, and the donors for their liberality, and that

a committee be appointed to visit Louisburg, ascertain the condition of our cause there, and report to next meeting of Presbytery. A committee of four was appointed. After hearing Rev. E. Smith's presentation of the state of the funds of the Foreign Mission, Presbytery resolved to record its approval of the effort which is being made to liquidate the debt against the committee of the Foreign Mission of our Church, expressed its hope that this desirable object will be fully realized, and with a view to this end, would urge on all our congregations to contribute cheerfully and according to their ability. Rev. E. B. Rankin and Rev. D. McMillan were appointed to attend the annual meeting of the Women's Foreign Mission Society to be held in North Sydney on the 13th and 14th of this month, and convey to this organization of the Church the high appreciation of the Presbytery of their work and influence. Rev. John A. McGlashen obtained leave of absence from his congregation from the middle of October to May, 1894. Rev. Malcolm McLeod was appointed to dispense the Lord's Supper at Leitch's Creek, on the 24th inst. Rev. Allan Simpson was unanimously nominated for Moderator of Synod. Next meeting of Presbytery was appointed to be held in St. Matthew's church, North Sydney, on Wednesday, the 1st day of November, at half past eleven o'clock, a.m.—I. MURRAY, Clerk.

#### Presbytery of Kingston.

THE Kingston Presbytery met in St. Andrew's schoolroom. Present: Revs. James Williamson, LL.D., Thomas G. Smith, D.D., David Wishart, James Fowler, M.A., Robert Laird, George Porteous, Henry Gracey, Donald Ross, D.D., M. W. Maclean, M.A., W. T. Wilkins, B.A., Samuel Houston, M.A., James M. Gray, John Gallagher, B.A., Joseph Gandier, John Fairlie, Duncan McEachern, M. Macgillivray, M.A., Robert J. Craig, M.A., John Mackie, M.A., James Cumberland, M.A., J. Tyall George, M.A., George B. Lang, B.A., J. D. Boyd, B.A., D. G. McPhail, B.A. Elders present were: Prof. Dyde, James Adams, Smith Gilmeur, S. Donovan and Mr. Webb. Communications from Dr. Cochran, convener of the Assembly's Home Mission Committee, and from Dr. Reid, senior clerk of Assembly, were read. The amount expected to be raised throughout the whole Church for Home Missions was stated to be \$63,000; for Augmentation Fund, \$31,000 for the current year. Of these sums the Presbytery of Kingston is expected to contribute for Home Mission, \$2,450, and for Augmentation Fund, \$1,100. For the Assembly Fund the quota expected from Kingston Presbytery is \$120. Rev. Mr. Maclean read the report of the Home Mission Committee. The blank forms had been forwarded to each of the mission fields, and only half of them had been received. The committee wished the official report to be deferred until next meeting. He was glad to say that the mission field in Caslow and Mayo, in North Hastings, was reported by Rev. George Porteous, as promising to give \$375 per annum if they got an ordained missionary. A grant of \$800 will be asked for that purpose. The committee felt that for the Poland district Rev. Mr. Mellroy should receive an addition of \$50 to his stipend of \$700. Rev. Mr. Florence, of the Congregational Church, New York, had resigned his charge, wishing to join the Presbyterian Church. He desired to take a full course at Queen's and in the meantime he has written that he wished to have work during the winter anywhere the Home Mission Committee would place him. His time was up to-day. The committee recommended that Mr. Florence be sent to Camden and Tamworth for the winter months, so that he might attend to his studies. I need applied for an ordained minister and the application was granted. A petition from Zion church asked privilege to mortgage for \$2,500 their new manse now under completion and valued, including lot, at \$3,200, also permission to mortgage the Church property as collateral security until such time as the debt on the manse is reduced to \$1,500, when it will carry itself. Rev. Mr. Mackie considered that a manse was the centre of influence and

(Continued on page 192.)



## The Church Abroad.

**SCOTLAND.** REV. ALF. CONNELL, B. D., minister of West of Regent square, London, preached in Gaelic and English in the Fort William Free church before leaving for his new charge in London. The congregations at all the services were large, and the eloquent and impressive sermons were much appreciated. The young preacher, who is so deservedly popular, is a native of Ballachulish in Glencoe, a village about fifteen miles from Fort William. Mr. Connell was licensed by the Presbytery of Abertarff. He was introduced to his new charge by the Rev. Dr. Stalker, of Glasgow, on the 17th of this month.

THE Free Presbytery of Skye have declared the Rev. Mr. McFarlane of Keady to be no longer a minister of the Free Church, in respect of his contumacy in disobeying their citations to appear in answer to charges brought against him in connection with the Secession movement.

ON Monday, the 11th inst., the Queen laid the foundation stone of the new church which is to be built at Crathie, the parish in which Balmoral is situated. In this edifice an entire aisle is to be set apart for Royal parties and households from Aberglathie and Balmoral, to which there will be a separate approach. The Queen has subscribed £500 towards the building fund, and the same sum has been given by Mr. Farquharson, of Invercauld.

THOUGH reduced to a mere handful of members, the Original Seceders body at Kirmuir, the "Thruims" of J. M. Barrie, has lately built a new church, and a bazaar was held recently to help in clearing the debt incurred by the undertaking. As was fitting, the author of "A Widow in Thruims" was secured to open the proceedings, which he did in a very happy speech. The loyal Original Secessionist is distinguished by a tenacity amounting almost to stiff-neckedness. He will not enter an Established Church, Free or United Presbyterian, and considers the latter two denominations especially as disloyal to the Covenant and the Confession of Faith, and going from bad to worse.

DR. R. H. STORY'S outspokenness in defence of the Establishment is about to be rewarded, says the Christian World. He is to be Moderator of the next General Assembly. Dr. Story began his career as assistant minister of a Presbyterian church in Montreal. It was in 1859 that he returned to Scotland, on being appointed minister of Rosneath, in Dumbartonshire, in succession to his father. In Rosneath he remained until 1887, when he received the Glasgow Chair of Church History. Fifteen years earlier, in 1872, he was an unsuccessful candidate for Old Greyfriars, in Edinburgh, in succession to Dr. Wallace, now M.P. for East Edinburgh. About the same time he became a Saturday Reviewer which he still remains.

**IRELAND.** THE Presbyterian visitations of congregations are being carried on in Ireland and the reports show a very satisfactory state of affairs.

REV. S. M. COMB, B. D., has been appointed joint convenor of the Aged and Infirm Ministers' Fund of the Belfast Presbytery.

MR. JOHN DEANS, of the Presbytery of Dromore, has accepted a call from the congregation of Richhill, Armagh.

AT a recent meeting of the Presbytery of Coleraine the Clerk read a letter from the Rev. J. Simpson, resigning his position as missionary agent on account of impaired health. This the Presbytery received with great regret. The Rev. D. Aiken was appointed missionary agent in Mr. Simpson's room.

**ENGLAND.** AT the last meeting of the Newcastle Presbytery, it was recommended to the Sustentation Fund Committee to prepare a plan of visitation of the congregations by deputies from the Synod's committee in the interests of the Sustentation Fund. Rev. J. H. Scott, of Ancoats, Manchester, is to serve as the Synod evangelist in this Presbytery, and the necessary arrangements for his visit were entrusted to the evangelization committee.

As a beginning of the projected movement for erecting small preaching places in the rural districts of Northumberland, a wooden hall, seated for some eighty persons, has been erected at Rosoden, near Wooler. It was opened the other day by Mr. W. Sutton, ex mayor of Newcastle.

REV. THOS. MEIKLE, who has been acting for the past fifteen months as assistant minister in West Hartlepool Presbyterian church, has been appointed pastor of a congregation in Adelaide, Australia. The appointment has been made by a committee in this country to whom the duty was entrusted by the congregation. Mr. Meikle, who is a licentiate of the United Presbyterian Church, is spoken of as an earnest evangelical preacher, and much regret is expressed at his removal from West Hartlepool.

**WALES.** THE older generation of Welshmen, and Presbyterians in particular, will hear with regret of the death of the Rev. James Williams, a native of Carmarthenshire, who distinguished himself by his long missionary labours in Brittany. Mr. Williams, who died at his residence in Chester after a long illness, at the advanced age of eighty-one years, was one of the original students of the Bala Welsh Presbyterian College, under the late Dr. Lewis Edwards, and is believed to have been the last survivor of the first students of that college. After qualifying himself for the ministry he removed to Brittany, where for thirty years he officiated as minister of the Presbyterian church at Quimper, distinguishing himself by his fluent preaching both in French and Breton tongues. During that period he also revised, on behalf of the British and Foreign Bible Society, the Book of the Psalms in a Breton translation. Since 1869 he resided in Chester, preaching frequently at Presbyterian churches in the neighbourhood. He was a brilliant conversationalist and popular among all classes.

**UNITED STATES.** THE church at Ridley Park, Pennsylvania, has given an unanimous call to the Rev. F. Swartz Crawford, now pastor of the Homewood Avenue church, Pittsburg.

THE installation of Rev. Thos. W. Pulham as pastor of Canton Presbyterian church, Maryland, takes place on Sept. 26th, and Rev. Saml. McLanahan will preach, Rev. George E. Jones, D. D., charge the pastor, and Rev. Alex. Proudfit, D. D., charge the people.

**ANDOVER** students, according to H. H. Leavitt in The Independent, are hazy as to the guilt of sin, hold that the effect of the atonement is on men, rather believe the Bible to contain rather than to be a revelation, tend to cast John out of the canon, view with suspicion all but the words of Jesus and are not at all clear as to what Christ is. Mr. Leavitt claims the authority of an examiner of such students for many years and believes that the drift is toward Unitarianism.

THIS was reported from Chicago concerning last Sabbath: "It was dull and unattractive at the White City. Only a few thousand visitors were seen in the buildings and on the highways. The Plaisance resorts, as usual, drew three-fourths of the people who entered the gates and kept them there until the closing hour. Although there is no immediate prospect of a judicial order dissolving the Sunday opening injunction, the Council of Administration took no action for providing for sacred music and preaching."

REV. DR. JOHN B. DALES, the pastor of the Second United Presbyterian Church of Philadelphia, died at Chataqua on August 21st. Dr. Dales was for many years a leading divine of the United Presbyterian Church, and since the organization of the Foreign Mission Board of that Church he had been its corresponding secretary, directing its operations for more than forty years with great efficiency and success. His pastorate in Philadelphia continued for more than fifty years, and he was much beloved and venerated by his people.

GENERAL Superintendent M. B. DeWitt, makes this encouraging showing from the Cumberland Assembly's Minutes of 1893: Turning to last year's work, we note that the aggregate of schools gives 1,036, and this year shows 1,252, a difference of 216

schools. officers and teachers were 11,225 this year 16,206, a gain of 4,971; scholars were 79,342, this year 103,124, a gain of 23,782; total in Sabbath school last year 98,543, this year 119,330, a gain of 20,785; total contributions of Sabbath schools last year \$31,958, this year \$37,852, a gain of \$5,897. He adds: This showing does not represent an absolute gain of twenty per cent. in our schools in one year, but it does mean a large net gain, and it also means the most complete view of our Sabbath school work ever presented to the Church. I know that it is not yet a perfect statement of our strength and work, but it looks hopeful indeed. No doubt we have at least one hundred and twenty-five thousand persons in our Sabbath schools.

## The Mission Field.

### Letter from Indore.

INDORE, Aug. 15, 1893.

MY DEAR REVIEW,—I was not a little surprised at the change in management and appearance of the REVIEW, the first copy in the new dress reaching me by last mail. The late editor I know personally as well as through the columns of the REVIEW, and I regret sincerely that such a true and faithful friend of missions has been led to leave the editorial chair. By his kind interest in the work he cheered and sustained many a weary worker in the foreign field, and deserves our deep and lasting gratitude for the prominent place he gave that work in the REVIEW, and for the increased interest in the work he thereby developed in the Church. I am glad, however, to see that you, Mr. Editor, are going to continue on in the same lines. Your name and personality are as yet hidden to me; but anticipating your desire to hear of our work, I take the liberty of sending you a few lines.

The Maug movement continues as interesting and as hopeful as ever. Over half a hundred have been baptized in the last six months, and a great many more have asked for baptism, of whom almost every Sabbath some are received on profession of their faith. This half hundred represent a community of over 200 added to our Christian congregation. Nearly a year and a half ago the movement began, but only about six months ago did we begin to receive them into the Church.

At first services were held in their ward once a week and on Sabbath morning, at the same time that Khan Singh taught them day by day as best he could. Some of them obtained work as coolies on the college building, and these we taught to read and write during their rest hour, i. e., between twelve and two, and we had every night a service for an hour for them and the others who could come over.

On Sabbath and Wednesday evenings they came over in large numbers to our regular congregational services, when it was not too wet; and latterly they have held their own prayer meetings when we could not go over or they could not come to us. Some of them have developed a very simple, earnest type of Christian character; and it was felt that, since we are needing workers so much, and these could not be very satisfactorily trained so long as they continued to work all day as labourers, that we should choose those likely to make faithful workers, and give them the best training possible in the circumstances. From among the many who wished to engage in the work we have chosen thirteen as our first class. The daily round of work will be as follows:

From 7.30 to 9 a. m., Mrs. Jobony and I alternately will seek to teach them the Bible.

From 9—11, they will cook their food and spend the time in private devotions.

From 11—1.30, they will in school be taught to read, write, etc.—being taken over the regular school course of study, including the Bible-class.

1.30—6 p. m. They will work as coolies on the building or anything else that we may have to do. They must be kept in touch with their people; pride arising from a change of work must be kept down, and they ought to learn whatever manual work we may be able to teach them. The manual work will help these we hope.

At 6. They will attend and take part as

they are able, in the evangelistic services held at that hour.

As we keep them engaged all day we require to feed them, but this we leave entirely in their own hands, giving to each married man six rupees (\$2.00,) and to each single man four (\$1.30) per month. As all of them are earning more than that now it can in no way act as a bribe to them, and it will not certainly make them very rich. I know that many earnest prayers will arise for these young disciples from many altars in our beloved Canada that they may become sharp swords in the hands of the Master.

To become Christians with many of these people means to give up their former means of a livelihood. This they have cheerfully done. The college building has enabled me to give a part of them work for the time being, and to teach six of them in some measure the work of a mason; but months before the college was started the work began amongst them, and not a few have resolutely faced their difficulties and, independently of us, have sought and obtained other forms of work. An industrial school of a simple character and also a Christian farming community has been thought of, but as yet the difficulties of these have been too many for me, amidst the other claims on time and attention.

It is such a new experience to us that at times I find myself asking may we not be mistaken? May there not be some hidden motive of an unworthy character? But as I hear their simple earnest prayers, see the change in their lives, the giving up of long cherished customs, such as the almost universal trust in charms, etc., and their efforts to bring others to a knowledge of the truth, and on the other hand see no possible gain of a worldly character, but much real loss, I am more and more convinced the work is one that none can stay because it is the work of God's Holy Spirit.

We have no place large enough for our regular services, but the hall of the college, if ever finished, will give us room till the time comes when we shall have to establish congregations in other centres. For the better supervision of this movement the congregation chose Mr. Khan Singh as an assistant to the pastor in this special branch of the work; and faithfully and earnestly does he spend his time and strength amongst them. I hope the time may come when we shall be able to ordain him over them as their pastor. He could pass no regular Presbytery examinations, but his knowledge of the Bible, his simple firm faith and trust in Christ, and the special power that he has shown—a power far more valuable than any that a full college education could give, would lead me to hope he may be given full ministerial powers amongst a people that now so highly esteem him, and amongst whom he can do a work that no Canadian missionary or Indian licentiate yet known to me could do.

But I must close. Again wishing you in your new venture every success.

J. WILKIE.

#### Foreign Mission Committee.

THE F.M.C. (W.D.), met in the Board Room, 19th and 20th September. Present: Mr. Hamilton Cassels, Convener, Dr. MacLaren, Dr. Wardrop, Dr. Moore, Dr. A. D. McDonald, Dr. J. B. Fraser, Dr. J. D. Macdonald, Dr. Thompson, Principal MacVicar, Principal Grant, Messrs. Milligan, J. J. Macdonald, Jeffrey, Currie, Cameron, Gandier and McKay.

Miss Mary Charlotte Dougan, of Thorold, and Mr. F. D. Russell, of Winnipeg, were appointed missionaries to Central India. So that Rev. W. A. Wilson and Mrs. Wilson (at home on furlough), Dr. C. R. Woods and Mrs. Woods (already appointed), Mr. Russell, Miss Dougan and Miss White, are expected to leave for India in October. Mr. C. A. Colman was appointed to the Chinese work in Victoria, as assistant to Rev. A. B. Winchester.

Dr. A. D. McDonald, who has recently visited Victoria, made an interesting statement as to the condition and needs of the work in Victoria, especially emphasizing the importance of better accommodation for the school and preaching services, within the

limits of China town. It was therefore agreed to enter into negotiations for the purchase of property suitable for the proper prosecution of the work.

Much sympathy was felt for Miss McWilliams, who has been compelled to abandon Zenana work in Central India, greatly to her own disappointment and to the regret of all her fellow missionaries.

The committee thankfully received intelligence of the recovery of Mr. Norman Russell, of Mhow, whose life had been despaired of for some days.

Interesting reports were read from Mr. Wilkie of the awakening amongst the Mangs of Indore, Central India. Already he has baptised fifty heads of families, representing an addition of 200 to the Christian community. There are crowds flocking to the services on Sunday and week day and many others are asking for baptism.

Mr. Jamieson wrote of the extension of the work, and asks if some friends would send him a "Baby Organ" to assist him in touring evangelistic work.

A valuable report was read from Dr. Webster of his visit to Aleppo, in Northern Syria, and the condition of the Jews in that city, having 120,000 inhabitants, with a Jewish population of about 10,000, and no mission work being done amongst them. The American Presbyterian Church, however, is just opening a station there. Dr. Webster also gave a statement of the initial cost of a mission in Aleppo. His correspondence also conveyed information as to the Jewish Mission in Alexandria and Cairo.

It was agreed that Dr. Webster be appointed to co-operate with the missionaries of the Free Church of Scotland in Tiberias, Palestine, and negotiations are to be entered upon in order to come to an understanding as to the terms of co-operation. The Free Church Assembly has already expressed a desire for such united action.

Correspondence from Honan is very encouraging. Mr. McGillivray is better, after serious illness, and there is an increasing number of enquirers. Mrs. Goforth and children will come home next year on furlough, on account of health, the months of July and August having tried them severely each year. Mr. Goforth does not wish to come home for another year at least, although his time for furlough will have arrived, and the experiences of the Mission have been unusually trying.

Correspondence from Alberni is very encouraging, although no Missionary successor to Mr. McDonald has yet been found. It is hoped it will not be long vacant. The door is open for a good work and not so trying as many other fields.

It was agreed not to take any action in Dr. Paton's scheme, as to the Dayspring, until after the Synod of the Maritime Provinces has met, and decided the future relation of the New Hebrides Mission to the Church.

The Committee is again to meet on the 2nd of January, 1894.—R. P. MACKEY, Secretary.

#### Letter From Dr. MacKay.

FORMOSA, Tamsui, Aug. 11th, 1893.

REV. R. P. MACKEY, Sec. F. M. C.

MY DEAR BROTHER,—Since forwarding to you information about this Mission, I have visited over 50 stations and baptised 154 persons. Not counting the few infants, all the rest have been regular hearers for from two to ten years. Last Monday evening at Sintiam there were six men who walked fifteen miles to be baptised. One has been a convert for eleven years, and the remainder for three and four.

In making this sort of farewell visit the unexpected happened. Heathen and Christian, wealthy and indigent, literary and unlearned, combined to show us respect and wish us a safe journey to father-land and quick return. Bands of music greeted and escorted us from station to station, amid the firing of guns, displaying of banners and whizzing of squibs. A military mandarin called on me one morning at 6 a.m., in a chapel; his body-guard accompanied him. Another had a man along the roadside with 100 pounds of beef awaiting us. Wonderful! Wonderful! the changes these eyes have seen in twenty-one years. As all classes treated me as they

liked when making my first tour throughout Northern Formosa, so I allowed converts and others to do just as they felt disposed on this last trip.

I wish the whole church in Canada to know that I would not leave my colleague, Rev. Mr. Gauld, here alone so soon, were it not that there are natives thoroughly acquainted with the work and quite able to carry it on. I have heard this question asked, "What would become of the Mission if all foreigners were withdrawn?" Let us see. No man, be he ordinary or extraordinary, could come from Canada and in a year superintend and advance all departments of this Mission alone. More and more do I think that the services rendered by natives are kept far too much in the background. Our absence will be an opportunity for them to show their value to the Church. Canada will then more fully appreciate their labours, as we all desire a native self-supporting Church.

Three men and their wives will be at Tamsui or Hobe, to assist Mr. Gauld. These are, A. Hoa, (Rev. Giam Chhong Hoa), Jaij Sun and Thien Leung. We met, discussed and arranged work for each in a general way. Thus the impossible is not expected of Mr. Gauld, and the possible can be attended to by all. What we thus settled is on paper; but quite needless to forward you. I may, however, state that Jaij Sun and Thien Long will daily visit the hospital, read with Mr. Gauld and direct coolies on Collego grounds, etc. A. Hoa will preach at some chapel every Sabbath, spend several days each week near Mr. Gauld and accompany him, especially, on making the first round of all our stations.

Mr. Gauld will make his first attempt at public preaching in Chinese next Sabbath, at Pat-li-hun. Don't forget, though, that it will be only the beginning, and he who would become proficient in the language must continue the study thereof more than one year. Study it, indeed, throughout one's missionary career. Mr. Gauld will visit the people and preach as he is able, see that all mission property is kept in repair, provide preachers, etc., with necessary papers and periodicals, administer baptism and the Lord's Supper as occasion arises, and, in a word, with the three natives, watch over and prosecute the work, as arranged. This I am sure he will do well and true, as he has shown himself earnest and true among us. Mrs. Gauld has her hands full with the new arrival, the interesting little boy. I consider she is doing her duty (as she has done all along) in her own sphere, and with her own quiet, earnest and sensible manner, her influence will be far greater than if attempting the impossible.

Oxford Collego and the Girl's School will be closed till our return. A few girls may come later on. I made provision for this by having two long sessions in 1892.

Converts here raised about \$200 to give us presents and a send off. \$100 was presented to me one evening lately, at worship, as they did not know what to purchase for us. I returned the money and asked them to open four more stations with it. These places have been waiting several years. Then the number of chapels in North Formosa will be sixty.

My Chinese Romanized Dictionary of Formosa vernacular is finished, and contains 9,451 distinct characters. It was in press two years. Preachers and students made many copies from my manuscript and found it the most serviceable in the field. They urged its publication.

We leave in a few days, not gladly, but the opposite. Still the Lord reigns, rules and guides from His own eternal glory. I am, yours sincerely,  
G. L. MACKEY.

P. S.—We leave Hong Kong Sept. 6th, on Empress of India. G. L. Mc.

THE income of the Scottish United Presbyterian Church was \$200,660 last year, and work was sustained in Jamaica, Trinidad, Old Calabar, Kaffraria, India, China, and Japan. The missionary force consists of 130 full trained agents, sixty-three being ordained Europeans and twenty ordained natives, and twenty-eight zenana workers. The membership of the mission churches is 17,414, an increase of 885 in a year.

## The Church in Canada.

(Continued.)

most advantageous in carrying out the work, but it seemed to him that all the reasons given for it were not insuperable. Was it a nice thing for the Presbytery to be asked to mortgage a wooden building erected to God to build a brick building erected for man. He could not see how his fellow ministers could wish for such a thing. Rev. Mr. Boyd asked what difference there was between having a church heavily mortgaged, like St. Andrew's church, and a free manse. Rev. Mr. Mackie explained that the mortgage on the church was being wiped off gradually. The church was not mortgaged to erect a manse, however. Rev. Mr. Wilkins agreed with Rev. Mr. Mackie. He was ecclesiastically taught so as to utterly abhor such a procedure. The Presbytery had power to give permission. The following appointments were made for visiting augmented congregations in accord with requirements of Assembly: Rev. M. Macgillivray, to visit Landsdowne, Rev. Mr. Laird, Pittsburg; Rev. Mr. McEachern, Amherst Island, Rev. Mr. Wishart, St. Paul's, Rev. Mr. George, Troncon, Rev. Mr. Craig, Roslin and Thetow, Rev. Mr. Mackie, Glenvale. The brethren were instructed to bring the matter of contributions to the Synod and Presbytery funds before the congregations visited that are reported to be in arrears to such funds. Rev. Mr. Flemming reported that the congregations of Glenvale, Harrowsmith and Wilton had taken action to provide a manse and good progress was being made. Treasurer Dick submitted and read a statement of receipts and expenditures in connection with the Presbyterial and Synod expense fund, showing receipts amounting to \$174, and expenditure, \$114 75, leaving a balance on hand to date of \$59.40. The printing bill had not yet been sent in and would probably amount to the balance. Rev. Mr. Gracey agitated a scheme for awakening interest in missionary and other circles in the churches. A committee of Revs. George, Gracey, Macgillivray, Craig and elders A. G. Northrup, Belleville, and Mr. McIntosh, Madoc, was appointed to recommend some method. The committee will meet in Belleville.

## Presbytery of Vancouver Island.

NANAIMO, Sept. 7.—(Special)—After occupying the attention of the Presbytery for about six hours, the differences between the Rev. P. McF. Macleod and the managers of St. Andrew's church, Victoria, regarding the amount of salary due, were amicably settled at a very late hour last night, and not before a special committee had been appointed to examine into the true inwardness of the case. Before the appointing of this committee, Messrs. Gordon and Falconer, of Victoria, at the request of Rev. Mr. Macleod, briefly explained the reasons of the preaching in the Victoria theatre. Both gentlemen agreed in stating that Rev. Mr. Macleod had only appeared in the theatre at the earnest request of many friends and after strong solicitation. Mr. Falconer, the treasurer of the Methodist section of St. Andrew's congregation, who was treasurer of the Victoria theatre campaign, positively assured the Presbytery that Mr. Macleod did not receive one cent for his preaching during August, and that there was no likelihood of his so doing, as there were now no funds. Then Mr. Macleod made this statement. He wished, after having heard the counsels of older and more experienced brethren, to admit that he had been guilty of an error of judgment in having accepted the invitation of friends to preach the Gospel to them in the Victoria theatre, whilst he still remained pastor of St. Andrew's church. While admitting this error he emphatically denied that he had ever intended to do any injury to St. Andrew's, he had preached simply at the earnest request of friends, who might otherwise have refrained from attending divine service at all. Neither had he any thought of breaking the laws of the Presbyterian Church. He had thought that in acting as he had he was well within his rights. Rev. A. Young, convener of the committee, reported that in view of Rev. Mr. Macleod's explanation the representatives of St. Andrew's church were willing to pay the

full amount claimed as due him by Rev. Mr. Macleod, \$422.50, being the balance due from the month of July, salary for August and the last week in September. Rev. Mr. Young next moved that, the question of salary having been amicably settled, Rev. Mr. Macleod's resignation of the pastorate of St. Andrew's church be accepted, and that the pulpit of the said church be declared vacant on Sunday, September 10th. The motion carried, and the Rev. D. MacRae was appointed Moderator of the session during the vacancy. The following resolutions were unanimously adopted: This Presbytery having heard with deep regret of the sudden death of the Rev. R. Jamieson, the pioneer minister of the Presbyterian Church of Canada in this Province, desire to place on record their sense of the deep loss the Church has thereby sustained, and to express to his bereaved family sympathy with them in their sorrow. Mr. Jamieson was a man of great intellectual vigor, an able preacher of the Gospel and a faithful, devoted pastor. He took a deep interest in all that concerned the welfare of the Church, and after retiring from the active duties of the ministry he continued attending meetings of the Presbytery and to help, as his impaired health would allow, the work of the Church. The Presbytery notes with interest that the sad news of Mr. Jamieson's death has reached them while in session in the church at Nanaimo, which he was instrumental in organizing, and of which he was the first pastor. Through his efforts the first Presbyterian church was located; and under his ministry the good work was begun, of which we see the results to-day in the large and flourishing congregation, now under the pastoral care of Rev. D. A. MacRae. Dr. Robertson, superintendent of Home Missions, was appointed to visit the churches in and around Victoria and to report at the next meeting of the Presbytery. Rev. A. Young's resignation from the pastoral charge of Wellington was accepted.

## Coligny College, Ottawa.

THIS Young Ladies' College re opened for the session on Tuesday last with a large attendance of pupils. The staff consists of eleven resident teachers selected because of their special qualifications as teachers and because of their Christian character. The College building has been greatly improved during the summer and is now unsurpassed both as to comfort and to sanitary arrangements. There is yet room for a few more boarders. Parents desiring for their daughters a thorough education in a refined Christian home, can with confidence send them to Coligny College. Applications should be addressed to Rev. Dr. Warden, Box 1830, Post Office, Montreal.

## An Investment That Pays.

To those contemplating the important step of placing insurance on their lives the North American Life Assurance Company, of Toronto, Ont., offers special advantages under its semi-tontine and Compound Investment plans.

The Company has a well-earned reputation for the progress it has made since its organization, its equity in dealing with its policy-holders, and the satisfactory returns given under its matured investment policies.

The following is but one of the many letters the Company has received from holders of matured investment policies:—  
To the North American Life Assurance Company:

Gentlemen,—In referring to the final results of my insurance it affords me much pleasure to acknowledge the uniform courtesy and kind consideration of your company.

At a more than usually advanced age for such transactions, I insured in your company on the Endowment Plan, with a ten years' tontine period. The time expired on the 20th inst., and the investment returned a little over one half more than the amount on the face of the policy, thus making the actual amount of \$1,000 over \$1,500. Thus, as I understand it, is my share of profits, which, I am glad to say, is entirely satisfac-

tory. This was promptly paid on the day of maturity.

For anyone, like myself, who, by any means, may be debarred from engaging in any commercial transactions—and I am now in my jubilee year in the Methodist ministry—I regard this as a most important and valuable result.

Very truly yours,

(Rev.) JOHN HUNT.

Toronto.

## Bad Blood Cured.

GENTLEMEN,—I have used your Burdock Blood Bitters for bad blood and find it, without exception, the best purifying tonic in use. A short time ago two very large and painful boils came on the back of my neck, but B.B.B. completely drove them away.—  
SAMUEL BLAIN, Toronto Junction.

## Stick to the Right.

RIGHT actions spring from right principles. In cases of diarrhoea, dysentery, cramps, colic, summer complaint, cholera morbus, etc., the right remedy is Fowler's Extract of Wild Strawberry,—an unfailing cure—made on the principle that nature's remedies are best. Never travel without it.

STOTT & JURY, the Druggists, Bowmanville, Ont., will send Dr. Mason's treatment on home treatment of Cancer and Tumour for six cents in stamps.


We have been asked by the Fleming and Revell Company, the purchasers of the Book Department of the late Presbyterian News Company, to state that in that purchase the magazine business was not included, and that consequently they are not responsible for the delivery of papers and magazines. We understand that all information regarding this department can be obtained from Mr. Henry Barber, liquidator, Wellington Street East, Toronto.

T. E. PERKINS (formerly of 293 Yonge Street), has opened the largest Photographic Studio in the city of Toronto at 435 Spadina Avenue. Cabinets from \$2.00 per dozen upwards, all finished by the new process. Everyone is delighted with the work. Come and see my new rustic scenery and accessories. Remember the address, 435 Spadina Avenue, east side, 4 doors below College Street.

# DUNN'S BAKING POWDER

THE COOK'S BEST FRIEND

**CURES**



**BB BAD BLOOD**

This complaint often arises from Dyspepsia as well as from Constipation, Hereditary Taint, etc. Good blood cannot be made by the Dyspeptic, and Bad Blood is a most prolific source of suffering, causing

**BOILS, PIMPLES, BLOTCHES,**

Eruptions, Sores, Skin Diseases, Scrofula, etc. Burdock Blood Bitters really cures bad blood and drives out every vestige of impure matter from a common pimple to the worst scrofulous sore. H. M. Lockwood, of Lindsay, Ont., had 53 Boils in 8 months, but was entirely cured by 3 bottles of B.B.B. and is now strong and well. Write to him.