

Pages Missing

The Presbyterian Review.

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Perverted.

A LITTLE, innocent, white-winged Cloud
Flew out across the summer sea,
And there was met by a surly crowd
Of Fogs and Tempests—She tried to flee,—

"Now join us," cried a menacing form,
"Or else thy beauty we destroy!"
When back she came with the hosts of storm,
Destruction was her only joy.
—Nathan Haskell Dole, in Independent.

The Pulpit's Place in Church.

REV. THOMAS C. HALL, CHICAGO.

IT was a sad break in the harmony of the universe, according to many, when the stiff ugly swallow's-nest pulpit with its winding stair and banging door, gave way to the platform and the well-nigh secular reading desk. The change has, however, not been simply in the pulpit, but also in the ideals of pulpit work. The platform is nearer the people, and the preacher needs to be nearer them also. Splendid work was done from those little swallow-nest pulpits, but if men are honest and true to God and self, there is before the pulpit of to-day a field of influence such as never yet has been its lot. The curse of many a pulpit is to-day lack of all definite aim. Who has not listened to a good man preach for forty minutes, and sat wondering what under God's dear sun the preacher expected to get at by the sermon? Rambling, pious soliloquy is not preaching. Dividing up devout platitudes under three heads and nine sub-heads, with a feeble exhortation at the close to "accept the Saviour," is not preaching. Dumping second-hand theological conceits or systems on to a congregation is not even a fair substitute for preaching. Wishy-washy, goody-goody talk, with illustrations dragged in headlong, and now and then a furious thrust at some universally condemned sin, is not preaching, and has no power. There is an infinite variety in the presentation of the Gospel message, but these are not types at all of real preaching. Can these things content us when we meet, face to face, congregations, and say to ourselves, on our knees, 'God has sent me with a message. There are hungry, dying, despairing men and women before me, and I may be God's voice to them, if I only will?' Shall we not strain mind and heart to read the needs of those about us, and, in as compact, clear, sympathetic a way as possible, condense our message, and go to the pulpit burdened lest we miss a chance never to come again? Better ten eager, honest, sympathetic words than half a ream full of the doleful, dreary commonplaces that most of us can write by the hour and foist on patient, long-suffering congregations under the name of "pulpit ministrations." The pulpit has several misfortunes. It is a grave disadvantage to preaching—whatever its many advantages in other lines—that so many regard church-going for its own sake as a virtue. It gives weak preaching a hearing it does not deserve and should not get. Another disadvantage is that no one answers the preacher. He can belabour with merciless severity "higher criticism" and "science falsely so called," and only one or two in his whole congregation detect from mispro-

nounced names and absurd arguments that the learned pastor is, along those lines, an ignoramus and a humbug. The preacher can be a literary impostor. He can, by the skilful use of names and alleged facts, picked out of reviews and other irresponsible sources of misinformation, pose as a very widely read and learned man. No one cross-examines him. No one shows up his pretentious ignorance; and his flock is, sooner or later, composed only of those who have not detected the imposture and stayed away. There is an immense amount of this pulpit imposture, and it cannot be for the glory of God. It is not demanded that the preacher should know everything. But the preacher should be honest. He should not pretend to know what he does not know. There are thousands of young men who sneer at all preaching because they have detected in so many preachers this crass pulpit bunco game. The pulpit's place is in the centre of the church. Not in a corner or to one side. It is not a loosely built affair to reach the market or the forum, but to form the centre and inspiration of all the numerous activities of God's own Church. It has authority only as it resounds with God's message. It exceeds its power and becomes impotent when it attempts to claim for the preacher's private "views" and opinions the reverence that belongs alone to the truth of God. It is a very real channel of divine authority. But only when it fulfills divine conditions. And God no more gives the modern pulpit an infallible authority in discussing science, rationalism, higher criticism, and political economy than he gave his prophets of old an infallible message about geology, astronomy, or history. We may need to discuss these things as did the prophets of old. When we do, like them, we may easily fall (in good faith) into the errors of our time, but, like them, if God's hand is guiding us, we will nevertheless read to the world the divine message in tones so certain and so triumphant that, though the world may not hear us, the few who lead the world will

All organization should be only one more way of having that divine message gain wider and wider circulation. Live God out in clubs, circles, in reading rooms and prayer-hours. The Church is the second incarnation of God. It has often seemed to the writer that some of the forms of church organization fell below this dignity. So far as they do they are weakness and not strength. The Church may be inspiration to much that is beyond her immediate range. She has from time to time erred in wandering out of her given province, and found enemies she could not there face. Her real victory will come by keeping fast hold to the few simple things committed to her. Alas that so much of the Church's strength is often spent in a vain fight with imaginary foes or with real friends! She has to do with men's lives and characters, not with their whims and opinions. She is God incarnate, the bearer of divine authority, and has only been disowned and dishonoured when she prostituted her body for political power, or turned aside to ease and luxury to rest her among false lovers. Then God took her portion from her, and only restores it to her again as she seeks once more faithfully to follow the simple mandate of the waiting Bridegroom: "Be thou faithful unto death, and I will give thee a crown of life"

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Toronto, August 10, 1893.

Prof. Campbell's Case.

THE change in the first count of the libel against Professor Campbell, of Montreal, is of considerable importance. The Presbytery has strengthened its position, having given a definiteness to the charge. As it stood at first the libel charged the Professor with disbelief in the entire inerrancy of the inspired revelation of the Old Testament. The amended libel charges him with a view of the inspiration of the Holy Scriptures which impugns and discredits them as the supreme and infallible source of religious truth. It will be seen that the amended form places the case in a much more serious light than did the first draft. The central point in the first draft is the inerrancy of inspired revelation. The inerrancy of the inspired word may mean very little, or it may mean a great deal. There is room, to a certain extent, for differences of opinion, and had the libel remained unchanged, there is no doubt it would prove more difficult than now to reach a clear and conclusive deliverance. Definition is always greatly to be desired, and the Presbytery acted wisely in adopting the more specific language of the count as it now stands. The Presbytery has evidently profited in this respect by the case of Professor Briggs, the indictment in which was weak on account of the form in which it was presented.

The second count remains practically as at first drawn up. The statements in support of the charges are elaborate; the chain is long, but the links do not lack strength.

Should the libel be proven, one course alone will be open to the Presbytery to pursue, but until it has been proven it would be premature to enter into a discussion at length of the question. For this reason, and considering all the circumstances of the case the utterances of Principal MacVicar, before the Presbytery, are to be regretted. He spoke as if the libel had been already proven, while only the question of relevancy was before the court. To find a libel relevant, though a very serious thing, is a preliminary stage of the proceedings, and advantage should not be taken of the occasion to enter into a debate on the merit or demerit of Professor Campbell's opinions. The proper time to do so will be when the case comes up for proof, and when Professor Campbell will have an opportunity of defending or explaining his views. It must be assumed that there is a defence, whether it will be adequate is, at least, doubtful,

but the case is too grave to admit of unnecessary and irregular haste.

The Professor's opinions, as contained in his lecture and in the statement submitted to the Presbytery, together with the Presbytery's charges and reasons, are now before the Church. The case is a momentous one. It would be idle to regard it otherwise. It touches beliefs fundamental in the Presbyterian Church, and it is from the standpoint of the Presbyterian Church doctrine it must be approached by the Church courts. Neither prejudice nor extraneous argument should be allowed to enter into the proceedings or to influence the mind of the Church. The fact that Professor Campbell has a following, should, perhaps, lead the Church to consider whether her attitude to cases of doubtful opinion is comprehensive enough or sufficiently well defined, but no such consideration has a place in dealing with a particular libel. It is to be hoped the spirit of controversy will be restrained, and that no undue excitement will be aroused on the one side or on the other. The case is in the hands of the competent court of jurisdiction and it is safe there. If those who cannot see eye to eye will but wait patiently on the progress of the case, without rushing into debate, those engaged in bringing it to an issue will be greatly helped and the Church will be saved an experience which cannot be profitable, but which could not fail to be injurious to her best and highest interests.

Roman Catholic Advances.

THE minds of many excellent people and keen observers of the signs of the times are alarmed at the growth of Roman Catholicism in England, fed, as they believe, by the ritualistic practices of the Anglican Church. It is not a recent alarm on the part of many of those identified with the Evangelical section of the Church of England, at the head of whom is Bishop Ryle, who have sounded warning notes, often and loud, but whose warnings seemed to have fallen on closed ears. Lately however, leaders in the Church have been aroused, and they are bringing forth startling statistics. Archdeacon Farrar is doing Trojan work in showing the trend toward Rome. His words at a recent meeting of the National Protestant Church Union, quoted in the Free Church Monthly, are too impressive to be passed over. That they will influence British opinion goes without saying. These are a few sentences which will indicate the problem which Protestant England has before it:

"The crisis has come. We are in the very midst of the crisis now; and when you consider the very extraordinary rapid development of what we know as Ritualism—I say when we consider what has taken place within the last ten years, if the Evangelical party is timid, if they are supine and spiritless, if they are afraid either of loss of popularity, or from love of peace, or of loss of promotion or preferment, to take their part openly and strongly in this struggle, they will have none but themselves to thank if, ten years hence, they find themselves members of a Church which has largely alienated the great heart of the English people, and which is to all intents and purposes Romanist.

"I want, if you will allow me, to illustrate this extraordinary rapidity of Romeward development. I take it there are 7,000 of the clergy who are avowed supporters of the Romeward movement; that 4,000 of them are members of the Church Union, who are pledged to support vestments, lights, wafer bread, the eastward position, and the mixed chalice. In 1882 there were 2,581 Ritualistic churches;

in 1892 there were 5,042. In 1882 there were 336 only in which what may be called 'Eucharistic vestments' were used, and now there are 1,029. There were then only nine churches in which incense was illegally used; there are now 177. Then there were 581 which had altar lights, and now the number is 2,048. That has been the development in ten years."

What will be the figures ten years from now? Will they be doubled or trebled, or will they increase in the same ratio as during the period quoted? The probable answer is staggering, and not a moment too soon have men like Dr. Farrar come out in the open against the life-sapping tendencies of the practices he condemns.

To deadness and formalism in the Church Archdeacon Farrar attributes the loose views of life so prevalent in England. The Anglican Romanizing party he holds responsible for the manner in which the Sabbath is spent in worldly amusements. There are, he says, millions among the working classes, and thousands among the upper classes where fifty years ago there were only scores who passed their lives outside of the Church and of the religious observance of Sunday. There is no doubt the Church is to a great extent responsible for this state of things, and that Dr. Farrar is quite correct in laying the greater part of it at the door of dead formality that knows not God. A great revival is greatly needed in the Church of England, that would bring ministers and men back to the life springs of Gospel truth and power; and it is to be earnestly hoped such a blessing will speedily come.

Sunday Cars THE Sunday car question has resolved itself into a conflict of two forces well known in the history of mankind, the one leading upward, the other having a downward tendency. There is more involved than the running of the cars on the Sabbath, than whether the Jewish Sabbath is binding on the Christian conscience, as Prof. Clark puts it, and more than is specified when the beer-garden, games, and other forms of desecration are mentioned. That there are good men on both sides is not questioned. But the sugar on the pill does not deceive the nurse, only the child. The worldly, demoralizing spirit which prevails, and which can be seen all the more distinctly in contrast with the religious enlightenment of this age, is the real, and scarcely disguised source of the demand for Sunday cars. The case, is not, therefore, exhausted, when it is said that Sunday cars would merely change the manner of observance, not destroy the Sabbath itself. A victory for Sunday cars would mean to some extent a victory to sordid greed and demoralizing influence all along the line. But let it be granted that all urged in favour of Sunday cars is true and that they are a work of necessity. Work of necessity on the Sabbath is surely to be deplored. It is tolerated because it cannot be helped, but it is not in one case in a thousand a blessing. It is right that the ox should be drawn out of the pit, but it is bad for the ox to fall into the pit. He takes the risk of broken bones. But here is a case where Sunday cars are clearly unnecessary. Nor are they expedient. They are advocated, in the main, by those who care not a straw for the convenience or the morals of the people, but who would make money out of sin with greater relish than by the harder methods of righteousness. Can men who acknowledge the principles and obligations of religion ally themselves with such as those, in such a cause, and escape their responsibilities? They may view the car question as a single, limited problem, the settlement of which would begin and end with the vote on the

26th inst. Thus they excuse themselves for the support they give to Sunday cars. Let them not be deceived. They cannot take this question out of its bearing nor isolate it from its surroundings and accompaniments. If by their support the vote should be in favour of Sunday cars, they will have assisted an action the effect of which will be a decided blow to the moral forces of our country.

In Defence of The Sabbath. What may be accomplished by a few determined, well-directed men has once more been proved in the experience of the London Anti-Sunday Travelling Union. Some years ago a few Christian shareholders joined hands for the purpose of exerting their influence for the preservation of the Day of Rest in connection with various railroad companies in the south-east of England, and the results achieved were of considerable value. The notorious Sunday excursions from Dover and Folkstone to French ports were abandoned and the Sunday special train service was greatly curtailed. The work then accomplished was possible only by the persistent, persevering efforts of the shareholders, but in was such as to show that effort of that kind can be crowned with success even in the most unlikely circumstances, and recognizing this, a similar movement is now afoot to combine against breaches of the Sabbath Law, especially Sunday excursions and Sunday carriage of minerals and goods. Major-General Alexander Bruce is president of the Association and he is influentially supported. It is encouraging to note this effort in the south of England, no less on account of its aim, than because of its success. It is not in Toronto alone that the friends of the Sabbath are bestirring themselves. The value, the necessity of the Sabbath is acknowledged and barriers are raised to stem the tide of secularization which has for some time been unduly rising. There are many ways in which people desirous of doing so can help to preserve the Lord's Day, but as a man's first duty begins with himself, the English shareholders begin with the railways in which they have an interest. Thus, the precept should be applied to the individual first, then, not less strenuously, to the community.

The Armenian Affair. THE complications in Armenia are of wider extent than might at first glance be supposed. The affair is generally regarded as the outcome of jealousy on the part of the Turks of the success of the American missionaries labouring there, Messrs. Thoumaian and Kayayan. These men and others were accused of sedition and condemned to death. The firm intervention of Britain and the United States produced a change of sentence in the case of several of the condemned, but four or five were, according to wire, executed. Now it is leaking out that the Armenians are hated by the Turks on account of their difference of religion. The recent outbreak is being directly traced to Moslem fanaticism, jealous of the progress of evangelical religion among the Armenians. It is further stated that the Armenians are friendly to Russia and that the Muscovite's finger is suspected in the agitations which often distract Armenia. The field is one of the most interesting of the small fields in which missionary work has been undertaken by the Churches. Both from a religious and political standpoint there are cherished associations connected with it, and vast possibilities and the understanding which will be come to between Turkey and the great powers with respect to the protection of life and freedom of propagating Christian truth and enlightenment.

Current Literature.

New Books and Periodicals

THE BOOK OF KINGS. By F. W. Farrar D.D., F.R.S. Toronto: Fleming H. Revell Co.

THIS volume is one of a series of expository works by eminent scholars and critics on various Books of the Old and New Testaments. The author of this work is no stranger to our readers. His life of Christ, his life of St. Paul, and other works have made his name known throughout the English speaking world. Like his other works, this volume evinces great powers of research, independence of thought, a mastery of details and a determination to follow in the wake of truth regardless of consequences. He seems to be familiar with the most recent results of British and German criticism, and although he is very cautious in assenting to mere speculations he is not afraid to accept results which, in his judgment, are well established, even if they are not in accordance with popular belief. Some of his teaching, therefore, may wound the susceptibilities of some pious, sincere but timid Christians who are ready to tremble for the safety of the ark of their faith whenever it is exposed to intellectual breezes. The venerable Doctor assures such in the following words that there is not the slightest danger:

"There never has been an age of deep thought and earnest inquiry which has not left its mark in the modification of some traditions or doctrines of theology. But the truths of essential Christianity are built upon a rock. They belong to things which cannot be shaken, and which remain. The intense labours of eminent scholars, English and German, thanklessly as they have been received, have not robbed us of so much as a fraction of a single precious element of revelation. On the contrary, they have cleared the Bible of many accretions by which its meaning was spoiled and its doctrines wrested to perdition, and they have thus rendered it more profitable than before for every purpose for which it was admittedly designed."

He has the sincerest sympathy with those who are opposed to all changes in the doctrines and traditions familiar to them from their infancy and held by their fathers for generations, and he is not forgetful that Christ himself, with His consummate tenderness and divine insight into the frailties of our nature, made tolerant allowances for inevitable prejudices. "No man," he said, "having drunk old wine straightway desireth new; for he saith, the old is good." The Doctor nevertheless holds that the pain should be incurred when the cause of sincerity and truth demands it.

This attitude towards the Bible as a whole may be somewhat startling to those who have been in the habit of looking on it, that is, on the material book itself, with great veneration. He tells us that "Scripture is the sense of Scripture;" that the Bible is not, properly speaking, a book, but a series of books or rather fragments of a literature which grew up during many centuries; that it was never meant to be the sole teacher of mankind, and that we mistake its purpose and misapply its revelations when we use it to exclude the other sources of knowledge, and further, that we should not use the Bible as an amulet as the Mohammedan uses his Koran.

In consideration of the fact that the methods of interpretation have changed from age to age, he deems it to be the duty of the Church at the present day, not to repeat the assertions of ancient writers concerning the Bible nor what men imagined it to be, "but honestly and truthfully to discover the significance of the actual phenomena which it presents to the enlightened and cultivated intelligence." It is further held that in consequence of the great additions made to our knowledge of the history and true meaning of the Bible in our own age, "that a deeper and holier reverence for all eternal truths which the Bible contains, has taken the place of a meaningless letter worship."

Whether for good or for evil, the spirit of the "Higher Criticism" is entering the churches, even the most conservative. When it gains access it creates a commotion similar to chemical effervescence. The Free Church of Scotland is in this condition at present, but it is to be hoped that wise counsels will prevail and save that venerable body from the evils of secession. It is necessary that every new doctrine should be challenged, sifted and tested in every legitimate way, and, if it cannot make good its claims, rejected. This is what has been done in other instances.

Within the memory of men not yet very old, geology was denounced as a false and atheistic science, contrary to Scripture and subversive of revelation. When geology furnished proof of its facts and placed them beyond doubt all parties accepted them and neither revelation nor true religion has suffered the dire calamities predicted. Dr. Chalmers was the first among the clergy who had the courage openly to acknowledge the claims of geology.

The Book of Kings is evidently intended as a continuation of the Book of Samuel, although not written by the same author. It continues the history of David which was commenced by the writer of the Book of Samuel. From internal evidence it is inferred that it was

finished about the year 542 before the Christian era, although the greater part of the Book was written earlier. It deals with the transactions of a period of about four hundred and fifty years and is a compilation by an unknown author from materials written at different times from the reign of David onwards. Its great inspiring principle is, that God is the great controlling power, and sin the disturbing force among men and nations. This principle is shown to have been held by other nations as well as by the Jews, as when Homer speaks of the controlling power of the gods among the nations:—

"Such was the sovereign doom, and such the will of Jove."

The Book brings the history down to the exile, when the glory of Israel had departed, and when the nation was in the deepest despair and perplexity. The promises made to Abraham, Isaac and Jacob and renewed to David with special and additional details seemed to have been forgotten as the nation appeared on the verge of extinction, but the writer, or rather compiler, clings to the promises with all his soul and hopes against hope. His faith has been justified. For although they have no land which they can call their own, they still exist as a nation dwelling among other nations and exerting greater influence on the affairs of the world than they could if they were dwelling under their own kings in Palestine. When we contemplate the terrible sufferings and persecutions of this people from the time of David till the present day, we cannot but regard the bush burning but not consumed as a true emblem of the nation.

CHRISTIAN THOUGHT for August is a heavy number, containing weighty deliverances on such subjects as "Gold and Godliness," by President E. Benjamin Andrew; "Woman's Indebtedness to Christianity" by Rev. George Francis Greene; "The Growth of Jesus," by Prof. M. J. Cramer, A. M., D. D.; "Kant's Theory of Causation," by Rev. C. R. Burtick, A. M.; "What is Sin? Is God responsible for Original Sin?" by Samuel W. Serell; "The Bible and the Republic," by the late Arthur Mitchell, D. D., and other well-written articles. The publisher is Wilbur B. Ketcham, New York.



F. W. FARRAR, D.D., F.R.S.

THE Review of Reviews for August has, for one of its features of vital interest, brief communications from twelve prominent professors of political economy and finance upon the present monetary situation. The letters were written in response to the editor's request for the opinion of these gentlemen upon the best course for Congress to pursue in the extra session regarding silver. The twelve writers are President Francis A. Walker, of the Massachusetts Institute of Technology; Prof. William W. Ellwell, of the University of Minnesota; Prof. F. W. Taussig, of Harvard University; Chancellor James H. Canfield, of the University of Nebraska; Professors Seligman and Richmond Mayo-Smith, of Columbia College, New York; Prof. Henry C. Adams, of the Michigan University; Dr. Sydney Sherwood, of the John Hopkins University; Chancellor Rogers, of the Northwestern University; Prof. J. Macy, of Iowa College; Prof. John R. Commons, of the Indiana State University, and Dean Judson, of the Chicago University. It happens that every one of these gentlemen distinctly declares for the immediate repeal of the Sherman Silver Purchase Act. Beyond this their points of view are quite various, and their discussion is extremely interesting. No recent contribution to the discussion of monetary problems is so pithy and compact as this group of admirably written letters from well known economic thinkers.

THE Methodist Book & Publishing House announce the issue about the 20th of this month of a Life of the late Senator Macdonald, under the title of "A Merchant Prince." The material for the volume has been prepared by the Rev. Dr. Johnston, formerly of this city, now of Washington, D. C., an assurance, to say the least, of the literary excellence of the work. Photogravure portraits and illustrations will enhance the appearance of the book. Dr. Johnston has had ample material at his command in the incidents of a life so active in the field of commerce, politics and practical philanthropy. The publishers have wisely decided to issue a popular edition selling at one dollar.

AMONG a number of books received for notice from James Bain & Son, Toronto, is the little treatise on "Scriptural Baptism," by Professor Withrow. Few simple works on the subject are as interesting and valuable to the young student as this handy, well arranged work. Bible-classes and teachers will find it an easy and lucid guide. Other works of the bundle, which can only be named but which have lost none of their freshness, are: "The New Testament Elder," by the same author; "The Millennial Reign," by Rev. Andrew Brown; and "The Young Man and the Churches."

THE BOOK BUYER, (Charles Scribner's Sons, New York) for August gives a good portrait of Mrs. Oliphant as a frontispiece, followed by an interesting sketch of the life of the voluminous and famous writer. The number does not fail in short articles and facts of special interest to the literary student and to the general reader.

THE MISSIONARY HERALD for August has been received, bringing, as usual, a rich dish of news of the doings of missionaries all the world over. We heartily recommend this interesting monthly messenger.

Canadian Pulpit.

No. 5.

Relationship to Christ.

REV. WM. MEIKLE, LATE OF OAKVILLE, NOW OF TORONTO.

REV. W. MEIKLE was born in the County of Ayr, not far from the fine old town of the same name. He received the first part of his education in the parish school of Monkton, and commenced there his study of Latin. He was prepared for college mainly in Lochwinnoch and commenced his Arts and Philosophy course in Glasgow, in 1810. He took prizes in most of these classes, given by the votes of fellow students. He entered on the study of Theology in the autumn of 1843, in connection with the United Presbyterian Church of Scotland, and enjoyed the instructions and personal intercourse of Drs. Brown, Harper, McMichael and Eadie. He was licensed in January, 1848, was called to Anstruther, Fife, in the following May, and shortly after was ordained in that quaint old burgh of the kingdom of Fife, the native town of Dr. Chalmers. In November, 1853, he was called to Mobile, Alabama, reached that distant sphere of labor in the first week of 1854, and continued there till 1860. A handsome new church was built for him in Mobile, and though the congregation has passed through a chequered history, it has prospered, and is still doing an excellent work. Through the trying nature of that semi-tropical climate Mrs. Meikle's health failed, and at a consultation of physicians they were ordered north, and not to return for at least eighteen months.

Mr. Meikle spent some two months in the City of New York. One day, with an old college friend, who then held an important ministerial charge in that city, they had gone into Carter's bookstore on Broadway. A few moments after they entered they were talking to the senior partner of the firm, when two gentlemen entered. They addressed Mr. Carter, saying, they had heard that Mr. Meikle, of Mobile, was in the city and would like to find him. Why, said Mr. Carter, that is easy, he is here at this moment. This resulted in a unanimous call to Dobbs' Ferry, on the Hudson, presented in July, and in this pleasant locality and important charge he remained seven years. Mr. Meikle's pastorate in Dobbs' Ferry ceased in 1867. In that year he was admitted to the Presbyterian Church in Canada, had numerous appointments assigned to him and was soon called to Millbank, to North Monington, to Listowel and Molesworth, and a little later to Drummondville, and Chippawa, to Clarendon and Mayfield, and to Oakville. He chose the last of these, and was there inducted in January, 1868. This position was held by him for twenty-three years, and very considerable success was secured by diligence and devotedness to every department of work. A handsome new church was built, and opened in May, 1888. Shortly after a number of the people expressed a desire for a younger man. This led to Mr. Meikle's retirement from the more active duties of the ministry. He is now comfortably located in Oxford street, Toronto, and is still preaching as he finds opportunity.

TEXT—Matthew xii. 50: "Whosoever shall do the will of my Father who is in Heaven, the same is my brother, and sister and mother."

Many who have been most successful in interesting those whom they addressed have been careful to turn to good account any peculiar circumstances that have lain around them. On one occasion, a celebrated orator of France, Massillon, in the great Church of Notre Dame, Paris, with the remains of Louis the Fourteenth lying before him, held his audience waiting in suspense; he then, apparently in a careless manner, announced his text; "So I have become great." He spread his hands over his chest, he fixed his eyes on the bier for some moments, he lifted up his hands with rapid gesture, and in tones most thrilling exclaimed, "There is none great but God." The whole audience rose in a mass, they looked above them, beneath them, around them, they felt that God incarnate was present.

Even the Lord Jesus Christ turned everything to the very best account. Look at all the parables that follow in the next chapter. He made them and the impressions he wished to produce. * * *

The scene connected with our text, perhaps, surpasses all that. He is surrounded by a mighty mass of people. His mother and his brethren come to interrupt him; He must give up these exhaustive labours; He must go with them. They cannot get near Him. They send their message from lip to lip, and when he is told "Thy mother and thy brethren desire to speak with thee," with a dignity proclaiming his Deity, he says, "Who is my mother, and who are my brethren?" Then with a love revealing both Deity and humanity he stretches his hands over his disciples, and says, "Behold my mother and my brethren."

These words are for us all, and they show that we are nearer to Christ; we have a closer connection with him than with any other being. This grand truth we would illustrate in the following manner: Our relation to Christ is more *rital*—is more *endearing*—is more *dignified*—is more *enduring* than we have to any other, to all other beings. May the Holy Spirit aid in expanding these great truths!

First.—Our near and close relation to Christ is more *rital* than we have to any other. The proof of this is brief and complete. He

created us all. All things were made by Him. Our bodies and spirits are his creation. Moreover, He every moment preserves us; without His upholding power we would sink into annihilation; still further, we are dead in trespasses and sins—we are like the dry bones in Ezekiel's vision. He creates us anew. He lifts us from the fearful pit and from the miry clay. Thus we are nearer to the Saviour than the babe to the mother, and this relation is indeed most vital.

Second.—Our relation to Christ is more *enduring* than any other. This is strong language, but we are fully warranted in employing it. We love with fond affection the parents God has given us. We find love to them incorporated with our very natures by the great author of our being. We have learned to love them through their unwearied devotion to us, through the years of ceaseless care they have given to us in helpless infancy, in tender childhood, amid the frivolities and foolishness of youth. What though these parents were quite superior to the ordinary class of men, presented a greater number of excellences, and adorned in every way the noble lives they led; they were withal infinitely inferior to Him who is chief among ten thousand. They did not die for us, and we have no such claims on our love as the blessed Jesus. He Himself puts forth these claims: "He that loveth father or mother more than me is not worthy of me, and he that loveth son or daughter more than me is not worthy of me." We find Him infinitely exalted above all human kindred. His love shed abroad in our hearts produces corresponding love in return. His love is like Himself, purer, dearer, stronger than all human love. The poet Cowper correctly puts it:

"Mine is an unchanging love,
Higher than the heights above,
Deeper than the depths beneath,
Free and faithful, strong as death."

Third.—Our relation to Christ is more *dignified* than we bear to any other. In this world of iniquity, wickedness and crime there must be distinctions made between different classes of men, and the varied merits they possess. The good and the bad, the pure and the impure, the exalted and the degraded cannot occupy the same level, and cannot be treated in the same manner.

Many families value highly the honourable, the dignified, the noble position they have reached. They confer rank and renown on all who are related to them, and guard with the utmost care their family name from anything that would bring dishonour on their illustrious line of progenitors. All this is felt most keenly in contemplated matrimonial alliances. The royal families of Europe feel that they are degraded by any such alliance other than royal.

Oh, how much more important is it, how much more exalted, how much more dignified in the true, large sense of the word to be related to the King of kings, to the Lord of lords, to the Prince of the kings of the earth, to Him who is over all, God, blessed for ever! In the past we have been enemies to God; we have been reconciled; we are brought nigh by the blood of Christ; we are no longer strangers and foreigners; we are fellow-citizens with the saints; we are partakers of the Divine nature, "Now are we the Sons of God."

All that our kinsman Redeemer is become ours, His rank, His name, His rights, His honours. He is the Son of God, and we become sons and daughters in Him. He is the heir of God, and we become joint heirs with Christ. On His head are many crowns; He places on our heads the crown of righteousness, the crown of life, the crown of glory. He reigns supreme over all; we sit

with Him on His throne, we are made kings and priests unto God, and shall reign with Him for ever. Thus, through this *rital*, this *endearing*, through this *dignified* relation we bear to Christ, we have royal honours, we have inconceivable felicity.

Fourth.—This is a more *enduring* relation than any other. There is ceaseless change in this world. Here there is no abiding, the prince and potentate, the sovereign and the emperor, the high and the low are not allowed to continue by reason of death.

"Friend after friend departs,
Who has not lost a friend?
There is no union here of hearts,
That knows not here an end."

All secured to us on earth, all that the Saviour has gone to prepare in heavens all be continued forever. We are made pillars in the temple of our God, and shall go no more out.

"For ever with the Lord
Amen, so let it be,
Live from the dead is in that word
'Tis immortality.
Here in the body pent,
Absent from Him we roam,
Yet nightly pitch our moving tent
A day's march nearer home."

All that has been described is *privilege*; where are our *obligations*? Christ is spreading His hands over us; let us give our hand of faith to Him. Let us take this great gift of God by this simple act. Christ's eye of mercy is on us; let us look by the eye of faith to Him. Let us look to Him on the cross, but specially to Him on the throne, the Prince and the Saviour to give repentance and remission.



REV. WM. MEIKLE.

Church News.

In Canada.

Presbytery of Toronto.

THE Presbytery met on Tuesday, August 1st. The Moderator, Rev. James A. Grant, presided, and a fair number of guests were present. A communication from the Rev. G. H. C. Macgregor, of Aberdeen, was read, stating that he had decided to remain in his present charge, and that he could not accept the call addressed to him by the St. James' Square congregation. The Secretary of the Assembly's Committee on the distribution of probationers, wrote to say that the committee had decided the ministers desiring to be placed on the probationers list must be recommended by the Presbytery in whose bounds they have last been labouring, and that no applicant can be received from a Presbytery that does not report all vacancies. It was felt that this bore heavily on the probationers, and a committee was appointed to consider the matter and prepare a resolution expressing the mind of the Presbytery, presenting it at the next meeting. Dr. Gregg presented the following resolution of sympathy with the Rev. W. Meikle in his recent bereavement. "The Presbytery having been informed of the death of Mrs. Meikle, wife of the Rev. W. Meikle, after a long protracted sickness, which she bore with exemplary Christian resignation, agrees to record the expression of their deep sympathy with their esteemed co-presbyter in his bereavement." The resolution was unanimously adopted, and a copy ordered to be transmitted to the Rev. W. Meikle. A call from Fort Massey congregation, Halifax, addressed to Rev. A. Gaudier, B.D., of Brampton, was laid upon the table, and the Clerk was instructed to cite the session and congregation to appear at the next meeting of the Presbytery to be held on Tuesday, Sept. 5th. next.—R. C. Tinn, Clerk.

Presbytery of Barrie.

THE Presbytery of Barrie met at Barrie on Tuesday, July 25th, Mr. I. A. Ross in the chair. There were present eighteen ministers and three elders. A call from Sundridge and Bloomfield to Mr. W. R. M. Baird was brought forward, but not proceeded with as intimation was received of Mr. Baird's intention to decline. The representative of the congregations stated that they were not discouraged but prepared to call another minister. Leave was given to Mr. Findlay to moderate again when desired. The resignation of the charge of Guthrie church, Mitchell Square and Oro Station, was tendered by Mr. John Hunter, who is on a visit to Scotland. It was agreed to cite the congregations for their interest at next meeting of the Presbytery. After undergoing public trials and examination for license Mr. W. R. Johnston was licensed and thereafter had placed in his hand a call to the charge of Penetanguishene and Wyebridge, which he accepted. It was arranged that the Presbytery meet at Penetanguishene on the 8th of August, at 2:30 p.m., for trials for ordination, and if these be sustained, at 3 o'clock for his induction; Mr. James to preside, Mr. W. A. Wylie to preach, Dr. McCrae to address the minister, and Mr. Galloway the people. Mr. Cochrane's resignation of the charge of Townline and Ivy, tendered on 30th of May was accepted as he adhered to it. Mr. W. J. Hewitt was appointed Moderator of the sessions of these congregations during the vacancy and instructed to declare the pulpit vacant on 6th of August. The Presbytery parts with Mr. Cochrane regretfully, and passed a resolution relative to his faithful work in the charge for seventeen years, the pleasant intercourse had with him, and expressing the hope that another field of labour may be opened to him. A commission consisting of Messrs. J. M. D. Duncan, B.A., Burnett, Carswell and Ross, ministers, W. Goodfellow and F. Rogerson, elders, was appointed to deal with difficulties existing in the congregation of Black Bank. Mr. W. Burns, of Toronto, was present, and invited

to sit with the Presbytery. He addressed the Court in the interest of the Aged and Infirm Ministers' Fund, and was questioned by brethren on the working of the fund. The results were satisfactory; a resolution was passed that the Presbytery would do whatever lies in its power to further interest in the fund, and a committee for this purpose was formed. A call from the congregations of Elmvale and Knox church as to Mr. J. P. McQuarrie, of Nelson, Presbytery of Hamilton, was sustained, and the clerk was directed to send it and relative papers to that Presbytery. It was enjoined on Moderators of sessions of vacant congregations that they take half of the pulpit supply through the committee on distribution of probationers. Standing committees were appointed as follows:—Home Mission Committee—Mr. A. Moodie, (Con.), Messrs. D. D. McLeod, J. R. S. Burnett, A. McDonald, A. Findlay, D. James, J. MacD. Duncan, J. Gray, D.D., R. N. Grant, D.D., and elders from Barrie and Orillia; State of Religion—Mr. F. Smith and M. Goodfellow, elder; Sabbath Schools—Messrs. J. R. S. Burnett, W. J. Hewitt and John Duff, elder; Temperance—Messrs. J. K. Henry, H. Knox and Mr. McLeod, elder; Finance—Mr. J. D. Leishman, and Mr. J. A. Mather, elder; Statistics—Messrs. J. Caswell, F. Smith and W. Goodfellow, elder; Sabbath Observance—Dr. Clarke and elder from Gravenhurst; Systematic Benevolence—R. N. Grant, D.D., J. Gray, D.D., and elder from Orillia; Examination of Students—Messrs. D. D. McLeod, J. MacD. Duncan, J. R. S. Burnett, J. D. Leishman, A. McDonald, A. B. Dobson, R. N. Grant, D.D., J. A. Ross, J. Gray, D.D., and R. J. Fraser, elder; Aged and Infirm Ministers' Fund—J. MacD. Duncan, D. James, D.D. McLeod and J. A. Mather, elder; French Evangelization—Messrs. D. James, R. N. Grant, D.D., and elder from Midland. Next meeting of Presbytery at Barrie, Oct. 3rd, at 10.30 a.m. R. MOODIE, Clerk.

Prof. Campbell's Case.

AN adjourned meeting of the Montreal Presbytery was held on Tuesday of last week in the Convocation Hall of the Presbyterian College. In the absence of the Moderator, the Rev. E. Scott presided. Among those present were the Rev. Dr. MacVicar, Dr. Coussirat, J. Nichols, Dr. Scrimger, Prof. Ross, J. Myles Crombie, James Fraser, A. J. Mowatt, F. M. Dewey, W. D. Reid, J. MacGillivray, Dr. Muir, J. M. Boyd, W. Forlong, Dr. Paterson, James Paterson, R. P. Ducloux, W. Paul, etc., etc.

The Rev. Messrs. Gordon, of Sarnia; Anderson, of London; J. H. MacVicar, of Honan, and E. M. Hill and T. S. McWilliams, of this city, being present, were invited to sit in the court as corresponding members.

The Rev. Mr. Dewey reported that he had moderated in a call to a minister for St. Cuthbert's church, St. Lambert, and stated that it was unanimously in favor of the Rev. Norman Watson. It was signed by twenty-seven members and twenty adherents. The stipend promised is \$500, which, with \$300 to be asked for from the Augmentation Fund, will make a total of \$800. Messrs. McLeod and Raphael were present and spoke in the interests of the congregation. The call was sustained, and as Mr. Watson was present, it was placed in his hands, and he was asked to declare his mind concerning it. After some moments' consideration he accepted the call, and the induction was appointed to take place on the evening of Tuesday, August 15.

The next matter was that for which the meeting to-day was specially held, viz., the consideration of the "relevancy" of the "libel" to be served upon the Rev. Prof. Campbell, LL.D.

In this connection a letter was read from the Rev. Dr. Robert Campbell, convener of the committee which drew up the draft. The letter expressed regret that the writer could not be present, and suggested some alterations in the wording and arrangement of the libel, as printed in the Presbytery

minutes. That draft, as it left the committee, is as follows:

LIBEL, AGREED UPON GENERALLY, JULY 11, 1893.

Dr. John Campbell, Professor of Church History and Apologetics in the Presbyterian College, Montreal, and under the care of the Presbytery of Montreal:

You are indicted and accused at the instance of the said Presbytery:

That albeit to hold and to teach—

I. That disbelief in the entire inerrancy of the inspired revelation of the Old Testament;

II. That God does not smite either in the way of punishment or discipline, and that He has nothing to do with the judging or punishing of the wicked, is contrary to the Word of God and the Standards of the Presbyterian Church in Canada.

There was a general feeling in the Presbytery that some alteration should be made in the two counts, at the head of the document. It had been, confessedly, drawn up in a very crude form, owing to the want of time.

The Rev. C. B. Ross, of Lachine, moved in amendment to the first count: "Many of the writers of Scriptures, and especially of Old Testament Scriptures, hold such erroneous views of the Divine character as to preclude the possibility of their being inspired by God."

Dr. MacVicar pointed out that Dr. Campbell, while holding the doctrine of the inspiration of the Scriptures, he, nevertheless, held that God allowed the writers to err.

Dr. Scrimger also read an amendment which many seemed to prefer to that of Mr. Ross.

The Rev. Prof. Ross said that he preferred the amendment suggested by Dr. Robert Campbell, and moved accordingly. It reads: "You hold and teach a view of Holy Scriptures which impugns and discredits them as the supreme and infallible source of religious truth."

After some discussion Dr. Scrimger and the Rev. C. B. Ross, with the consent of the court, withdraw their amendments, and the motion of the Rev. Prof. Ross was carried and became the judgment of the Presbytery upon the first count in the "libel."

The second count was then considered, and after discussion was amended to read as follows:

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

This finally decided the form as it will be served upon Prof. Campbell.

The reasons appended to the libel were then considered. These were made a little more definite in some cases, and a number of additional passages of Scripture were then added. Also, several additional questions from Prof. Campbell's lecture, upon which the present action is being taken.

A committee was then appointed to embody all the suggestions made, and to bring in a clean copy. The committee was composed of the Rev. Dr. Paterson, Dr. Scrimger, Jas. Patterson and John MacGillivray.

Dr. John Campbell, professor of Church history and apologetics in the Presbyterian College, Montreal, and under the care of the Presbytery of Montreal, you are indicted and accused at the instance of the said Presbytery, that albeit to hold and teach (1) a view of the inspiration of the Holy Scriptures which impugns and discredits them as the supreme and infallible source of religious truth, and (2) a view of God which sets him forth as one who does not smite either in the way of punishment or discipline, and who has nothing to do with the judging or punishing of the wicked, is contrary to the Word of God and the standards of the Presbyterian Church in Canada: since (1.) according to the Word of God (1) Jesus Christ uniformly spoke with approval of the Scriptures that were then written, and appealed to them as authoritative on religious questions (Luke xvi., 31; Matt. v., 17-18); (2) the Apostle Paul referred to those Scriptures as the oracles of God (Rom. iii., 2), and said that they were given by inspiration of God; and were profitable for doctrine, reproof, correction, instruction in righteousness, able to make men wise unto salvation, and perfect (II. Tim. iii., 16-17), and claimed that the word which he preached was in truth the Word of God, which effectually worked in those that believed (I. Thess. ii., 13). (3) The Apostle Peter declared (III. Peter i., 11), that the prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost. The Apostle James says: Take, my brethren, the prophets, who have spoken in the names of the Lord

(James v., 10); and since the standards of the Presbyterian Church in Canada (Confession of Faith, chap. 1, sections 2, 4, 5, and 8) declare (1) That under the name of the Holy Scriptures, or the Word of God written, are now contained all the books of the Old and New Testaments, all of which are given by inspiration of God to be the rule of faith and life; (2) that the authority of the Holy Scriptures, for which it ought to be believed and obeyed, dependeth not upon the testimony of any man or church, but wholly upon God (who is Truth itself), the author thereof, and therefore it is to be received because it is the Word of God; (3) that the heavenlyness of the matter, and efficacy of the doctrine, the majesty of the style, the consent of all the parts, the scope of the whole (which is to give glory to God), the full discovery it makes of man's salvation, the many other incomparable excellencies and the entire perfection thereof, are arguments whereby it doth abundantly evidence itself to be the Word of God; and (4) that the Old Testament in Greek being immediately inspired by God, and by his singular care and providence kept pure in all ages, are therefore authentic; and since, according to the Word of God who keeps in roy for thousands, forgiving iniquity, transgression, and sin, will by no means clear the guilty (Ex., xxxiv., 6), God shall bring every work into judgment with every secret thing, whether it be good or whether it be evil (Eccl. xii., 14). Vengeance belongeth to Him, He will repay (Rom. xii., 19). And God spared not the angels that sinned, but cast them down to hell and delivered them into chains of darkness, to be reserved until judgment. (Here follow numerous other Scriptural quotations.) And since the Confession of Faith, chap. 2, section 1, declares that there is but one only living and true God, who is infinite in being and perfection, a most pure spirit, invisible, without body parts or passions, immutable, immense, eternal, incomprehensible, almighty, most wise, most holy, most free, most absolute, working all things according to the counsel of His own immutable and most righteous will, for His own glory, most loving, gracious, merciful, long-suffering, abundant in goodness and truth, forgiving iniquity, transgression and sin, and rewarder of them that diligently seek Him, and withal most just and terrible in His judgments, hating all sin and who will by no means clear the guilty. (Chap. 33, section 1.) God hath appointed a day wherein He will judge the world's uprightness by Jesus Christ, to whom all power and judgment is given of the Father, in which day not only the apostate angels shall be judged, but likewise all persons that have lived upon earth shall appear before the tribunal of Christ, to give an account of their thoughts, moods and deeds, and to receive according to what they have done in the body, whether good or evil. (Section 2.) The end of God's appointing this day is for the manifestation of the glory of His mercy in the eternal salvation of the elect, and of His justice in the damnation of the reprobate, who are wicked and disobedient, for then shall the righteous go in to everlasting life and receive that fullness of joy and refreshing which shall come from the presence of the Lord, but the wicked who know not God, and obey not the Gospel of Jesus Christ, shall be cast into eternal torments and be punished with everlasting destruction from the presence of the Lord and from the glory of His power.

QUOTATIONS FROM THE PROFESSOR'S LECTURE.

Yet true it is, and of verity, that you, the said John Campbell, hold and have taught the erroneous doctrines above stated, in so far as in an address delivered by you in Convocation hall, Queen's University, you have stated: (1) In page 12 of the lecture and fifth line—"Those to whom God spoke at sundry times and in divers manners had very different and contradictory views of God, as mere servants in the House of the Father, they keep my soul in bondage until the Son comes to speak more excellently." (2) Page 12, line 18—"Jesus places this divine perfection in opposition to the imperfection of old times, contrasting his revelation of the Father with other revelations." (3) Page 12 line 19 from foot—"We find God tempting Abraham to commit murder and David to number Israel in order to bring His people to destruction, sending lying spirits forth to deceive, and commanding H-osea to sin dithly. Then James, the just, meets us and reproves the thought in the words, 'God cannot be tempted with evil, neither tempteth He any man.' Which are we to believe?" (4) Page 13, line five—"Save in the Book of Job, and the 21st chapter of 1st Chronicles, and in a few other places, the Old Testament writers merged two supernatural agents most divergent in power and in character, namely, God and His creature, the devil, in one. There are some who appear to think this a very small matter. To my mind it is intolerable blasphemy. If you are an intelligent Christian, zealous of your father's reputation, you can read between the lines and tell when God speaks, and when the evil one; when man is moved to act by the giver of every good and every perfect gift, and when by the great enemy of God and man. But your reading does not exonerate the sacred writers." (5) Page 13, line 7 from foot of page—"The prevailing Old Testament notion concerning God was that of an oriental monarch, subject to no law, ruling absolutely, sitting upon the circle of the earth and looking down upon its grasshoppers beneath." (6) Page 14, line 5—"I do not find the Inspirator in the New Testament, nor the Judge, nor the warrior, nor the avenger." (7) Page 14, 21st line from the foot—"The God of the Old Testament is not perfect, He broke every law He ever made." Eight lines from the foot of the page—"The moral difficulties of the Old Testament in view of Christ's teaching are insurmountable." (8) Page 15, line 14 from the top—"It is the perfect Father who speaks in Christ's gospel refutations of the calumnies that holy men of old had unwittingly cast on God." (9) Page 17, line 16—"Neither Christ nor His apostles will allow us to follow the typical Old Testament God." 23rd line from the foot note this—"That Jesus Christ is come, not Moses nor David nor Isaiah nor Paul nor John, although God spoke by all these men. Take away the right to search the Scriptures, to test Scripture by Scripture, to try the spirits and the Bible is a house divided against itself. The infallible teaching of Christ reveals the fallibility of preceding

teachers. Why did God allow men, holy men, to err in describing the divine character and in imputing to Him what was not His law, word and deed?" (10) Page 18, line 6—"Why did the chronicler of the book called Samuel say that God tempted David to number Israel, and he of the Chronicles impute the act to Satan? Because they were free to view the act from their own standpoint. There can be no doubt which is the more truthful. The divine perfections set forth in the New Testament declare the untruthfulness of the statement of Samuel. The more I study the subject of inspiration in the light of the Bible itself, the more I am overwhelmed at the contemplation of God's long suffering gentleness with men, considering how the divine character suffered down the ages through man's freedom, even as an inspired agent. The tendency to bondage in thought and action and relation to God has all along been man's work under the guidance of his great adversary, and the bondage of many to-day to the letter of the Old Testament, logically, but happily not practically, hinders their being made free in spirit by the Son in His Father's house. Such men ask what neither revelation, reason, nor the analogy of faith gives them a right to demand, when they seek assent to the proposition that the Scripture from Genesis to Revelation were in the original manuscripts infallibly void of all error." (11) Page 18, fifth line from foot—"There is nothing to apologize for in the Father whom Christ reveals, but the Revelation tells me the moral difficulties of the Old Testament are real difficulties. The facts are doubtless truthfully narrated, but the imputation of them to God by the ancient writers places the student on the horns of a dilemma, in choice between the infallible Father and the infallible Book." (12) Page 19, line 16—"Some times they knew the Father and loved Him as they only could, but at others they took the goblin for the Father, or the Father for the goblin, and were sore afraid and terribly perplexed. These interviews too child world wrote down in their diaries, which the Father saw with grief."

THE SECOND COUNT.

Count No. 2. (1) Page 12, 3rd line from the foot of the page—"Even in matters of trial and Church discipline God does not smite." (2) Page 15, 10th line from foot of page—"The Apostle Paul must have known that the infliction of evil is not of God's nature or he would not have recognized His thorn in the flesh from Satan, nor have delivered delinquents into the power of the adversary for punishment, yet the language he employs concerning the vengeance of God has encouraged the Old Testament notion of a divine smiter, which the revelation of God in Christ does not justify." (3) Page 16, 5th line from the top of the page—"God's law is plain, but neither sin nor the penalty of sin are parts of His perfect nature." (4) Page 19, 7th line from the foot of the page—"Sin and damnation are in the worlds of men and of spirits, but neither are of God. He leads in the paths of righteousness. He blesses and curses not. There is a judgment and a hell for all impenitent ones. Men judge themselves unworthy of eternal life, and sin makes its own hell by its subjective departure from God. God has nothing to do with the making of either."

All of which, or part thereof, being confessed by you, or being found proven against you, the said John Campbell, by the Presbytery of Montreal, before which you are to be tried, you the said John Campbell ought to be visited with such censure as the laws and discipline of the Church in such cases prescribe, in order that the pure doctrine of God's Holy Word, as held by this Church, may be vindicated and maintained, or to be otherwise dealt with in the premises as to the said Presbytery may appear expedient and proper.

Rev. Principal MacVicar revised the case at length, holding that Professor Campbell's famous lecture, fairly interpreted, taught in a startling and indefensible sense the errancy of the sacred writers while speaking by the Holy Spirit, and at the same time sets forth views of God's character, of His government and redemptive work which were manifestly contrary to Scripture. The sacred writers are regarded by him as having erred so egregiously that they sometimes really spoke from the devil and not from God. They mistook the voice of the goblin for the voice of the Father and made record accordingly, and this record constitutes part of what we are accustomed to regard as inerrant Scripture; and there is no limit set as to the extent to which this is the case and no means furnished to discriminate between what belongs to God and what belongs to the goblin, except that we are told that we "can read between the lines." * * * It seems plain that errancy, as held by Prof. Campbell, affects not merely a few words, phrases or verses of Scripture, but renders unreliable whole chapters, books and epistles. I ask is this the creed of the Presbyterian Church or of any evangelical Church in Christendom? Is this what we were ordained to teach and preach, and what we voluntarily promised to maintain and defend? I judge not. And here I close my remarks bearing on the first count of the libel. It appears to me to be fully sustained by both the letter and the spirit of the lecture before us. Equally conclusive are the passages cited from the lecture in the libel in proof of the second count. The statements that "God never smites," that "in Him is no hate at all," that

"the judge" and "the avenger," contradict so many passages in the Old and New Testament that one wonders how any reader of the Bible could venture to make them. God hates and punishes sin in every form, and the record of His judgments upon workers of iniquity fills a large part of the Bible history—one of the subjects embraced in Professor Campbell's chair; and it is worse than idle to say that Christ condemned this view of the divine character and government.

The Professor tells us that "the plea of the lecture is for a New Testament theology, a theology according to Christ." If so why contradict and ignore the words of Christ and His apostles in the passages referred and in many others that I have not cited? The fact is that if his positions are accepted it becomes impossible to explain and justify the government of God in the present world. God rules in the physical as well as the moral universe. He has made and He enforces all physical laws. He is the God of Providence, and within this domain chastisements, calamities and judgments have a place, and they do not happen by chance, but are directly controlled by His hand.

I have kept silent for months some may think too long—and it is a painful task for me now to be compelled to review in this manner the work of one who has been my colleague for the last twenty years and whose friendship I have enjoyed during all that time. He knows that I am now animated by no unkindly feeling towards him, but the reverse. He will acknowledge, and so will all others, that my duty to God, to the truth, and to the Church comes first. My hope was while his lecture was in the press, and while I was wholly ignorant of its real import, that I might be able, consistently with my obligations to God and my fellow-creatures, to defend the position advanced, and it is with unfeigned sorrow I find myself, in spite of the explanations he has offered, unable to do so.

At this point Prof. Scrimger suggested that it would be well to hear the other side if any one desired to take it up. He hoped that the fullest opportunity would be given for this purpose.

Then there was a pause, and as no one accepted the suggestion, Professor Scrimger took the floor himself and made an address which will appear in a later issue.

As soon as Prof. Scrimger sat down, the Rev. James Fraser, of Cushing, rose and asked Dr. McVicar for information upon a passage of Scripture, and proceeded to read a long passage from the Old Testament, in which the following words were found, "Now therefore the Lord hath put a lying spirit in the mouth of all these prophets." In his view of the words, the prophet, in speaking of the name of God, gave that truth in an inconsistent form—in a form in which it would not have been given in the New Testament. Dr. Campbell had only spoken in a similar manner. He felt, therefore, that he could not vote for the "relevancy" of the libel.

Dr. MacVicar reminded Mr. Fraser of a principle of Hermeneutics, which he appeared to have forgotten, namely, that when we wish to settle the meaning of an obscure passage or doctrine, or view, we should go to all the passages which bear upon the case, and explain the obscure by the light of the texts which are plain.

This incident was likely to plunge the Presbytery into a long discussion; but this was shut off as not bearing directly upon the matter in hand.

The Rev. J. Myles Crombie said that he could not vote for the "relevancy" of the libel, and was compelled, therefore, to take his place beside Mr. Fraser.

The vote was then taken and resulted as follows: For relevancy, 15; against relevancy, 2.

The relevancy of the libel was, therefore, carried, and the clerk was ordered to serve it upon Prof. Campbell at once.

The second Tuesday in September was fixed as the time when the accused must appear before the Presbytery and answer the charges which are formulated against him. According to the law of the Church, this action of the Presbytery suspends Prof. Campbell from the discharge of all the functions of his office until the case be settled.

The Church Abroad.

SCOTLAND. The Free Church congregation of Kilsinnan, in Bute, having for a long period refused to call a minister in consequence of their dislike to the Declaratory Act, Dunoon Presbytery sent a deputation to them. The church door was, however, found locked, and the meeting, after Rev. R. McMorran had called three times for the keys, had to adjourn to the schoolhouse. There a favourable reception was given to the deputation by a considerable congregation, including one or two elders, and four assessors were appointed to succeed the disobedient elders.

DUNOON Presbytery have agreed to the translation of Rev. J. S. Stewart of Rathen, to Rutherford church, Aberdeen.

REV. R. L. JAFFREY, M.A., of Irving Memorial church, Camelon, Falkirk, has accepted the call to St. John's, Edinburgh.

A BAZAAR is to be held at the Free Church, Lochranza, Arran, to raise money for much-needed improvements on the church.

LINLITHGOW Presbytery have released Rev. William Ross, of Polmont, from his charge in view of his acceptance of St. Mary's, Partick.

BRECHIN Presbytery have recognised as a minister within their bounds Mr. A. Thomson Landreth, a brother of the well-known minister of Logie-Pert.

A PETITION has been presented to the Court of Teinds to have Kilmun disjoined from Dunoon and erected into an established *quoad sacra* parish.

DALTON church, built in 1704, is to be enlarged and re-seated at a cost of about £1,200, half to be paid by the parishioners.

DUNDEE Presbytery have recorded their satisfaction that Parliament is at last acknowledging the necessity of dealing with the drink traffic.

A PROPOSAL to convert the Maygate chapel, Dunfermline, into offices is being resisted by Mr. Daniel Turner, solicitor, Edinburgh, a memorial to whose father is inserted in the wall.

THE first division of the Court of Session have adhered to the Lord Ordinary's decision in the *Old Deer* case reducing the minute appointing Mr. Anderson minister. It now lies with the Presbytery to fill the vacancy.

KRIVINSHAUGH *quoad sacra* parish has been extended by the Court of Teinds so as to include a part of the Barony parish lying between the east bank of the Kelvin and the west boundary of Sandysford and the north boundary of Kelvinhaugh.

REV. DR. BALFOUR protests against Principal Rainy's Hawick speech, and says that he, for one, will not sit still and see those who defend the principles of the Disruption casting them into the miry pool of Voluntarism as their rightful destination.

REV. JOHN GLASSE, of Old Greyfriars, Edinburgh, has been presented with his portrait at a meeting representative of his congregation. Mr. Sutherland, S.S.C., in making the presentation, referred to the success of Mr. Glasse in following in the footsteps of two of the foremost leaders of religious progress in Scotland. In reply Mr. Glasse explained his Socialism as the result of his study of God's Word.

THE United Presbyterian Synod's Disestablishment Committee have issued a statement as to the effect of the Home Rule Bill on Irish education, in which they call for amendment of the sub-sections of clause fourth, so as to remove all doubts that the legislature is not to have power to support denominational education in school or college with annual grants.

At a meeting in Glasgow recently, presided over by Councillor Paton, an address was presented to Rev. Dr. James Morison of the Evangelical union, signed by 1,946 persons, representative of sixty churches of Glasgow Presbytery, expressive of their esteem for him as a man and as a minister.

Although a laymen's movement, many ministers added their signatures. The Principal replied in a few words, expressing his profound gratification that the views which for more than fifty-three years he had felt to be essential to his own personal peace and salvation were widely accepted as Scriptural revelation of the thoughts of God.

REV. JOHN W. LAWRIE, of Tulliallan Free Church, died of an affection of the throat from which he had suffered for several years. A native of Kilmarnock, he acted for a short time as assistant to Rev. Dr. Guthrie, and after a year's labour in Carlisle was ordained to Tulliallan in 1802. He was a clerk to Dunfermline Presbytery, and received considerable support at the last election of junior clerk of Assembly.

THE bond of union which is being signed by the secedors contains a protest against the Declaratory Act because it denies the sovereignty of the love of God, that death has passed upon all on account of the sin of our first parents, and the absolute necessity of the means of grace for the salvation of the heathen. Hymns and instrumental music are also objected to.

A PRIVATE meeting of those opposed to the Declaratory Act, held in Edinburgh recently, was addressed by Mr. Mackay, lately missionary in Holyrood church, and by several Edinburgh and Glasgow students who have left the Free Church. Some office-bearers urging delay before deciding whether to secede, the meeting was postponed for a week. It is expected that a congregation of seceders will be formed in the city.

ENGLAND. THE Instruction of Youth Committee, of which Principal Dykes, D.D., is the chairman, at a recent meeting, recommended the formation of a Young People's Guild "to promote earnest Christian life in its members, to increase their knowledge of the Word of God, and to train them to various forms of Christian service." It was agreed that the Sunday School examination in January next should be on the third quarter's lessons for the year instead of the fourth. A proposal to have the examination on a Sunday was rejected by a large majority. It was agreed that the interest of £500, left by the late Mr. G. Duncan, should be expended in the purchase of prizes in connection with the higher instruction scheme. The question of a proposed new Catechism was deferred.

REV. DR. MUNRO GINSON has left for the United States and Canada.

THE Ministerial Efficiency Committee of the Church has been considering the difficult question of lifting "square men out of round holes" and vice versa.

LADY VICTORIA CAMPBELL, a daughter of the Duke of Argyll, is the teacher of a senior Bible-class for girls in St. John's church, Kensington (Rev. C. Moinet's).

THE jubilee of the English Presbyterian College next year will be commemorated, amongst other ways, by an enlargement of the College buildings, to give increased library accommodation, and towards the cost of this a considerable sum has been already subscribed.

At the last meeting of the Presbytery of Berwick, it was stated that the membership within the bounds had decreased by upwards of 700 since 1880. On referring to the Blue-book, we find that the actual decrease within the thirteen years amounts to 771. At the end of 1879 the communicants numbered 4,230, and at the end of 1892 they numbered 3,459. The decrease last year was 149; but the secession at Etal partly accounts for this.

THE Synod's Ministerial Support Committee, Dr. MacEwan, Convener, held an important meeting lately. It was intimated that two anonymous donations of £50 each had been received for the Aged and Infirm Minister's Fund, through the Rev. Dr. Lundie and Mr. R. T. Turnbull respectively. The following amongst other re-arrangements, were made with congregations with regard to their contributions to the Sustentation Fund:—Marylebone £500 in aid; Workington, £160 for the equal dividend

(£200); Holderness Road, Hull, £180 for the equal dividend; and Grimsby, £110 for the lower platform (£155). It was resolved to send special deputations to the congregations at Bishop, Auckland and Hartlepool in the interest of the Fund. Sir George B. Bruce was cordially thanked for his excellent pamphlet on the working of the Fund, of which it was stated 14,000 copies had been already circulated. The executive was authorized to print a new edition of not less than 10,000 copies. It was reported that triennial re-arrangements fall to be made this year with all congregations within the Presbyteries of Berwick, Carlisle, London North, and London South.

THE Birmingham Presbytery have passed a resolution condemning legalised vice in any form, and regretting the action of the Bombay Decennial Conference of Indian missionaries in allowing the resolution condemning the system to be withdrawn.

THE congregation of Softu Park, Liverpool (Rev. John Watson's) is, with characteristic liberality, not only arranging to purchase a valuable and excellent site for the Smith-down road congregation (now a preaching station, under the care of the Rev. J. M. Blake, M.A.), but is also contributing £3,000 for the enlargement of Earle-road Church, in which the Rev. J. W. Pearson ministers to a large working class congregation. This is a good example of the strong helping the weak.

THE Rev. R. M. THORNTON, of Camden-road, is spending his holidays in Canada. He will pay a hurried visit to the World's Fair and, while in Chicago, will call upon his friends Mr. Moody and the Rev. John McNeill. On his return to Canada, he will give his lecture on South Africa in the Church where his father was minister, and would also have occupied his former pulpit in Montreal had the church, which was the oldest in the city—not been in course of rebuilding. He is accompanied by his wife and eldest son. During his absence the church at Camden-road is to be thoroughly cleaned and the walls distempered. Rev. Mr. Smith, one of the foremost ministers in the Natal Presbytery, is occupying his pulpit in London.

THE Presbyterian Church of England earnestly recommends all its members who may go to reside in Wales, or any district where there is no congregation of its own, to join an English congregation of the Welsh Presbyterian Church, should there be one there, inasmuch as it regards the said Church as bearing the closest relation to itself. Accordingly all members changing their residence are earnestly requested to apply for certificates of Church membership and for letters commending them to the fellowship of the Church in the locality in which they settle.

WALES. At the opening services of the "Hope" New Presbyterian church, Merthyr Tydfil, the Rev. D. C. Edwards, M.A. (pastor of the church) preached in the morning, and the Rev. Ellis Edwards, M.A., Vice President of Bala Theological College, preached the afternoon and evening. Professor Edwards preached again on Monday evening to a large congregation. Nearly £300 was collected towards the building fund, making a total of nearly £1,500. The building which is a very imposing structure, costs about £3,500.

REV. J. HUGHES, Parry, Holyhead, has just returned from a visit to America, where he officiated in Welsh and English for about six months. He received a call from a church in New York, but declined it.

MR. EDWARD DAVIES, J. P., of Plas Dinam, Montgomeryshire, son of the late member for Cardiganshire, has placed at his own cost in the chapel at Llandinam, a handsome new organ.

THE Vale of Clwyd monthly meeting was held at Capel Mawr, Denbigh, the Rev. Evan Jones, Denbigh, presiding. The morning sitting was chiefly devoted to the consideration of the Sustentation Fund scheme, and, with a few minor alterations, the scheme, as sent by the Association, was approved of. At the afternoon meeting the Rev. Francis

Jones, Abergoole, was elected on the Committee of the North Wales Temperance Association. It was announced that the Rev. Robert Richards, Corug-y-Druoidion, has accepted a call to Vale-road chapel, Rhyl.

IRELAND. THE Irish Times, of Dublin, June 30th, says: Many of our readers will be glad to know that Rev.

John Hall, D.D., LL.D., of New York, will conduct the services next Sunday morning and evening in Rutland Square Presbyterian Church. Dr. Hall was formerly minister of this Church, and occupied a position of very great influence in Dublin. During his pastorate he made troops of friends, whom he has never forgotten, and who can never forget him. Dr. Hall has just received an addition to the many honors he already wears, the Senate of Trinity College having conferred upon him yesterday the degree of LL.D. honoris causa.

MR. GEORGE WOODBURN, licentiate of the Maphorselt Presbytery, has been ordained to the congregation of Kells.

MR. JONATHAN VINT, J.P., died at his residence, Willowfield, Belfast, a few days ago. Mr. Vint was father of the late Rev. Robert Vint, who laboured for some years with conspicuous success at Southampton.

THE Presbytery of Dublin have visited the congregations of Duncannon, Kilkenny, and Carlow. The findings in each case were satisfactory, and the Presbytery expressed its high appreciation of the good work done by ministers and people in these districts.

THE Rev. Oliver Leitch, D.D., of Letterkenny, died recently in the seventy-seventh year of his age. Dr. Leitch had been minister of the Presbyterian church, Letterkenny, for more than half a century. He was a faithful pastor and a painstaking preacher, and exercised great influence in the neighbourhood of his labours.

THE foundation-stone of a new church now in course of erection for the congregation of Faughanvale has been laid by the Rev. Prof. Pettigrew, who, before his translation to Magee College, had been minister of Faughanvale for twenty-seven years. Under the present minister, the Rev. Samuel Semple, the work continues to be prosperous and well maintained.

THE Synod of the Reformed Presbyterian Church has held its annual meetings at Cullybockey. The outgoing Moderator, the Rev. Dr. Moffatt, of Letterkenny, preached, and afterwards addressed the Synod on the work accomplished by their body for the last half-century. The Rev. S. B. Stevenson, Belfast, was chosen as next Moderator. The business transacted was general.

AUSTRALIA. REV. HENRY JONES, M.A., who about two years ago resigned the pastorate of the Castle-square church, Carnarvon, and went to Australia, has taken charge of the Chalmers Presbyterian church, Melbourne.

The Mission Field.

REV. WILLIAM IMBRIE, D.D., for sixteen years a missionary in Japan, has returned to New Jersey to educate his two boys. He will make Princeton his home for the summer. Dr. Imbrie has been one of the foremost in the ranks of our missionaries in the foreign field, gaining and keeping a strong influence over the educated Christian Japanese, who have given him their abiding confidence and respect.

REV. DR. JOHN G. PATON has expressed his regret at the attack on Protestant missionaries in the New Hebrides in a blue-book published under the sanction of the Colonial secretary. He answers charges of trading and pleasure-seeking, and shows up the Romanist fathers who are praised.

PROFESSOR SALMOND is jubilant over the success of the Free Church Guild work in India, which he has been presiding over for some years. The number of guilds and affiliated societies is now 361, being an increase of thirty-five on the year; and the

known effect of the organization is to bind the youth of the Church more closely together, and more intelligently to the Church to which they belong. In conformity with a recommendation made at the last annual meeting, it has been resolved to commence a guild scheme and the object selected is the support of native evangelists in the villages of India. About 140,000 of the publications of the society have been issued.

DR. SORER gives the following figures to illustrate the comparative progress made by Protestant bodies in Japan:

	1882.	1892.
Presbyterians.....	1,988	11,190
Congregationalists.....	950	10,760
Methodists.....	898	7,080
Episcopalians.....	761	4,366
Baptists.....	254	1,761
Others.....	127	368
Total.....	4,987	35,534

The first Protestant missionary went to Japan in 1859. The first convert was received in 1864. The first church of ten members was organized in 1872. What a growth in twenty years!

MR. BONNENFANT, missionary colporteur of the Board of French Evangelization writes:—"In 1887 I was sent to work at Sorel. As soon as I arrived I started to go from house to house as is my habit. I found that the place was very fanatic and I did not meet with much success. One day I met Monsieur E. C., who lives quite near Sorel on the Richelieu River. He said he did not want the New Testament as he could neither read nor write. I assured him that it was the word of God and partly written by the apostles themselves, and read many passages to him. He listened very attentively and then I prayed with him. Before parting he said he would take a New Testament and ask his sons and daughters to read it for him so that he might be able to see the truth for himself. He then thanked me and asked me to come again and see him. I had some correspondence with him but never saw him again until this summer when you sent me to this place. When I came I was glad to see him and it was the same with him. But after five years I did not find him alone studying the Gospel, but five families who had lost faith in the dogmas of the Romish Church, and were searching for truth. God had blessed our work and I am sure He will bless the work we have done here this summer. Amid difficulties and persecutions I opened a hall in the town and had so many listeners and inquirers that there was not room enough for them. Many people wanted to hear and many of them are now studying the word of God, and will find and accept the redemption of God, who gave His only begotten Son that whosoever believeth in Him might not perish but have everlasting life. Oh that God would give us more and more the power to confess Him."

THE Scottish settlements in British Central Africa, missionary and coffee-planting, are receiving a very extensive reinforcement in the shape of the new movement known as the Zambesi Industrial Missions. Mr. Joseph Booth, having surveyed the missions of all denominations from Cape Town to Bandawe, took an artisan from Melbourne with him last year and began work on 2,000 acres of land near Katunga, on the Lower Shire river, granted by Masea, the chief, an old friend of David Livingstone. The missionaries then purchased Michiru, in Blantyre district, and advanced their extensive holding to the border of the coffee plantations of the Messrs. Buchanan Brothers. On this the Commissioner granted them five other stations to the west of the Shire, above the cataracts in Chikuse's country, and promised them two more to the east of the Shire, all on condition of their occupying the land before the close of the present year. The sum paid is ninepence per acre for twenty years after which the grant returns to the Government, whose immediate object it is to facilitate the abolition of slavery in the Ngoni country. The two enterprising missionaries

who have also a station at the Chinde mouth of the Zambesi, have vested the whole in trustees, two of whom are Messrs. John and Richard Cory, of Cardiff, and have formed a society in England with a secretary. Ten workers and their families, some of them Scotmen, have just sailed from Bristol to reinforce the party in Africa. The result is that at the present moment the enterprise consists of a staff of twenty European missionaries, fourteen overseers teaching the natives coffee plantation, fourteen native Christians, and three hundred native laborers, on 100,000 acres of land "honestly bought" from chiefs, or leased from the authorities. Chikuse's people are offered an acre per family free, and as wages eight yards of calico a month with tools, seeds, &c. The mission is to be self-supporting.

The McAll Mission.

THE following appeal has been made by a strong committee on behalf of the McAll Mission in France. It is addressed—To the Friends and Supporters of the McAll Mission in France:—Dear Friends,—The sad tidings of the loss this Mission has sustained in the removal by death of our honoured President, the Rev. R. W. McAll, D.D., on the 11th May, have doubtless reached you, and we feel sure that your sympathies and prayers have been given on our behalf.

We acknowledge with thankfulness to our Heavenly Father the great blessing He has given this Mission during the twenty-one years of its existence. We feel encouraged by the remembrance of past mercies to go on with renewed energy and perseverance in the work so dear to our beloved departed friend, for which he lived and laboured with a devotion and strength of purpose, that those only who were by his side can in any degree realise.

In October last Dr. McAll made definite arrangements for effectively carrying on the Mission, in the event of his then unobscured health compelling him to withdraw from the active direction. Thus we were in a great measure prepared to take up the trust now committed to us.

We intend, by the help of our Lord and Master, and relying on the power of the Holy Spirit, to continue the work of preaching the gospel of God's grace among the French people. We remain faithful to the principles laid down by Dr. McAll (identical with those of the Evangelical Alliance), animated by the same spirit of love to the needy and fidelity to the Word of God.

The opportunities for the evangelisation of this land were never more favourable, and the spiritual results of the work have become more encouraging year by year. But we find ourselves much embarrassed financially. Although our expenditure has decreased during the past few years, we are in difficulties, owing chiefly to the fact that large sums formerly received from a comparatively limited number of donors have, owing to death, entirely ceased, while the growth of the work has made it exceedingly difficult for us to curtail our efforts. This, however, we are now compelled most reluctantly to do, in order to prevent the recurrence of deficits, which have so tried us. We have rigorously cut down our expenditure to the sum we believe we can safely reckon upon as our reliable income.

But in order to free us from present liabilities and to form a working capital, and so enable us to pay our way during those months of the year when experience shows as that hardly any subscriptions are received, while expenditure continues as usual, we need a sum of five thousand pounds.

We therefore appeal to you to come to our aid, and, as a fitting tribute to the memory of the Founder of the Mission, we invite you to share in raising this sum of FIVE THOUSAND POUNDS, and thus relieve us of a burden which is a weight we can ill bear in addition to the full responsibility of the work which now devolves upon us.—Deputation Secretary—Colonel FINCH WHITE, 4 Trafalgar Square, London, W.C., to whom donations may be sent.

The Congregation.

THE Avonton, Ont., Presbyterians purpose building a new church next year and the subscription list is now open.

THERE will be harvest services held in St. Andrews church, Bradford, on the first Sunday and Monday in September.

AT the managers' meeting of Knox church, Galt, on Tuesday of last week, Mr. Wm. Trotter was awarded the contract for repairs to cave-troughing, conductor pipe and alterations to furnaces. Mr. George Thomas got the contract for masonry repairs. Painting and carpenter work was not let.

THE pulpit of Bloor Street church has been most acceptably filled by the Rev. Mr. McRae, of Acton, during the pastor's vacation. The sermons have been original and eloquent, bearing testimony to careful study and thinking out. Those of the congregation who are home these hot days are more than delighted with the supply.

ON July 27th several members of the Whitelake, Ont., congregation waited on Rev. Mr. Stewart at the manse and present him with a sum of money as a token of their esteem of him and appreciation of his services during his sojourn amongst them. Mr. Stewart thanked his friends for the tribute. A similar presentation was made by Burns town congregation on Aug. 1st.

EVIDENCE of the extension of Presbyterianism in Montreal was afforded a week last Saturday afternoon, when the cornerstone of the new Knox church was laid on the site of the building recently demolished, corner of Dorchester and Mansfield streets. The new structure has become necessary in consequence of the former building having become too small for the congregation worshipping there. A goodly number of members of the congregation and friends of Presbyterianism were present at the ceremony, which was presided over by Mr. Walter Paul, chairman of the building committee. After religious exercises Rev. James Fleck read an historical statement of Presbyterianism in Montreal, as it related to Knox church, from 1786, when a few Presbyterians gathered in a hired room for worship, down to the present time, and which showed a record of steady growth and successful labor. Rev. J. Edgar Hill, Rev. E. M. Hill, Rev. Prof. Scrimger, Rev. Dr. Shaw, Rev. F. M. Dewey, Rev. T. Everett, Rev. E. Scott, Rev. W. H. Kimsley, Rev. J. M. Crombie, Rev. T. Bennett, and Mr. W. Drysdale, also delivered addresses.

The Late Hon. Justice Patterson.

IN our daily papers several brief notices of the life of the Hon. Christopher Salmon Patterson, of the Supreme Court, who died in Ottawa on the 24th ult., have appeared. These have dealt chiefly with his public life and the high position which he occupied as a judge. It is fitting that some reference should be made to his character as a man and philanthropist. His unobtrusive manners prevented his work being as widely known as it deserved, and it was only those who knew him intimately and were associated with him in benevolent work who were fully acquainted with the richness and usefulness of his life. He was a loyal member of the Presbyterian Church, the Church of his fathers. When living in Picton he was superintendent of the Sabbath school. When he came to Toronto, in 1856, he became a member of the Managing Board of Cooke's church and afterwards of Charles street (now Westminster). When he removed to Ottawa he became a member of St. Andrew's church, of which Rev. Mr. Herridge is pastor. In all three churches the pastors testify to the valuable services he rendered. In his later years, owing to the importance of the duties which his position as judge entailed, and also to the fact that in Toronto nearly all his spare time was devoted to the interests of the General Hospital, he did not engage as actively as formerly in Church work. Yet his regular attendance at the Sabbath services, his evident appreciation of that which was spiritual,

and his deep interest in anything that affected the welfare of either the individual congregation with which he was connected or the Church at large, showed that his love had not abated. His loyalty to his own Church did not make him blind to the good in others. In fact it was because he was so intelligently loyal to his own that he could fully appreciate the good done by others. Reference has been made to his connection with the Toronto General Hospital. He was for many years Chairman of the Board of Trustees and all those who were associated with him or had anything to do with the hospital bear loving testimony to the valuable services he rendered. He was fruitful in suggestion, wise in counsel, and prompt and thorough in action. Next to his profession there was nothing so occupied his thoughts as the hospital, and its present efficiency is due very largely to his efforts. Nurses and patients all loved to see him come into the wards, and often his cheerful countenance and hopeful words were better than medicine.

In society he was universally beloved. Although undemonstrative, he yet possessed the very qualities which make men favorites. The first time you saw him you felt instinctively that he was a man who could be trusted. In addition to this, his genial manner, his appreciation of humour, his extensive literary knowledge, made him a charming companion. It was difficult to find a man who had read more widely or more thoroughly than he in directions more or less remote from his profession. He had a marvellous memory and an accurate literary taste. These enabled him to become familiar with the choicest products of the best writers, especially in poetry. In theology, also, he was widely read, and on more than one occasion his theological knowledge aided him materially in coming to a right decision on Church questions which came before him for legal settlement. It is, however, as a man noble, strong, with a keen sense of duty and a high conception of what life should be, that those who know him love to think of him. His was a sterling character and no one could come in contact with him without being helped. He was very reticent as to his own inward feeling, but his inner life manifested itself in his reverence for the sacred, in his determination to do his duty and in the love and sympathy he showed by his every act for those whom he could help. God has taken him to Himself, but the memory of his life remains to be an inspiration not only to his children but to all those who had the privilege of knowing him.

Why Should You Insure Your Life?

BECAUSE, in case of your early death, life insurance makes absolute provision for those dependent upon you, enables you to leave an estate that can at once be realized upon, and that can not be taken from them; secures to your family freedom from privation and those distressing experiences which come to the destitute; provides the means to keep your family together, to educate your children, and prepare them for the responsibilities of life; and to save your property or business perhaps from being sacrificed to meet the demands that come in the process of forced liquidation of an estate by strangers.

Life Assurance gives to a man a consciousness of safety in regard to the interests of his family, which eliminates a large part of the wearying worry and carking care of life, and thus fits him for the free, energetic, and successful prosecution of business.

It promotes thrift, cultivates habits of economy, and in the form of an investment policy enables a man, during the producing period of life, to provide a goodly competence for old age.

During your life you surround your family with reasonable comforts and even luxuries.

Are you willing, in the event of your untimely death, that your wife and children should experience a double bereavement in the loss, not only of a husband and father, but also of suitable means of protecting them from the privation, distress, and humiliating economies necessitated by poverty?

After perusing the above you should act at once by communicating with the agents of some responsible life insurance company, and endeavor, if it lies in your power, to place some insurance on your life. A life company that has a record for the prompt payment of death claims, and for liberal treatment of its members, is the one in which you should insure your life. The North American Life Assurance Company of this city, has justly earned for itself a splendid reputation for the promptness with which it has paid its losses, and for the unexcelled success that has attended its financial operations. To-day the Company has assets of \$1,421,981.80, and a net surplus for its policy-holders of over \$225,635.00.

Toronto Conservatory of Music.

THE Toronto Conservatory of Music closed its sixth academic year in June last. In many respects this was the most successful season since the opening of this popular institution. It is now the largest and best equipped institution of its kind in the Dominion, possessing excellent facilities for the work of all its departments, which now number no less than twelve, with a faculty comprising over sixty members, including musicians of the highest standing and ability affording artistic, thorough, and systematic instruction in all branches of music and voice-culture. The students of the Conservatory give ample evidence of such careful and artistic training on every occasion in which they appear for public performance. In the prosecution of their work they are in a musical atmosphere, and under helpful musical influences, which at all times are elevating and refining. Mr. Edward Fisher, the Musical Director, is at present in England to secure additional talent for the staff in preparation for the opening of the seventh season which takes place on the fourth of September next.

Coligny College, Ottawa.

THE Ottawa Ladies College was established upwards of twenty years ago, in order to meet the desire expressed by many earnest Protestant gentlemen to have a first-class education put within the reach of the young women, more particularly of the easterly portion of the Dominion, based on decidedly religious and Protestant principles. In 1889 the General Assembly purchased the property and for the last four years the institution has been conducted directly under the auspices of the Church. The success has been, on the whole, encouraging, but a debt rests on the building of about \$24,000, which, in the interests of the institution, should be at once removed. At the recent meeting of the Synod of Montreal and Ottawa, a resolution was unanimously adopted, commending the College to the liberality and support of all the congregations within the bounds. It is felt that the College can be made a marked success and be the means of accomplishing much good if it receive the hearty support of the ministers and office-bearers and congregations throughout the Synod. The building furnishes accommodation for about 75 resident pupils—a number which might easily be secured by hearty and united effort on the part of all our ministers and people. It is admirably adapted for its purpose, having large airy rooms, which are neatly furnished, warmed with an improved system of hot-water apparatus, and supplied with every modern appliance fitted to secure the health and comfort of the pupils. The teaching is thoroughly efficient in every department, and the home life of the institution is all that could be desired. The Principal, Miss Jessy M. McBratney, possesses special qualifications for the office, having had lengthened experience both in Montreal and Ottawa, proving herself a teacher and disciplinarian of rare ability, and exercising a most healthful Christian influence over the young ladies placed under her charge. With her is associated a staff of trained and capable teachers of like character.