

Pages Missing

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OVER LAND AND SEA.

Wealthy American syndicates have sent two noted mining engineers to Korea to inspect the gold regions there, which are reported to be full of the yellow metal.

Dr. Campbell, the principal of the Royal College for the blind at Norwood, says he has known remarkable cases of blind men falling in love at first "sight," and marrying the ladies with whom they fell so quickly in love.

A blind man was arrested last week at Muncie, Ind., for stealing chickens, and now a telegram says in the same town a man who could not write has been arrested for forgery. He asked a saloon-keeper to fill out the check and sign his name. He then presented the check and got the money.

At the recent laying of the corner-stone of the new Roman Catholic cathedral of Westminster, the band took it upon itself to play a selection from Meyerbeer's "Huguenots," which contained Luther's immortal hymn "Ein feste Burg ist unser Gott," to the surprise and chagrin of the Roman Catholic prelates.

A Danish lady, Countess Schimmelmann, is conducting a seaman's mission along the Danish coasts, on board a yacht called the *Dove*. Services are held on deck under an awning in fair weather. The yacht possesses a library, and it is proposed to add a small printing establishment, so that tracts, etc., can be printed on board.

The ninth annual convention of Christian Workers in the United States and Canada will be held in New Haven, Conn., for eight days, beginning Thursday, November 7th. Convention is held under the direction of the International Christian Workers Association, of which Rev. R. A. Torrey, of Chicago, superintendent of the Bible Institute and pastor of the Chicago Avenue Church, is president.

The *Western Watchman*, a Roman Catholic paper, says:—"No complaint comes from the Catholic missionaries in China; not that they have not suffered, but because they regard suffering and death for Christ as their portion." This has a very pious sound, but the *Independent* calls attention to the fact that the first complaint entered with the Chinese Government was by the French Government, on behalf of the Catholic missionaries, and they have received the first indemnity paid.

Rev. Dr. M. D. Kneeland, who has resigned from the pastorate of the Roxbury Presbyterian Church to devote his whole time to the work of the New England Sabbath Protective League, has been for some time its Secretary, but its promoters feel that it requires more vigorous service than can be given by those whose time is mainly demanded in other lines. The organization

has now a list of eminent and able men as directors and executive committee, and the work it has undertaken is of great importance, not only to the churches but to the integrity and moral strength of the New England States. It is earnestly to be hoped that the league to which he will now bring a new impetus may secure a greater regard for the Sabbath as a day of rest and a deeper reverence for it as a day of worship.

The death of Rev. James A. Johnson of Springburn United Presbyterian Church, Glasgow, is the removal of a most notable Scottish temperance reformer. One of the originators of the Scottish Temperance league, he was at his death its President, and presented to it, a fortnight ago, a unique and valuable collection of temperance literature. He was also connected with the Good Templar order, holding at one time the office of Chief Templar.

The Russian government has determined to assume a complete monopoly of the manufacture and sale of intoxicating liquors, in this way abolishing the private saloon. The system will not be in universal operation until Jan. 1st 1898. This new Russian law, unlike the French law, which aims at revenue, aims to rid the Russian people from the demoralization of the liquor traffic as conducted by private enterprise. But the government would use its autocratic power to better advantage by enforcing prohibition.

The National Purity Congress will meet in Baltimore, Md., October 14-16, in the Friends' meeting-house. This meeting is called by the American Purity Alliance to consider questions of profound interest to all friends of social purity. The programme gives forty-five addresses for the seven sessions, by the most distinguished reformers in the country, with several from Europe. The subjects cover every phase of vice, and its regulation, with suggestions of remedies for suppression. The meeting will be a notable one, and should have a representation from every large city in the land. Extensive arrangements are being made for entertaining delegates from churches, societies and cities.

Mr. W. S. Caine, presiding at the 27th anniversary of Good Templary in England, remarked that there now existed in the United Kingdom about 4000 adult and junior branches of the Order, with about 200,000 members; and the Order existed in 100 countries and states, having a total of over half a million members in 12,000 branches meeting weekly. At a special thanksgiving service in St. Paul's Cathedral, to which the members went in procession from the Thames Embankment Canon Hull, of Northampton, preached the temperance sermon and the first and second lessons were read by Rev. Septimus Buss and Rev. A. Ward-ropper, who wore their Good Templar regalia over their surplices.

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Toronto, October 10, 1895.

Augmentation Committees.

AS our readers are aware, each Synod has now its Augmentation Committee. All applications from Presbyteries for grants to augmented charges are submitted to their respective Synodical Committees and by them forwarded to the General Assembly's Committee on Augmentation.

The Synodical Committees have been called to meet as follows:—

1. British Columbia:—met last month,—Rev. E. D. McLaren, Vancouver, B.C., Convener.
2. Manitoba and N. West:—met last month,—Rev. Dr. Robertson, Winnipeg, Man. Convener.
3. Montreal and Ottawa:—Montreal, Friday 11th Oct. 10 a.m., Rev. Dr. Warden, Montreal, Convener.
4. Toronto and Kingston:—Toronto, St. Andrew's Church, Tuesday, 15th October, 2.30 p.m., Rev. Dr. Somerville, Owen Sound, Convener.
5. Hamilton and London:—Hamilton, on Monday 14th October, 7.30 p.m., Rev. Dr. Lyle, Hamilton, Convener.

The dates of these meetings have been so arranged as to admit of the Secretary, Rev. Dr. Warden, attending them all.

The duties of the Synodical Committees are

I. To co-operate with the General Assembly's Committee in the general supervision of the field and the work within the bounds of the respective Synods.

II. To hold an annual meeting before the fall meeting of the Assembly's Committee, these meetings to be so arranged that the Convener and Secretary of the Assembly's Committee may be present to consult and advise with each Synodical Committee. Presbyteries shall prepare schedules and extract minutes for their meetings as they prepared them for the meetings of the Assembly's Committee.

The business at these meetings shall be:—(a) To revise the list of Augmented congregations as sent up by Presbyteries; to give judgment as to grants asked, and report to the Assembly's Committee. (b) To arrange, as occasion may require, for co-operation with Presbyteries in the visitation (1) of particular districts in which rearrangements seem desirable in the interests of the fund, and (2) of congregations in which special dealing may be necessary for reducing grants. (c) To make arrangements for stirring up interest, especially in aid-giving congregations, and so securing liberal contributions to the fund.

III. As far as possible the Synodical Committees shall pronounce on all applications to place congregations on the list, and on the amount of grant to be asked in these cases, and in case of new settlements in vacant charges.

IV The Synodical Committees shall prepare a report on the state of the Augmentation work within

their respective bounds, which shall be presented to Synod, and this report, with the Synod's finding thereon, shall be forwarded to the Assembly's Committee.

The General Assembly's Committee on Augmentation meets in the lecture room of St. Andrews' Church Toronto, on Wednesday October 16th at 9 a.m.

Knox College.

In another part of our issue will be found the statement just issued by the Board of Management of Knox College. The institution has suffered greatly from the diminution of income arising from the fall in the rate of interest. Some years ago the interest on an endowment of \$200,000 yielded \$14,000 per annum when interest was seven per cent. Now interest on first class securities is reduced to five per cent., and thus \$4,000 of revenue disappears at once. The College has pre-eminent claims on the Church from its long and valued services. A larger number of ministers and missionaries have received their theological training at this seminary than at all the other Colleges of our Church combined. Never did so many students attend lectures than at present and it would be discreditable to the whole Church should the work of the College be hampered by lack of funds. The Church has called for two new Professors to take the place of Professors Gregg and Thomson and it is to be hoped that those Presbyteries who nominate Professors for the vacancies will remember that in doing so they exercise only one part of their privilege and will exert themselves in placing the Board in funds to meet the necessary expenditure.

The Value of Character.

Roland Hill was once called on to occupy the pulpit of a minister whose character was unfortunately not altogether immaculate and who worried him with apologies because he could not offer him a cassock, "Sir," said Mr. Hill, "I can preach without any cassock, but not without my character; character is of immense importance, sir, to a preacher of God's Holy Gospel." The mind of Roland Hill was in touch with the mind of God, for God has regard to character. When He chooses a man to be His messenger he chooses a good man, a man whose character will give him weight and secure for him favor in the eyes of the people. When He chose Noah "Who was a just man and upright in his generations, and walked with God"—He said to him, "For thee have I seen Righteous before me in this generation." When He chose Abraham He said of him; "I know him, that he will command his children and his household after him, and they shall keep the way of the Lord to do justice and judgment." It may be set down as an indisputable fact that all who have been used of God have been persons of character. Individuals who had respect unto righteousness. This fact finds another striking illustration in the Life of Dr. David Livingstone, which has been given to the world by the Rev. W. Garden Blaikie, D.D., LL.D., under the title, "The Personal Life of David Livingstone." This life of the great missionary explorer was published in an expensive edition in 1880, seven years after Dr. Livingstone's death, and has been out of print for many years. And now it has been issued from the press of the Fleming H. Revell Company, Toronto, in a cheaper edition. The book is handsomely got up in its typography, its paper and binding. But the substance of the book is just such as we would expect from such a cultured and judicious mind as that of Dr. Blaikie. It is a volume of solid matter. One that comes to us as

a great inspiration and help. It reminds me of the homiletic maxim: "Got a grand text if you would preach a grand sermon." Dr. Blair has a grand text and he preaches a grand sermon. This book, we doubt not, will hold the same relation to his work that Dr. Andrew Bonar's life of R. M. McCheyne holds to his. Through this he will instruct and stimulate and strengthen many in the times to come. The portraiture of Livingstone is very minute and faithful. It is like a PreRaphaelite painting. Everything goes in to stand forth in its natural strength. It is not a dash of vague impression, it is rather a vigorous stippled portrait, every line traced and full.

We cordially thank him for it, and the impulse to nobler and better things it carries with it.

He gives us a glimpse of another man of character besides Livingstone, and that is his father, Neil Livingstone, who was a man of great spiritual earnestness—a truly consecrated man. He was a tea merchant, and at the same time a carpenter and missionary, a Sabbath school teacher, a member of the missionary society, a promoter of meetings for prayer before such things had ceased to be regarded as badges of fanaticism. With such a father we can guess what the son would be. Good fathers have not always good sons—but the goodness of the father does not usually make a son bad, it is rather a help to him to be good. David Livingstone became early a Christian. One of the quiet, undemonstrative type. He seldom revealed his inner feelings, save in his action, he allowed his feelings to affect his will rather than his tongue. They were the steam to drive the engine and not alone to blow the whistle. His father was a great reader, and while fond of the old Scotch theology, he took delight in reading of the enterprise of the nineteenth century. Hence books of travel or of missionary work were eagerly seized by him and read, and talked about to his family that they might be interested in it too. This was no doubt the influence that determined David Livingstone's career. It brooded over his spirit and called it into the dark places of heathenism. We do not purpose outlining his life. We only refer to it as one in which character was the chief working element. He was pre-eminently a man of character, and he was that because he made religion not an outward garment but an inward grace. It was the everyday business of his life. Here is a sentence that shows the man: on the way out to Africa he says, "The captain rigged out the church on Sabbath, and we had service; but I being a poor preacher, and the chaplain addressing them all as Christians already, no moral influence was exerted, and even had there been on Sabbath, it would have been neutralized by the weekday conduct. In fact no good was done." *Neither at Rio, nor on board ship, nor anywhere could good be done without the element of personal character.* This was Livingstone's strong conviction to the end of his life. And so we find him careful of his life. His word was inviolable. He kept his promises to the learned Murchison and to the savage Makololo. He was respectful to the barbarians as he was to the civilized. He never forgot that they were men. He won his way across Africa, and north to the Ujiji without hurt from poisoned arrow or deceitful dart because he always remembered that a man's a man for a' that. How grandly he had taken captive the hearts of the people, when after his death he was carried for eight months through tribes alien to the bearers till he was placed in the hands of the authorities at Zanzibar. While he lived, he lived for Africa. He went about from tribe to tribe "doing good"—healing the sick, preaching the Gospel, doing all in his power to win poor, lost ones to the Saviour, and as a consequence, Professor Drummond in his "Tropical Africa," tells us that "whenever David Livingstone's footsteps are crossed in Africa the fragrance of his memory seems to

remain." Never was there among more men a man more truly the Lord's than David Livingstone. What a great work he did! Its fruit will be seen at the last day. He did not sound his trumpet over his converts. This element every Christian worker needs at the very bottom of all—to give all value. It is not learning, nor gifts, nor cleverness that is greatest, it is character, and that, as Roland Hill declares, is of immense importance to the preacher of God's Holy Gospel.

Woman's Influence. An article by Mr. Harry Quilter on the character—or want of character, as a contemporary puts it—of most of the modern fiction and drama, has been much quoted. The following passage from the article on the responsibility and influence of women ought to be taken to heart:—"If such be the character of modern prose, story, and drama, we are forced to ask for whom are these mainly written? Who supports the circulating library and problem plays? The answer must be—our women. Mr. Mudie might shut his shop, and the theatres close their doors, if men were their only, or even their chief customers; and when we find that stories and plays of a certain kind are multiplying in number and increasing in favor, I fear we are irresistibly led to the conclusion that the class who read the stories and frequent the theatres enjoy, and, in fact, order such work. That in fiction they do not only consume, but supply the greatest quantity, is more than probable. Here, once more, is for our women a question of courage—if they will cease to tolerate in fiction and on the stage, these narratives and representations of such things as are scandalous, morbid, and impure, they can put a stop to their production! There is no decent theatre in London which would survive for a fortnight the absence of the female portion of its audience. Nay, I will even go so far as to say that if half a dozen ladies only walked out of the theatre when the play offended their modesty, and this occurred two or three nights running, I believe that play would be, in theatrical and most appropriate parlance, 'condemned irrevocably.'"

A Special Effort Needed. A statement issued by the Board of Management of Knox College relating to the financial needs of that institution gives a few interesting facts with respect to the college. At no period in the history of the college has the attendance been larger than at present and the interest manifested in its welfare has rarely been equalled. To meet the actual requirements for 1895-6, including a deficit of \$2,629 from last year, it is estimated that at least \$22,000 will be needed, while only \$18,000 is in sight. A special effort is urged on the part of church members individually to meet the estimated deficit of \$4,000.

Successful Evangelistic Work. From reports given at some length by our contemporaries it would seem that Rev. J. W. Mitchell, M.A., has had considerable success in his evangelistic work during the past few months. Meetings have been held by him in conjunction with Messrs. Crossley and Hunter at Carleton Place, where large additions are expected to the membership of the churches. The same is true of the series of meetings being held at Guelph which were largely attended and manifestly blessed to the hearers. Mr. Mitchell's labors have been largely devoted to giving Bible readings in the afternoon, directing the house to house visitation and guiding the inquirers. For this work Mr. Mitchell seems to be specially fitted and to have met with gratifying success. As a man with long pastoral experience his labors have been found to be of special use to pastors in the building up of congregations and in many other ways.

Dr. Wm. Nichol on Presbyterian Work.

AT THE C. E. CONVENTION BRANTFORD.

The meeting of this morning illustrates another phase of the C. E. movement. Hitherto, in the sessions of this Convention we have seen how brethren in Christ from all Evangelical denominations can meet together and deliberate (without any notes of discord); how best in a general way to advance the interests of our common Christianity, while here and now, consistent with what has been done and in accord with the model constitution by which this society is regulated, we meet as Presbyterians to plan how this great movement can best be utilized, to advance the cause of Christ through that Church which because of its principles, polity and historical associations, affords us a congenial home. But it is a Presbyterian Rally.

The word *Rally*, seems to have a warlike apposition. It suggests scattered, disheartened forces. It implies the need of unity and organization under some great leader to effective warfare against a common and a powerful enemy. But we are not here to acknowledge defeat. We are here to acknowledge our need of more fully realizing the power of the enemy and the necessity for united, vigorous, continued and well directed effort, under the guidance of the Lord of Hosts, to vanquish the serried ranks of sin and Satan. Nor has any church more inspiring associations than our own home with a grander history of devotion and adherence to principle in the midst of fiery persecution; now possesses a galaxy of nobler names who have suffered for Christ and the covenant, or more signalized themselves in devotion to Christ in missionary enterprise.

As we think of her venerated saints of olden days as well as of her consecrated sons of more recent times, who have not counted their lives dear to them but at the call of God have promptly gone out to heathen nations, facing danger and enduring death for Christ's sake, may we not reverently in view of such a record apply to ourselves the words of Paul as he passed in review the achievements of the mighty dead. "Seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight and the sin that doth so easily beset and run with patience the race that is set before us looking unto Jesus."

From the vantage ground upon which we as a church, in the good providence of God stand, there is no excuse for indulging pessimistic views as to the future, neither does it afford reason for relaxing, but rather redoubling our activity and earnest, consecrated effort. There is constant occasion for watchfulness, especially in developing and directing the energies of our young people. If the endeavorers of this decade are trained to work, the average church members of the next generation will occupy an advanced position, and be better prepared for active service for the Master. The Church of to-day has many fields of usefulness thrown open but comparatively few who step forward saying "here am I send me send me." The Church that enlists and wisely directs the enthusiastic activity characteristic of the young, in the Church that will accomplish much for the cause of Christ in the future. No other society so far as I am aware is so well adapted for this as the C. E. embracing as it does such a variety of talent, and insisting as it does most emphatically upon loyalty to Christ through the Church with which the Society may be identified. The programme in your hands for this denomination Rally indicates that the deliberations of this morning are intended to guide Endeavorers in their work for the Church. Shall we not look to God for the guidance of His Holy Spirit that the conclusions arrived at may be for His glory.

Pastoral Instruction in the Home.

It is quite possible that, in the development of the Sabbath-school, and the introduction of special meetings and evangelistic services, the duty of pastoral instruction in the home has been undervalued and neglected, says the *United Presbyterian*. We doubt not that the change has been with serious loss. Rejoicing in the great results attained by the Sabbath-school, and the new life infused by the direct, personal address in the special services, we feel that the field of the home is so important, that nothing should be permitted to encroach upon it. Everywhere lamentation is made that it is difficult to secure the attendance of the children upon the stated services, and that the transition, which years bring about, is often from the Sabbath-school to the world, instead of into the Church. May not the explanation be found, in part, in the gap that has formed, and appears to be widening, between the pastor and the children in their homes? The Sabbath-school is in charge of others, the pastor being practically subordinate. When he addresses the school, he speaks to the whole body, but often fails to establish in the individual, the feeling of personal relationship.

This is not so if he is a visitor in the home, and there comes into the life of the children. He meets with them personally, his words have a directness to the individual which they did not have in the public address, and, in numberless ways, the personal element becomes stronger, and the power of the pastor becomes greater.

Much has been written of the old-time pastoral visits, and of the children's dread of the coming of the minister. Much of this is caricature, and for what was real, the spirit of the times was largely responsible. It is in the power of the minister to make his visit welcome. If he comes with the authority of an ecclesiastic, with the manner of a teacher of theology, and the severity of an examiner, he may well be dreaded; but if he comes as the minister of Christ, with words of sympathy and love, with kindly cheer, and wholesome instruction, with cordial encouragement and fatherly confidence, he will find himself always a welcome visitor, and will see the children and young people gather close about him in love, looking to him for counsel and ready to stand by him in his work.

We have before us a case in which a young pastor, on his first visit to a certain home, found that the children were so much afraid of him that they had hidden from him. Afterwards they learned to love and trust him, he became their friend in whom they confided, and they took their place with him in the church and the Master's work. Other pastors, whose ministry we know, come to our mind. They have been many years in the same charge, and have come to the age when vacancies would not consider their names, and yet their power continues to grow. The children of their early ministry are now the active workers. Their lives are interwoven, and the children of to-day are walking in the steps of their parents, with their hands in the hands of their pastor, and their hearts, also, in his keeping. It is not strange that we find their congregations intelligent, liberal, full of zeal, and with growing power.

We recently heard a pastor say that he and his session have resolved not to hold special services during the coming season, but instead thereof to resume the old time house to house family visitation and instruction. We commend the latter part of the resolution, but would combine with it, as its proper complement, the most earnest and direct preaching of the gospel in special services for all the people.

Rome's Care of the Bible.

Archbishop Carr made a gallant attempt in St. Patrick's Cathedral, Melbourne, Australia, on Sunday night, to prove how friendly and even paternal, has been the office which the Romish Church has always held over the Bible. The Bible, indeed, the Archbishop would almost have us believe, is the private invention of the Romish Church, its magnificent gift to the world; and but for it, we are assured, "there might be no Bible to-day"! The Romish Church, in a word, has been a sort of ecclesiastical Providence which has kept the Bible from simply disappearing. This is, perhaps, the most amusing inversion of history on record. The Romish Church, it seems, has kept the Bible in existence—or has rather preserved it from being a mere source of mischief—by modestly undertaking the duty of being its "authoritative interpreter." Archbishop Carr goes on to contend that, "without the authority of the Church, there is no safe means of proving the inspiration of Scripture." The Church, in a word, is proved by the Bible to be Divine, and then the Church in return proves the Bible to be inspired. This is Maynooth logic! His Grace declares that "the principle that the Bible is a sole rule of faith" is wicked, a mere device of the enemies of religion, and he claims for his Church that, from the beginnings of her history, she has been "the jealous guardian, the faithful witness, the authoritative interpreter, and the prudent and reverent dispenser of the Bible." Mrs. Partington, on a famous occasion, explained how she "loved to see a populous minister dispense with the gospel"! And while Archbishop Carr describes the Romish Church as "the prudent dispenser of the Bible," a study of her history and literature, we fear, would show that the slight change in that language is necessary. She "prudently" dispenses with the Bible!

One good mother is worth a hundred schoolmasters.—George Herbert.

The mother's heart is the child's schoolroom.—Henry Ward Beecher.

All that I am, or hope to be, I owe to my angel mother.—Lincoln.

The future destiny of the child is the work of the mother.—Napoleon.

My Church Allegiance and My Reasons for it.

BY THE RIGHT REV. THE MODERATOR OF THE GENERAL ASSEMBLY,
OF VICTORIA, AUSTRALIA, PROFESSOR RENTOUL, M.A., D.D.

I choose to be a member and minister of the Great Spiritual Brotherhood called the Presbyterian Church, within the Catholic Church of God,—in the first place, I suppose, because I was born within it, and nurtured amidst its ennobling memories. In the second place—after full thought, and after experience of God's work in many lands, and of the necessary defects which cling to all modes of Church organisation—the Presbyterian Church approves itself to my conscience and judgment as the best nursery of life and life and character. I honor and gladly recognise all the Churches which hold "the living Head Christ Jesus." Amongst these living Churches of Christ, the Presbyterian Church seems to me, on the whole, the most Scriptural, the most brotherly, the best fitted to make a people of Christ free, earnest, intelligent, liberal. I notice also that the other Churches, in our modern day, are borrowing more and more from the features of Presbyterianism—its popular Assembly representative-system, its presence and equal voice of the laity in Church courts, its spiritual equality of the ministry, the congregational right of its people (in keeping with the interest and faith of the Church as a whole) to elect their own ministers and spiritual leaders, and its principle of a common fund for the support of the ministry. By such a fund, while each congregation is at liberty to give to its own minister according to its affluence or ability and according to his ability, yet the ministers of struggling churches, who would otherwise receive inadequate support, have their ministerial income lifted nearer to a platform of equality. Thus, in the Presbyterian Church, there is avoided that shameful feature which has marked some parts of Christendom, where one minister of Christ gets a vast yearly sum, and the hardest-worked ministers in the country or in the cities' dingier places receive only a miserable pittance. The Presbyterian principle of ministerial support is at present winning the assent of Church leaders of all kinds as the wise and brotherly method—the one best fitted to carry an intelligent church life, with an educated and decently supported ministry, into the poorer districts of the country.

I will take, in order, some of the main reasons which appeal to my judgment as winning my allegiance to the Presbyterian Church.

PERSONAL HISTORY.

It nurtured me and my forefathers; and for it they suffered and dared. Heredity means much in every department of life. In spiritual life its influence is incalculable. To any intelligent, spiritually minded man who knows what the history of the great Presbyterian Church has been ever since the morning of the Reformation, it is impossible to abandon or turn the back upon this splendid spiritual lineage.

As a student of Scripture and of Early Church History, I am led to the creed and the organisation of Presbyterianism. As the name implies, it seeks to keep close to the Early Christian Church of the Apostolic day, and of the first half of the second century. Pitt, the great Earl of Chatham, expressed this forcibly in a memorable sentence of a memorable speech: "The Presbyterians cling more closely to the college of (Galilean) fishermen than to the College of Cardinals; they contend for a Scriptural faith and a Scriptural worship." As Professor Sanday, of Oxford, frankly says—(if we except the peculiar activity of the Apostles themselves, whose office was necessarily a special and temporary one, and who could have no successors)—the Church of the Apostles' day was undoubtedly Presbyterian.

This can be seen by any unbiased student of the New Testament. The Early Christian Church's organisation arose upon the model of the Jewish popular synagogue worship, with its *Synedrion* or council of elders (presbyters) attached to each synagogue (or "congregation") and the brotherhood of these synagogues represented in a larger court of appeal of "the elders and brethren." St. James called the Christian Church by this name "synagogue."

THE MINISTERIAL OFFICE.

I need not spend time in proving what is now admitted by the vast majority of eminent New Testament scholars of all schools, that, in the Apostolic Church, the *stated* ministry or office-bearers consisted of two kinds, and two kinds only, viz., of "presbyters" (which is the Greek term for the Hebrew word meaning "elders") and of "deacons." These deacons, it is admitted by all, were a new and special order appointed by the growing Church of Jesus to look after the needs of the Church's widowed, orphaned and poor. The presbyters or elders, on the other hand, were the Church's spiritual teachers and "overscers," attending to the ministry of the "word and teaching" and to the spiritual discipline of the believing people.

In the purely Gentile Churches, where the meaning of the

word "presbyter" or "elder" was not so well understood, the word "*episcopos*" (translated in our English Bible by the term "bishop") was used as its equivalent. The "presbyters" and the "bishops" were exactly the same persons, and in each congregation of any size there were several "bishops" or "presbyters." The people elected the "bishops." The "council of presbyters" ordained them.

This is evident in many passages of the New Testament. I will point to only two. In Acts xx. 17-28, the Apostle Paul addresses the elders (presbyters) of Ephesus, and calls them "*episcopos*" (bishops): "Take heed unto yourselves and to all the flock in the which the Holy Spirit hath made you bishops (overseers) to shepherd the Church of God." And in Tit. i. 5-7, St. Paul says, "Appoint *elders* (presbyters) in every city . . . for the *bishop* (*episcopos*) must be blameless, as God's steward." These passages, says Bishop Lightfoot, prove that in the New Testament the words "bishop" and "presbyter" are synonymous, and mean the same office. Even Canon Gore, the High Churchman, confesses that in the first century "the presbyters and the *episcopi* were in fact the same persons."

Furthermore, it was the Council of Elders (presbyters) to whom belonged the function of *ordaining* the Church's ministers. Even when an apostle was present at the appointment of ministers, he took part only as one elder among the elders. Thus, though the Apostle Paul took part in the ordination of Timothy, he did so only as a member of the "presbytery." Timothy was set apart to his ministry "by the laying on of the hands of the presbytery." And so the Apostle Peter writes, "The elders (presbyters) among you I exhort, who am a fellow-elder" (I Peter v. 1.)

Bishop Lightfoot has proven that this apostolic custom of presbyterial ordination continued in some regions of Christendom for several centuries, and only gradually did it give way before the growth of prelacy. He quotes Jerome's authoritative declaration in the fourth century: "Before factions were introduced into religion by the prompting of the devil, the Churches were governed by a council of elders (presbyters)." The truth of this verdict of Jerome, says Lightfoot, could not be denied. In "the succeeding ages bishops and Popes accepted it without question."

THE PRESBYTER.

At the Reformation, when men discarded the growth of mediævalism and of priesthood in the ministry, and searched in the New Testament itself for the model of the New Testament Church, Protestant Europe in general restored the Presbyterian system of the Church's organisation. Only in a few Protestant countries, where the royal power and prerogative gave a special bent to the Reformation movement, was the Presbyter form of the Church's ministry and organization not adopted. Thus the Reformed Church, in almost all lands save England, took the Presbyterian form of Church Government. And the Lutheran Church of Germany, though contrasted with the Reformed Church in a few minor points of doctrine and administration, is practically Presbyterian. It holds the priesthood of all believers, the equality of the clergy (or ministers) and the union of ministers and laymen in Church courts for the government of the Church. In common with the Presbyterian Church (strictly so-called) the Lutheran Church also discarded prelacy and the signment of Apostolic succession as mediæval after growth, and as perilous to the true spiritual succession of the believing Church of God. The Presbyterian Church thus includes the majority of National Churches of the Protestant countries of Europe as well as many of the Free Churches throughout Protestant Christendom. The Huguenot Church of France, with its tragic story of valor and martyrdom, the Waldenses of Italy, the Church of Switzerland, both National and Free, the Church of Holland with its glorious assertion of freedom, the Reformed Church of Germany and the Rhine land, the Protestant Churches of Bohemia and Hungary, are Presbyterian. In Scotland the National and Free Churches, including over 80 per cent. of the population, are Presbyterian. In Ulster, Presbyterianism is the most living spiritual power. In all the British Colonies it spreads. Of the United States of America I will speak lower down.

Even in England, where the Reformers were themselves bishops, and adopted the diocesan Episcopal form of Church Government, they without exception, recognised the Presbyterian Church as a truly Scriptural Church with a truly Apostolic ministry. In the earliest and best epoch of the Puritan age Presbyterianism was adopted as the one National Church of the Three Kingdoms. In the dark day of the return of Charles II. and the Stuart despotism to power, the Act of Uniformity drove from their parishes over 2000 of the best of England's clergy, men like Richard Baxter and the rest of the heroic band. The great majority of these were Presbyterian. By a series of cruel and repressive measures Puritanism was trodden under, the Presbyteries forbidden to

met, and thus by degrees in England Presbyterianism was ousted for the time, and the great mass of Presbyterian people became gradually Congregationalists. The late Dr P. and other Wesleyan scholars have said with much truth that modern Wesleyanism in England is the old Puritan Presbyterianism rising up again with what is practically a Presbyterian Church Government, but with a somewhat altered doctrinal aspect.

THE CONTINUITY OF THE CHURCH.

The Presbyterian Church affirms the true spiritual continuity of the Church. All Churches that hold by the living faith in Christ, and manifest Him in the Christian life, our Church regards as possessing the true succession. Hence the Presbyterian Church has always been the most Catholic of the Reformation Churches. Zwingli held out the right hand to Luther. Calvin, who was constantly consulted by the English Reformers, wrote to Cranmer that he "would gladly cross five seas to bring about the unity of the Reformed Church of God." The Presbyterian Church runs no dividing lines across its graveyards: it makes no different compartments in "God's Acre." It makes no distinction, such as "clergymen and ministers of other denominations." It recognizes the ministerial status of the ministers of all the Churches. Thus, while the British Queen worships, during half the year, in the National (Presbyterian) Church of Scotland, and the Emperor of Germany and the Ruler of Holland worship in the Presbyterian Church all the year, the Presbyterian Church does not affect any special claim to be the only true Church of God, or to have a ministry more valid than that of the other Churches.

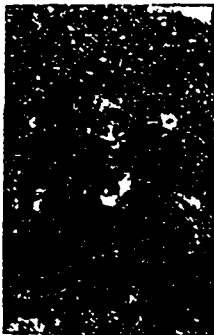
In Christian creed, also, the Presbyterian Church recognizes continuity with the past of God's Universal Church. It rescues the living central creed of the Apostolic day and of the earliest Christian centuries from the false accretions which priestly growth had gathered round it. The Reformation, as Calvin, Zwingli and Knox taught, was a returning to Christ. To mark this continuity of the central faith the Presbyterian Church accepts the so-called "Apostles' Creed," and the "Nicene Creed" (which affirms God's God's Fatherhood, and sets forth our Lord's Deity and Saviourhood, and the power of the Holy Spirit, and the Unity of the Catholic or Universal Church, consisting of those in whom the Spirit dwells), as expressive generally of the central substance of the Christian faith. But the Scriptures are for Presbyterians the only Supreme Creed, "the only authoritative Rule of faith and practice." As, however, the Scriptures are large, and men come asking for a short statement of what Christians believe, Presbyterians feel that the Church of God is bound in common honesty to set forth the chief substance of the Christian faith, in a brief form of creed. They protest, however, against all "damnable clauses" and all claim of infallibility pertaining to a creed. They affirm the right and duty of God's Church to restate its creed from time to time in language such as men can understand, always on the basis of the Word of God. And always the living Christ is the centre of the Church's creed.

(To be Continued.)

Knox College.

OPENING CEREMONIES—PRESENTATION OF EX PROFESSOR GREGG'S PORTRAIT—INAUGURAL ADDRESS BY REV. DR. MACLAREN.

The opening of Knox College for the current session took place on Wednesday of last week, when a large company assembled at the College. Rev. Principal Caven presided, supported by Rev. Professors Gregg, MacLaren and Proudfoot, Revs. Dr. Wardrop, W. G. Wallace, P. Straith; and Mr. W. Mortimer Clark, Q. C., Hon. G. W. Ross, Revs. Dr. Fletcher, Dr. Grant, Dr. Parsons, and others.



REV. DR. CAVEN.

Prayer was offered by Rev. Dr. Parsons and then Rev. Dr. Caven delivered a brief address. He welcomed the students who are about to begin their studies in the institution "to good society and hard work." He alluded to the improvements in the College building, which are almost completed—the substitution of gas for oil as an illuminant in the residence; the increase of the library accommodation; the construction of a new stairway opposite the main entrance, and the kalsmining of the halls. Referring to the teaching faculty of the College, he said that the General Assembly at its last meeting instead of making permanent appointments to the staff had thought it better that the mind of the Church should be still more fully elicited upon the subject. He had great pleasure, however, in stating to the



REV. DR. MACLAREN.

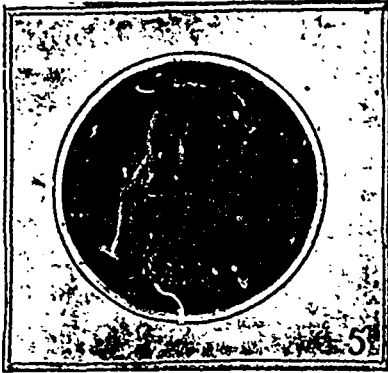
students that the two gentlemen who had assisted them so acceptably last session would be present this session. He meant Messrs. Ramsay and Duncan. They would conduct the classes that they had in charge last session. He would also state that Rev. Dr. Somerville, of Owen Sound, had been by the Board put in charge of the class in Church History. His lectures would commence immediately after the recess. The audience was aware not only that the Chair of Apologetics and Old Testament literature was rendered vacant by the death of the esteemed Prof. Thompson, but also that another member of the faculty who had been long and honorably connected with the work of the College had resigned his office. He referred to his esteemed friend, Dr. Gregg. He had served the College in the Professorship not to speak of services rendered before his regular appointment, for 23 years, and it was not necessary to say to the students, the alumni and those who had taken an interest in the institution with what ability, zeal, fidelity and true Christian spirit he had discharged the duties of his office during these 23 years. When the history of the College came to be written the services of Dr. Gregg, which had been so valuable, would not be forgotten. After Dr. Gregg had ceased to be an active member of the faculty it would afford the utmost pleasure to his old colleagues and to the students to see him frequently in the halls, and they should hope to have the advantage of his good counsels in connection with College matters very much as they had had it in the past. There was another matter of which he ought also to speak. A number of the theological institutions, both in Great Britain and the United States, were in the habit of securing from time to time special courses of lectures from eminent theologians and Biblical scholars, whether of the Church to which the institution might belong or of other churches. In this way some extremely valuable courses of lectures had been given and important additions to theological literature had been produced. He was instructed by the Board to correspond with Rev. Prof. Warfield of Princeton Theological Seminary, and he had great pleasure in announcing that Dr. Warfield had consented to come here and deliver a course of ten lectures on the general subject of the prolegomena to systematic theology. Dr. Warfield would lecture twice each day, beginning Oct. 14th. The first lecture would be delivered at 3 p.m., and the second at 8 p.m. The subsequent lectures would be at 10 a.m., and 8 p.m. Five of the lectures would deal with the Bible and with the subject of inspiration. All friends would be made welcome to these lectures.

"Will you permit me," he said, in conclusion, "to say that Knox College cannot carry on its work and keep its head above water with even the work it has been doing, much less is it able to extend and strengthen the work it wishes to do unless its revenue shall be somewhat improved. I have been told again and again, I was told at the last Assembly at London, that Knox College is far too reticent, far too modest, in making known to the Church and the country its wants and necessities. Possibly it has been so. I would like to say now, just as clearly and distinctly as I can, that it is a matter of absolute necessity to the College, if its work is to be efficiently carried on, that its revenue should be somewhat advanced. During the last two years a debt of \$4,000 has been accumulated against the ordinary revenue. This arises



KNOX COLLEGE.

partly from the shrinkage in interest, which I suppose every business man understands, and partly from the fact that the false impression has gone abroad that the College is inadequately endowed with the result that many congregations are contributing very little. I almost blush to say that congregations which should do more for the College are doing almost nothing and some of them nothing at all. That is not right: and if the College has been too modest hitherto in presenting its claims I do trust that the ministers of the Church, and very specially the Alumni of the College,



REV. WM. GREGG, D.D.

in the development of the College."

DEGREE CONFERRED.

Rev. Mr. Wallace presented Rev. W. R. McIntosh of Allandale for the degree of Bachelor of Divinity. Mr. Wallace stated that Mr. McIntosh was a graduate in arts in Toronto University, that he had taken a distinguished course in theology and had now succeeded in the apologetic option in carrying off his degree of Bachelor of Divinity in Knox College. Principal Caven conferred the degree and Prof. Gregg invested him with the hood.

PROF. GREGG'S PORTRAIT.

Rev. P. Straith, M.A., on behalf of the Alumni Association, then presented to the College a splendid portrait in oils of Professor Gregg. In making the presentation the rev. gentleman briefly sketched the career of the aged professor. Mr. W. Mortimer Clark, chairman of the College Board, accepted the gift on behalf of the College. "To know him is to love him," were the words he used in his reference to Professor Gregg's work. He concurred in the eulogies of the preceding speaker, and assured the Alumni that the Board would always guard the portrait, and see that, whatever the future size of the lecture-hall might be, it hung in a prominent place.

INAUGURAL MEETING.

After announcing that the classes would commence on Friday next Principal Caven called upon Rev. Professor MacLaren to deliver the opening lecture. The lecture was entitled "The Witness of the Spirit in Relation to the Authority and the Inspiration of Scripture." In his opening remarks Professor MacLaren said:—"The authority and inspiration of Scripture are closely connected, but they can be conceived of as separate. There is a measure of authority due to writings to which we ascribe no inspiration, in the theological sense, but entire inspiration necessarily carries with it complete authority. . . . It is evident that when we discover that the Scriptures give us not merely a credible record of a supernatural revelation, written by intelligent and reliable authors, but written by men who were supernaturally guided, to embody correctly, in language, what God had supernaturally given to them, it must necessarily have for us the highest authority. While, therefore, these books (of the Bible) might have a measure of authority apart from inspiration, their highest authority is linked with plenary inspiration." . . . Continuing the lecturer referred to the confessional doctrine of the authority of Scripture. According to the Romish view, he said, man was entirely dependent on the Church for the knowledge that God speaks to us in the Bible. The Protestant, however, went to the Bible itself, and recognized in its sacred teachings the voice of his God. . . . The Bible demanded faith and obedience wherever it came. Were a copy picked up on a lonely island by a man who had never seen a Bible or heard of a church, and who was entirely ignorant of the external evidences of its divine origin, he could not read it without discovering that it demanded of him immediate faith in Christ, and obedience to His will. To every human heart it spoke with all the urgency of Divine authority, and set before him the choice of life or death. . . . It was only the musical ear that perceived the beauties of musical harmonies, and it was only the heart which by the inward work of the Holy Spirit had been made receptive of the truth to which the truth was unveiled in its

beauty. That explained why men, with example, evidence, external and internal, before them, failed to reach a Divine faith until the inward work of the Holy Spirit, bearing witness by and with the truth in their hearts, overcame their questionings and enabled them to rest with full persuasion and assurance in the infallible truth and divine authority of the Holy Scriptures. . . . We place side by side the efficacy claimed for

THE GOSPEL MESSAGE.

in the Word, and the results achieved in the history of the Church and in our personal experience, and we find the one is counterpart of the other, and the efficacy of the doctrine is proclaimed by the record of its triumphs. The central message of God's Word has, in all ages, been to the Jew a stumbling block and to the Greek foolishness, but it has held on its way doing its work unmoved, and, wherever it has come, it has proved the power of God unto salvation to every one that believeth. It has brought a consciousness of peace and pardon to the guilty. It has transformed hearts impure and vile into the Divine image; and lives fast sinking into moral degradation it has ennobled with lofty aims, with Christian virtues, and with high achievements." . . . The Scriptures supplied sufficient material, the lecturer believed, to sustain the doctrine of plenary inspiration. They did not teach it in the set phrases of systematic theology, but in the incidental way in which they were wont to set forth all the great doctrines of religion. They made known these doctrines by a body of evidence, direct and indirect, that should satisfy every mind which yielded itself to the natural impression which Scripture gave of its own composition and authority. It was certain that the Christian Church, from the Apostolic age to the present day, had always treated the Scriptures as the supernatural record of a supernatural revelation. It was unquestionable that the majority of those who, in modern times, had studied the Scriptures inductively in their relation to that doctrine, whether they accepted or rejected plenary inspiration themselves, had reached the conclusion that Christ and the writers of the New Testament believed and taught that view of Scripture. . . . In concluding, the Professor said: "Finally we have seen that while the witness of the Spirit does not prove the absolute freedom of the Bible from error, it should increase our confidence in its teaching, and lead us to search the Scriptures for the testimony they give, and the indications they supply, of the nature and extent of their own inspiration. The result of this search is not doubtful, for we have seen that the testimony of those who have made the most careful inductive study of the Word, whether friends or opponents of plenary inspiration, is that, if we do not accept the infallibility of God's Word, written, we must part company with Christ and all the writers of the New Testament."

The discourse was exhaustive and able, and evoked frequent applause.

THE BOARD MEETING.

During the afternoon a meeting of the board of the college was held. There was a full attendance, and among the members present were the following gentlemen from points outside the city:—Revs. Dr. Grant, Orillia; Dr. Fletcher, Hamilton; J. C. Tibb, Streetsville; John Carrie, Belmont; W. J. Clark, London; Peter Straith, Innerkip. Mr. W. Mortimer Clark, chairman, presided.

After the reception of the minutes presented by Rev. Principal Caven, it was moved by Rev. Dr. Fletcher, and seconded by Rev. Principal Caven, that Rev. Wm. Burns be appointed to the vacant secretaryship. This carried. On motion of Rev. Professor MacLaren, seconded by Rev. Dr. Parsons, it was agreed that a committee consisting of the Chairman, Secretary, Rev. L. H. Jordan, and J. K. Macdonald be appointed to consult with Dr. Reid in reference to the transfer of the securities of the College at the close of Dr. Reid's term of office to the treasurer, to be appointed by this Board, said Committee to be authorized to make any special arrangements in connection with the management of the finances of the College which circumstances may call for.

It was arranged that at the next regular meeting of the Board, the returns from Presbyteries in regard to the appointments for the vacant professorships would be considered.

A vote of thanks was passed to Mrs. Mortimer Clark for her kindness in attending to the many necessities of the College in regard to its home comforts.

The report of a Committee previously appointed to consider the financial question was then received and adopted. The report recommended the appointment of the following Committee:—Revs. Prof. MacLaren, Prin. Caven, Jordan, J. D. Macdonald, of Hamilton; Messrs. J. K. Macdonald, Robert Kilgour, W. Mortimer Clark (convener), and Rev. Wm. Burns (secretary). The Committee will take the necessary steps for securing an increase to the endowment of \$200,000, and to increase, as far as possible, the ordinary revenue. They will report at the next meeting of the Board, to be held in April next.

The Alumni Association met, but immediately adjourned to convene on Tuesday, October 15th, at 2.30 o'clock.

Choice Selections from the Works of the Rev.
Andrew Murray.

I. WHY DO YOU NOT BELIEVE?

We have been asked by the Review to follow up the recent visit of that eminent South African divine the Rev. Andrew Murray by a series of papers composed of selections from his works. It is with great pleasure we have accepted the task, although the wealth of material at our disposal makes the matter of selection somewhat embarrassing. It is our earnest conviction that the books of this truly spiritual man are making a deeper and more lasting impression on Christian thought and life to-day than those of any other writer; if therefore this series of papers succeeds in awakening an increased interest on the part of our readers on his writings and the great truths of which he treats we will feel that a real work has been done for the cause of Christ and His Church. The selections for this paper are all chosen from a little book entitled "Why do you not believe?" which was one of the earliest efforts of his pen. It forms an admirable starting point from which to lead up to those vaster, deeper truths which we hope to make the subject of future papers. In an introductory note the author explains the purpose of the book;—

THE PURPOSE OF THE BOOK.

Beloved friends, who are seeking the Lord, but have not yet found Him, it is for you that this little book has been written. When I recently spoke with you, in the course of my pastoral visitation, my soul was filled with deep sorrow over your condition. I still met with many who with manifest earnestness and spiritual desire were seeking salvation, some indeed for many years past, and who, notwithstanding, had not yet arrived at faith.

This ought not to remain so. It tends to the dishonor of our Lord. True religion is thereby brought into contempt, for the world is then right in concluding: the service of Jesus gives neither joy nor salvation. On young converts your influence is by no means helpful, for your example gives them absolutely no encouragement. In this way also, the congregation suffers loss, for instead of helping as joyfully active members to build it up, you are on the contrary serving to divide its energies, and you hinder its spiritual prosperity. To your minister you are often the cause of care and anxiety; you make him dispirited with the thought that the Word of God has so little influence with you. You spend your life in sorrow and gloom, and you place your souls in peril for eternity."

THE ABSOLUTE NECESSITY OF FAITH.

He that believeth shall be saved. Man has nothing, absolutely nothing, whereby on his part he can be in a position to contribute something to the attainment of salvation. And yet the Lord will do nothing but reign over a willing people. Man is no stone; on his own side, he must play his own part. It is faith that solves the difficult enigma that man who can do nothing should yet do something: faith which is manifested in the acknowledgement of poverty and misery, in the confession of inability and helplessness, in consent, submission, and surrender to that grace of God which is to be everything in us. More God could not require; less He may not require, for He will not inflict wrong on His own honor and the freedom of man. He requires faith: faith alone. What grace it is: that thus bends to our weakness: he that believeth shall be saved.

Reader, behold, then, these two ways: make your choice. Pray, reason not any longer, nor ask the question if there be no other way; but, come, submit yourself to God and to the Word of His grace: he that believeth shall be saved. No longer yield to the secret thought, that something else may after all still be necessary. I am well aware that everlasting salvation appears to you to be too great a boon over against this meagre and paltry faith. It appears to you too hazardous for your sinfulness to venture so far merely upon faith; yet, see, it is God that hath spoken: *only by faith*. He that possesses this faith, has all; for by it he has Christ. He that does not possess faith has nothing, although he should possess all besides. Faith is indispensable.

THE SEED OF FAITH.

The seed is the Word of God, Luke vii. 2.—A glorious and instructive picture is this of the new life of grace. Like the seed, the word has a divine power of life. Like the earth, the heart is in itself lifeless, unfruitful of itself in what is good. Like the seed in the earth, the Word is sown in the heart and committed to it, simply to be received and kept there. The living power that God has lodged in the seed is the security that the ground, although in and of itself wholly incapable of bringing forth anything but weeds, will be changed into a fruitful field. Thus, however helpless you may feel yourselves to be, shall the living seed of God's

Word send forth its roots in your heart, and sprouting upwards bring forth fruit. Sinner, yearning for salvation, you have only to acknowledge that a living power is presented to you in every Word of God. With that confidence must you keep it in your heart, and the certainty of fruit depends not on any ability of yours, but on the faithfulness of God. Faith is not a thing that is present in you before you receive the Word, or with which you must meet the Word. Not there is life in the Word, and it is by the Word that faith is first awakened.

THE LANGUAGE OF FAITH.

"With thee is forgiveness." Ps. cxxx. 4.—Here is one of those heavenly grains of seed that have only to be received and kept in the heart to become living, and to bring forth faith, peace and blessing. Let me have the privilege of commending it to you this morning, anxious soul.

It is such a powerful word. Every one can receive blessing from it. Although you have as yet no faith, take this word as a living seed into your heart, and it will awaken faith. Although you dare not as yet call God your Father, lay up this word in your heart, give it a place there, think over it, and say in spoken words before your God: "Lord, with thee there is forgiveness." This word is living and powerful; it will cause hope to rise in your soul. It will inspire you with new thoughts about God, it will instil into you confidence and boldness before Him. Insensibly you will get up to saying: "With thee there is forgiveness also for me." It will thus awaken the fear and love of God in your soul. It will bind you to Jesus, it will impel you to dedicate yourself wholly to Him. O soul, mourn no longer over your weakness. Receive this word; it is "living and powerful." Go with it trustfully to your knees, and, although it should be the thousandth time, use it as the language of your heart to God: "Lord, with thee there is forgiveness." This word will work mightily, and faith and peace and love shall be its fruits.

THE REPENTANCE OF FAITH.

"Repent ye, and believe the Gospel," Mark i. 15.—Without repentance no real faith. The entire design of God in the mission of Christ, the great aim for which the salvation of faith has been given to us, is to win the heart back from sin, and to make it free from sin. A real desire for this salvation can thus never arise in the heart that is not also prepared to be loosed from sin, and to abandon it. Faith is a surrender of the soul to God: this is an impossibility where it still continues to give itself to sin. Faith is an appropriation and a reception into the heart of the grace of God: it is an absurdity to suppose that this should take place without a contemporaneous repentance, an abandonment and casting out of sin.

Without faith also no true repentance. Repentance is not only a turning away from sin, which of itself would tend to self-righteousness, but a turning back to God, and this can take place only through faith. Repentance is not a work of one's own power, but a consenting, a co-operation with God's plan, in God's strength, a trustful surrender to the redeeming grace of God. And this can be done only through faith. Repentance is not an actual victory over sin, but the soul has to bring every sin to the feet of the Lord Jesus, the great victor over sin, that He may take it away; and this cannot find place, except by the faith which has acknowledged that He is faithful to forgive sin, and to cleanse from all unrighteousness.

CLOSING THOUGHTS.

Give yourselves to the Lord Jesus, *just as you are*. You have to give yourself to Him, not as an offering that is worthy of Him, as one who is already His friend and on whom He can look down with complacency. No: you have to surrender yourself to Him as one that is dead, whom He has to make alive, as an enemy whom He must reconcile and forgive, as a sinner whom He must save. The multitude of your sins, the corruption which you feel struggling within you, the very insincerity of your coming to Him, are thus no reason why you should not venture to give yourself to Him. No: just the reverse: these are the proofs that you stand in need of a Saviour; they are at the same time the tokens given by the word of God of those in whose behalf Jesus came. O sinner, just as you are, surrender yourself to Jesus.

Reader, if you are seeking Jesus, if you would come to faith, be admonished by this earnest word: "The devil comes and takes away the word, that they may not believe." Whatever temptation there may be, either from the world without or in your own heart, take heed that you always keep and hold fast the word. Let not the devil take it away from you. Let the precepts and promises of the word be your meditation day and night. "Let the word of Christ dwell in you richly" (Col. iii. 16.)

And now anxious one why do you not believe? O, faith is no imagination that you too are a chosen one, but a laying of yourself down on the immovable rock of the word of the Lord. "God loved the world," "Christ died for the ungodly"; and now He comes to ask you—see to it, I entreat you, that you give Him an answer: "If I speak the truth to you, why do you not believe?"

Opening of the Session at the Presbyterian College, Montreal.

The formal opening of the Presbyterian College for the ensuing session was held in the David Morrice Hall, on Wednesday evening, October 2nd. The



REV. D. H. M'VICAR, D.D., PRINCIPAL.

Rev. Dr. MacVicar, Principal of the College occupied the chair, and the attendance was large.

There were also on the platform besides the chairman the Rev. Professors Ross, Cousairat and Campbell, the Rev. Dr. Barclay, the Rev. Dr. Robert Campbell, the Rev. J. M. Crombie, the Rev. James Patterson, the Rev. J. R. McLeod, Three Rivers, and the Rev. H. Beatt, Rockburn.

The opening address was delivered by the Rev. Prof. Scrimger, and he chose for his subject "The Minister's Working Theology," which he defined to mean the theology that is of chief practical importance to the preacher.

The Presbyterian Church, he said, had always demanded a high standard of education for its preachers, both in general literature and in theology. In this last the list of subjects has now become formidable. The calendar of our institution recently received presents no fewer than thirteen departments with corresponding professors, and every student is expected to take them all. Nor does anyone suppose that when he has taken them all he knows too much for his work. But it is never contemplated that he should seek to communicate all of these to the people. That would be pure pedantry. He must make a selection of those subjects which make directly for the practical ends he has in view. From the nature of the case the choice must be left to some extent to the individual minister, in view of his own tastes, special qualifications and the needs of his parish. But it is well to recognize that there are certain truths which are important in all circumstances. The object of preaching is everywhere the same, and human nature much the same. The considerations that are practically effective in leading to repentance and a better life lie within a somewhat limited circle. The truths which the preacher should most of all enforce in view of this are chiefly four.

First, the unique character and personality of Jesus Christ. Many think this ought to be the starting point of all theology. It is at least the starting point of a working theology. Christianity is not simply an advanced natural theology or an advanced Judaism that the basis of its claims should be made to rest on these being first made good. Neither philosophers nor Jews had been particularly ready to accept the gospel.

Christianity had its own appeal altogether independent of them; and puts Christ himself in the forefront. Hence the New Testament opens with the four gospels. These are the heartless records of the Apostles' preaching, and through the proclamation of their contents Christianity gained its earliest triumphs. The story of Christ as told in them contained some things that might repel, but there are far more that was fitted to attract and win. There was his manifest sincerity, his simple dignity, the exquisite balance and wholesomeness of his whole character, his directness of thought and speech that took Him into the heart of every subject and made it clear, His kindness and compassion, His appreciation of little children, His courage, His calm submission to persecution even unto death; in fine an ideal man. All these things were attractive to noble and generous minds. But behind all this there was a personality enveloped in mystery and constantly in the shadow of the supernatural. Reluctant as to His claims, and almost concealing His miracles, He yet impressed all with His superhuman power. Those who would not believe He was the Son of God had to suppose Him an agent of the devil. This element could not be ignored. With many it created difficulty but to many more it furnished the very guarantee which they needed, that if they trusted Him He would be able to save them. To all those who accepted Him the gospel message became an inspiration in the life, to kindle love and noble character. The preacher of to-day cannot follow a better example than that of the Apostles if he would secure like results.

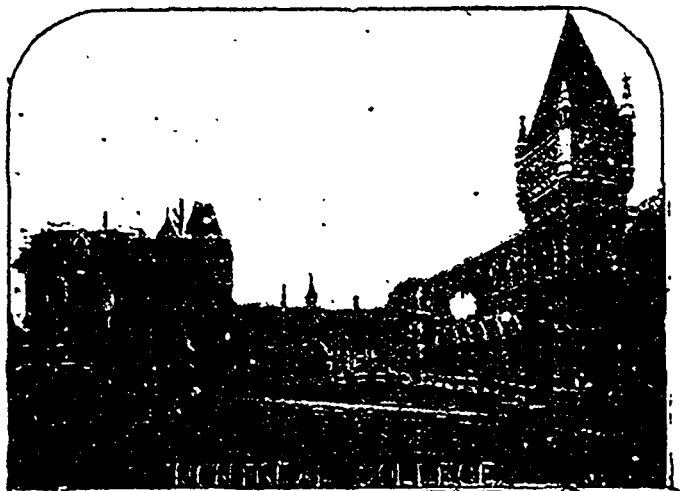
This preaching of Christ is not quite the same thing as preaching certain doctrines about Christ, but rather the hold-

ing up of the living person in the details of his conduct and character. Doctrines are inevitable and necessary to keep one in a right attitude to the facts. Even the Apostles were forced to reflect upon the significance of these facts and the Church was early compelled to formulate the true doctrine because of the number of erroneous views being promulgated. But it was never intended that these doctrines should form the staple of preaching. The earliest creeds still give far more space to the recital of facts than to the statement of theory about Christ. The cry now heard everywhere, "Back to Christ," in so far as it expresses disparagement of the development of Christian thought is mere cant. In so far as it expresses interest in the person of Christ, it deserves encouragement. If Christ is thus the beginning of the gospel He may be said to be also the end of it, and the discussion might stop here. But there are some aspects of Christ's work that deserve special mention.

Hence a second element in our working theology is the atoning value of the death of Christ as the free ground of our justification. Jesus is unique in that his influence has been exerted far more by His death than by His life. He Himself anticipated this and the Apostles fully comprehended it. Almost the only thing common to all four gospels is the account of His death. The cross is the best known symbol of Christianity. But the power of it lies not in the mere description of the fact. It is in the significance of the fact as an atonement for sin. Here again Christ Himself gave His disciples their starting point, and they have put the atonement in the very heart of all their teaching. Peter, John, Paul, all alike give it prominence. In many quarters it was distasteful but they found that in spite of that it was the great attraction in the gospel for sin-burdened souls. It is still the element of greatest power. There is a disposition in some quarters to ignore it but the preacher who does so loses his most effective weapon. It is, however, not speculations about the atonement which are needed, but the fact of the atonement itself should be emphasized.

A third element is the constant activity of the ever-living Saviour for the salvation of His people. Christianity proclaims a Saviour who died but not a Saviour who is dead. The Apostles made much of the resurrection, not for its value but as an assurance that the Saviour was now alive. The activity of the ascended Christ manifests itself under three forms; first, as a perpetual intercession, showing His sympathetic interest in the needs of His people; second, in the gift of the Holy Spirit who is His representative and alter ego in the world, and thirdly, by His Church, which is His body. The Church is sometimes unduly exalted and almost substituted for Christ Himself sometimes unduly depreciated. But in any case it is an important and valuable organization, through which Christ perpetuates His activity in the world. This thought of Christ's continued interest in the world needs to be emphasized all the more because the Church has found it hard to retain a firm grasp upon it. More or less doubting it a multitude of intercessors, saints, angels, the Virgin Mary, have been put forward to remind Him of our needs and plead for His interest. These unscriptural cults have gained a stronghold even upon many intelligent minds. This shows the consciousness of need. But Christ Himself should be so preached as to render those unnecessary.

The last feature is the sure hope of the world's deliverance from sin by the second coming of Christ. This leads into the region of eschatology, confessedly a difficult subject, but one that cannot be ignored. The second advent is an essential part of the Christian faith. The main things to be looked at, however, are not the time or the manner of it, which seem to interest so many, but the objects to be attained by it. The first object is the final judgment of all—a truth which gives tremendous solemnity to life and must always be one of the fundamentals of preaching. The scriptural



association of Christ with that judgment seems at first sight incongruous with the gracious character of his mission to the world, but it is really necessary to preserve the balance of his character as one who cannot be deluded with impunity. But there is a judgment of things as well as of persons which is going on all the time—judgment of systems, institutions, customs, governments. Many of these have been already condemned and forced to disappear. Others will follow and long before the final judgment of the world this judgment of social systems will have so far proceeded that it may be said the Kingdom of God is established on the earth. This coming of the kingdom, whatever the form of it, will be virtually the coming of the King. This was the expectation which kindled the hope of the early Church, and it is this which must be relied on to kindle it still. Its truth is especially important at the present time in view of the prominence of social questions. The demand for this regeneration of society is not altogether without reason. Not that everything asked for can wisely be granted; still less is it that the world is growing worse. The very clamor of the present time arises from the belief that there is hope of relief. Any solution of these problems to be permanent must be along Christian lines. Christ must come into every relationship of life and sanctify it. The Church that preaches this holds the key of the future. The salvation of individual souls is not the complete mission of the Church. These are the main features of the minister's working theology—his chief tools. They manifestly make a Christian theology for they revolve around Christ. They make the common ground on which all evangelical Christendom may unite. It is thoroughly practical and though it does not minister largely to the speculative interest in theology it does minister to the needs of the human heart and will not fail to find eager hearers.

On the conclusion of the lecture the Rev. Principal MacVicar read notes from Sir William Dawson and Principal Peterson of McGill University, regretting their unavoidable absence. He also announced amid much applause that Mr. David Morrice, whose generosity to the Presbyterian College has already been very great, had presented the college library with a hundred volumes. The chairman also gave a few interesting particulars concerning the forthcoming session. This year there were twenty-two new students in the college, making a total of 106, the largest the college has ever known. The prospects for this year are of the most encouraging and satisfactory nature.

Church News.

[All communications to this column ought to be sent to the Editor immediately after the occurrences to which they refer have taken place.]

Montreal Notes.

THE annual convention of the Societies of Christian Endeavour for the Province of Quebec opened in Huntington on the first of October and closed on the third. The meetings were largely attended both by delegates from all the Protestant districts of the Province and by the people of the town. The chief speakers from a distance were Dr. F. E. Clark of Boston, the founder of the whole movement, and the Rev. William Patterson of Toronto. Among those from the Province taking prominent part were the Rev. Dr. Muir of Huntington, who gave the address of welcome, the Rev. Roland MacKay of Hamilton, the Rev. N. Wadell of Lechute, the Rev. John McInnis of Kingsburg, the Rev. W. R. Cruikshank and the Rev. W. D. Reid of Montreal. The last named was elected president of the union for the coming year and Mr. Wadell one of the vice-presidents. The proposal to form a union for the Dominion was approved and an invitation to hold the next meeting in Ottawa accepted. The societies in the province now number 231, an increase of fifty-two during the year.

THE quarterly meeting of the Presbytery of Montreal was held in Knox church on Tuesday the first of October, with the Rev. S. J. Taylor in the chair as moderator. There was a good attendance both of ministers and elders. Among the visiting brethren was the Rev. Dr. Robertson, Moderator of the General Assembly, who gave an interesting ten minute speech on the work in the north west and especially in the mining districts of

British Columbia. In addition to routine business much time was spent in the consideration of the reports of the various departments of the mission work carried on within the bounds. The Home, French and Foreign work are all reported and all three are in a prosperous condition on the whole. Some discussion took place regarding services at the suburban summer resorts and also regarding the Protestant chaplaincies in public institutions arising out of the fact that a vacancy has just occurred in connection with the St. Vincent de Paul Penitentiary through the death of the late Canon Fulton. Hitherto these chaplaincies have been held almost exclusively by Anglicans. A committee was appointed with Dr. Barclay as convener to correspond with the government and ask for the appointment of a Presbyterian.

THE report on French work given in by Mr. Heine contained a brief reference to a case of somewhat unusual interest as illustrating a movement that seems to be spreading among the more intelligent part of the population. Mr. Clovis Malo, of St. Marc, a village about fifteen miles from St. Hyacinthe, has sent in to the cure of the parish his legal dismission from the Roman Catholic Church and has been received into the Presbyterian Church, being baptized at his own request by the Rev. M. F. Boudreau, minister of St. Hyacinthe. Mr. Malo is a gentleman somewhat over sixty years of age and is an ex-member of Parliament for Vercheres. He has been led to take this step from his own reading of the Scriptures and is so far the only Protestant in the parish.

THE first anniversary of their entrance into the new church building on Sherbrooke street was celebrated by Kragine congregation on Sabbath, the 29th ult. Special sermons suitable to the occasion were preached by the pastor, the Rev. A. J. Mowat. Though the day was somewhat unfavorable there was a large attendance especially in the morning and a special collection was taken up amounting to about \$100. The old building on St. Catherine street, which has been standing idle for the year, is now being partially demolished by the owners with a view to its conversion into stores. The premises will be occupied in a few months by a leading dry goods firm.

THE Presbyterian College opened on Wednesday evening Oct. 2nd, with a public lecture by Dr. Scribner, on "The Minister's Working Theology." There was a large assembly and the Principal was able to announce the enrolment of twenty-two new students. The whole number in attendance will probably be over a hundred. There are fourteen in the graduating class.

General

THE Synodical Augmentation Committee of the Synod of Hamilton and London will meet in St. Andrew's church, London, on Tuesday, the 15th inst., at 1 p.m.

ANNIVERSARY services were conducted in Atwood congregation, of which Rev. A. Henderson is pastor, on Sept. 29th, by Rev. Gustavus Munro, M.A., of Harrison. These services were a decided success notwithstanding the unfavourable weather.

IN the minutes of the Presbytery of Saugeen it is stated that Mr. Munro was appointed to give all returns at the annual meeting of Presbyterian Women's Foreign Mission Society. It should be Mr. Munro was appointed to give an address at the annual meeting, etc.

THE sacrament of the Lord's Supper was administered at Douglas and Croxford, Man., on the third Sabbath of September by Rev. Rev. D. Carawell, Carberry, when a large addition was made to the membership. Under the faithful ministrations of Mr. D. Oliver, student of Manitoba College the cloud overhanging the congregation has been removed and the people are moving unitedly and zealously forward.

THE anniversary of the ordination and induction of the Rev. James Hodges, B.A., as pastor of the Presbyterian church, Tilbury, was duly observed last Sabbath, September 29th. The popular young pastor himself preached on the occasion appropriate and eloquent sermons. The entertainment given by the Ladies Aid on Monday evening following was a grand success. Receipts \$52. Says the Chatham Banner: "The entertainment in the Presbyterian church last evening was a success in every sense of the word. The tea served from six to eight was an ideal one, and the literary programme as

announced in our columns a day or so ago was carried out in its entirety, Rev. W. H. Cooper being the only absentee. Rev. J. Hodges made an excellent chairman and contributed not a little to the success of the evening. The feature of the occasion was the magnificent address of the Rev. J. C. Tolmie, of Windsor."

THERE is to be a grand rally of the young people of the Presbytery of Paris, in Chalmers church, Woodstock, on the afternoon and evening of October 22nd. The programme which opens by devotional exercises at 2 p.m. with the Rev. Dr. McKay in the chair, contains many interesting features. In the evening session, the Rev. Dr. Robertson, Moderator of the General Assembly, will deliver an address on the claims of our Home Missions on the young people.

CHILDREN'S day was observed on September 22nd instead of the 29th, in Knox church Cannington. The Sabbath school scholars and young people occupied the centre seats. The ladies of the church had prepared quite a floral display the day before. The exercises of the General Assembly's committee was rendered. There has been a large ingathering of new members in this congregation since Rev. David Y. Ross, M.A., was settled here three years ago. No less than eighty-one members have been added to the roll, a great many of them young people.

ON Sabbath, Sept. 29th, the dedicatory services of Duff's church, Dunwich, of which the Rev. John McNeil is pastor, were conducted by the Rev. Mr. Frizzell, of Toronto. The reverend gentleman preached excellent sermons both morning and evening to a crowded house and were thoroughly enjoyed by the audience. There was also a children's service at 3 o'clock. Mr. Frizzell addressed them from the verse, "Thy word is a lamp to my feet and a light to my path." All the services were highly instructive and impressive and will be long remembered by the people of Dunwich. The church is a beautiful edifice built of white brick and seats about five hundred.

A FEW days ago the Presbyterian congregation of Zion, Manitoba, was presented with a beautiful communion set by Mr. and Mrs. D. McEwen as a thank-offering for the restoration to health of their daughter May. On the same occasion Mrs. Woods, of Hamilton, Ont., who is at present visiting her sister Mrs. D. McEwen, presented the congregation with a beautiful pulpit Bible, Psalter and Hymnal. This church is one of the best equipped country churches in the Prairie Province. It has in connection with it an excellent Y. P. S. of C. E., an active W. F. M. S., known by the name of the "Rugby" W. F. M. S., also a good Sabbath school, and is known as a centre of Christian activity. Mrs. McEwen has been for many years president of the W. F. M. S. and Bible class teacher, and has done very much to bring the congregation to its present degree of prosperity.

SINCE the close of the recent series of union evangelistic services in Carleton Place, in which the Rev. J. W. Mitchell assisted Messrs. Crossley and Hunter, communion services have been held in both Presbyterian churches. Zion church, of which the Rev. A. A. Scott is pastor, received seventy-three new communicants, and St. Andrew's church, Rev. R. McNair, sixty-three. In both cases the numbers were in excess of those returned to the pastors by the workers in the inquiry room. Already 236 have been formally received by the three congregations that united in these services. Messrs. Crossley and Hunter leave next week for the eastern provinces and Bermuda, where they may spend the next two years, and Mr. Mitchell after the close in Guelph, will proceed to fill his evangelistic engagements in our own congregations.

CHILDREN'S day at St. James' Square Presbyterian church last Sabbath attracted an unusually large congregation, both to the morning and evening services. This was the fourth service of this series and the programme was one peculiarly adapted to the occasion. Rev. L. H. Jordan, D.D., officiated and conducted the service in his usual impressive manner. The lessons from the Old and New Testaments were exceedingly appropriate, and were read by the pastor and congregation responsively. The offering, which was large, was applied to the funds of the General Assembly's Sabbath school Committee. The sermon, which was fitted to the comprehension of the youthful portion of the

congregation, had as its subject "A Wonderful Timepiece." His text was, "For we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."—Ephesians ii. 10. His discourse was illustrated with two clocks attached to the front of the pulpit. After introducing his sermon with some general remarks on clocks, their construction and use, the preacher said that a more examination of the careful way in which such a timepiece was put together would place beyond all question the fact that it was of human workmanship. Men were God's timepieces, and the soul of man was so wonderful that it called for a divine maker. The world, indeed, exhibited on every side irrefutable evidences of design, and our spiritual aspirations and emotions could come only from God. Continuing the preacher said that no clock, human or divine, but existed for the performance of some high and good work. The chief purposes of a clock were: to keep time, to show time and to announce time. So men should fulfil God's purposes, should let men see their good works in the visible fruits of the spirit which was within them, and should, when proper occasion called for it, announce the purposes for which they were made. Man should do these things in the strength of Christ, which was all sufficing.

Presbytery of Paris.

The Presbytery of Paris held its regular meeting in Lagersoll, September 24th. Rev. P. Strain, M.A., presiding. The pulpit supply of Onondaga and Albion was left in the hands of Dr. Cochrane. Mr. Millar was appointed moderator of Windham and Waterford, and it was agreed to ask proportion of grant from April to date of Mr. Leitch's translation. It was agreed to ask grant for Mount Pleasant and Hurford for current six months at rate of \$100 a year. Mr. Sinclair's resignation of said charge was taken up and parties heard, Messrs. Bryce, Young, Taylor and McIntyre expressing the warm attachment of the congregation to Mr. Sinclair and desire that he be retained. The resignation was accepted regretfully, Mr. Hamilton to be moderator of session and to declare the pulpit vacant on Nov. 10th, and Messrs. Cockburn and Millar were appointed to prepare a suitable minute. Baden, Wellesley village, and New Dundee were placed under Chesterfield session, Mr. Johnston to have charge of supply, and a grant \$2 a Sabbath to be asked for the winter. Next meeting is to be held January 14th, in Knox church, Woodstock.—W. T. McMULLEN, Clerk.

Presbytery of Algoma.

The Presbytery of Algoma held its semi-annual meeting at Richard's Landing, St. Joseph's Island, on the 17th and 18th September. The retiring moderator, Mr. Rennie, preached a sermon, taking for his subject, "The Holy Spirit," after which the Rev. J. L. Robertson, M.A., was chosen moderator for the ensuing twelve months. The reports of the Rev. A. Findlay, Superintendent of Missions and of the convener of the Presbytery's Home Mission Committee, were presented, and both showed that satisfactory progress had been made during the past six months in the large Home Mission field of the Presbytery. Students and catechists were appointed to the various mission fields for the next six months. Mr. George Loughood, B.A., graduate in theology of Winnipeg College, was appointed for two years as ordained missionary to Webwood. Arrangements were made for his ordination in October, as follows: Mr. Findlay was appointed to preside and address the minister, Mr. Rondeau to preach and Mr. Pelletier to address the people. The Presbytery recommended its ministers and missionaries to preach a sermon on family worship, and to ascertain how many families observe the practice of holding family worship. Arrangements were made to hold missionary meetings in every station throughout the whole Presbytery. The clerk was instructed to certify the following students to the Senate of their respective colleges: Messrs. T. A. Bell, J. H. Brown, A. W. McIntosh, R. J. Ross, W. Beattie, D. Buchanan, Jas. McCrea, R. Barton, G. Arnold, H. McLean, A. J. McPherson, A. L. Harvey, M. McArthur, F. D.

Roxburgh, R. J. Douglas, T. R. Robinson, D. D. Johnson, and A. Bell. Mr. Mac Gillivray, clerk of Presbytery and ordained missionary at Tarbut, having accepted a call to labor in the Lake Superior Presbytery, Michigan, handed in his resignation as clerk and as member of Presbytery. His resignation was accepted, and he was granted a Presbyterian certificate of dismission, the Presbytery at the same time placing on record its appreciation of Mr. MacGillivray's services, both as clerk and as missionary. Mr. Rondeau was appointed Presbytery clerk. It was agreed to hold the next semi-annual meeting of Presbytery at Webwood next March.—S. RONDEAU, Clerk.

Presbytery of Victoria.

This Presbytery met in St Andrew's church, Victoria, on Tuesday, Sept. 3rd with a fair attendance of ministers and elders. Mr. W. L. Clay was elected moderator for the ensuing year. A deputation consisting of Dr. Campbell, W. L. Clay and D. MacRae, with Dr. Robertson, was appointed to visit Central church, Victoria, to confer with the congregation in reference to supply of the pulpit and other matters. An application from Colwood for a grant of \$100 towards church building was recommended to the Church and Manse Board. It was agreed to certify Messrs. J. R. Robertson, and G. H. Menzies, students, to the Senate of Manitoba College. Mr. D. A. MacRae, convener, submitted the Home Mission report for the past six months, which was carefully considered, and necessary arrangements for supply for the next six months were made. It was agreed to place St. Paul's, Victoria and Union congregations on the list of augmented charges, at the request of these congregations. An adjourned meeting of the Presbytery was held in St. Columba church, Victoria, on Monday evening, Sept. 16th for the ordination of Mr. J. C. Forster, missionary in charge of this and associated stations. Mr. W. L. Clay presided, Dr. Robertson preached, Dr. Campbell addressed the minister, and Mr. D. MacRae the people. The next ordinary meeting was appointed to be held in St. Andrew's church Nanaimo, on Tuesday, Dec. 3rd at 2 p.m.—D. MACRAE, Clerk.

Knox College.

To the Ministers, Office-Bearers, and Members of the Presbyterian Church in Canada.—The Board of Management of Knox College have had under their careful consideration the condition of the financial affairs of the College, with the view of submitting to congregations full information regarding their position and the requirements of the institution. They have felt that the Church generally has not fully realized the needs of the College or the importance of its work. The Board have repeatedly brought the matter under the notice of the General Assembly, but have reason to fear that the information given and the appeals made in their Annual Reports have not reached the great body of the members of the Church. They have therefore resolved to issue this statement, in the expectation that the Church, on understanding the circumstances, will place them in funds, not only to carry on the work of the College, but to improve its usefulness. The College has now been in existence for upwards of fifty years, and during this long period a larger number of ministers have received their education in its halls than in any of the other Theological institutions of our Church, and at no period of its history has the attendance of students been larger than at present. From its past history the College certainly merits the cordial sympathy and support of the Church. The necessity for its maintenance and thorough equipment has become greater than ever. The University of Toronto is steadily developing into the most important educational institution in Canada, and students from all parts of the country seek their instruction in its classes. A very large proportion of these students are Presbyterians, and many of them look forward to the ministry of the Church. Other Churches, recognizing the same necessity, have established their Theological schools in affiliation with the University, and are making every effort to have them thoroughly equipped. It is of vital import-

ance to the interest of our Church that Knox College, which is now affiliated with the University, should also be thoroughly equipped with a sufficient professorial staff and with all necessary educational appliances. After a most careful examination of the expenses required for the conduct of the College for 1895 and 1896, including a deficit of \$2,629 from last year, the Board cannot estimate them to be less than \$22,000. To meet this amount the Board cannot count on more than the following receipts:—Interest on investments \$12,800; Congregational contributions, presumed to be about the same as last year, \$5,200; total, \$18,000. A deficit of \$4,000 is a most serious matter, and calls for the immediate action, not only of the Church as a whole, but of special effort on the part of individual members.—WM. MORTIMER CLARK, Chairman.

Funeral of Mrs. Gilray.

THE funeral of the late Mrs. Gilray, wife of the Rev. Alexander Gilray, took place on Friday, October 4th, to Mount Pleasant cemetery, and was very largely attended. A private service was conducted by Rev. Dr. Gregg at the parsonage, 91 Bellevue avenue, after which the funeral cortege proceeded to College street Presbyterian church, where the Rev. John Neil, assisted by Rev. Dr. Milligan and Rev. Joseph Hamilton conducted the service. Rev. Dr. McLaren delivered an address, and the choir rendered the favorite hymns of the deceased. The memorial service was conducted by Rev. Dr. Somerville and Rev. R. P. McKay, Secretary of Foreign Missions.

Retirement of Rev. J. B. Duncan.

THE Presbytery of Barrie in accepting Mr. Duncan's resignation of the charge of Parry Sound, adopted the following resolution on September 24th: That the Presbytery in accepting the resignation of the Rev. J. B. Duncan as minister of Parry Sound, desires to express its deep regret in parting with him, and also to bear testimony to his able and efficient services while laboring in the charge which he has just demitted. The Presbytery records with pleasure its high appreciation of the eminent pulpit abilities and the valuable labours of an esteemed co-Presbyter during his long ministry of upwards of forty seven years; and at the same time cherish the hope that the evening of his days may be blessed with that heavenly peace and comfort which are the fruits of a life consecrated for so many years to advance the cause and kingdom of the Lord Jesus Christ.

Collection for the Widows' and Orphans' Fund.

THE Committee on the Widows' and Orphans' Fund beg to remind all the congregations of the Church that the annual collection for the above fund should be made on the third Sabbath of the present month, and they earnestly request all the ministers of the Church to call the attention of their congregations to the following facts in reference to this fund:—

1. The number of widows and orphans now on the fund is greater than ever before, and is increasing from year to year.

2. Owing to the decline in interest, the amount received from investments has been greatly reduced.

3. A large number of congregations omit this collection, and in many in which it is taken up, the amount is altogether inadequate to the needs of the fund.

This is no doubt owing to an erroneous impression that this fund is in a flourishing condition. The contrary is the fact, and unless the collections for the present year are far more general and generous than those of the past year, the Committee will be unable to meet its obligations to those whom Providence has committed to the care of the Church, and for which it should be regarded as both a duty and delight to provide.

The Committee would also remind all connected with the fund that the annual rate is payable on 1st November, and it is of great importance that this is kept in mind, and the rate paid punctually at the time. Hitherto there has been considerable irregularity as to the time of payment, but it is of importance that regularity and punctuality be observed. THOMAS KIRKLAND, Convener.

Correspondence.

Editor PRESBYTERIAN REVIEW:

SIR.—Let me call the attention of those of your readers who are interested in the worthy aims of the Augmentation Scheme of our Church to the clause in the regulations which requires a contribution of \$4.50 per communicant towards the salary of the minister on the part of every congregation receiving aid from the Augmentation Fund, which clause has worked and is working injury and injustice to the cause of missions in the District of Algoma as the following facts clearly show. I shall simply refer to the cases connected directly with my own work of the past four and a half years.

Two years ago I was appointed to the Tarbutt field which consists of three stations, Port Loch, Tarbutt and Bar River. The work prospered, the membership increasing from eighty-seven to 150, a manse was completed last February and the desire for a settled pastor became general. Meetings of the congregation voted unanimously to apply to Presbytery for leave to call and for aid from the Augmentation Fund, promising \$450 per annum with manse accommodation for the minister, or \$500 and manse provided a suitable Gaelic minister could be secured. The Presbytery would gladly have granted the application knowing the circumstances of the field but the clause referred to was an insuperable barrier and the result is disappointment and dissatisfaction. Now, the manifest injustice of the clause is seen when we notice (1) That the people promise all that it is reasonable to expect from them, considering their circumstances, and (2) That the increase of membership is what shuts them out from participation in the fund. Had there been a state of spiritual stagnation with little or no increase of membership, the request could be granted according to this clause, but simply because we have had prosperity in spiritual things so that there was a large addition to the membership from the ranks of adherents who had contributed just the same before they joined, we are to expect no favors from the Augmentation Fund. Those who sustain the (to us) obnoxious clause must surely overlook the fact that the membership of a congregation may be doubled or trebled even without a material increase in the contributions, that is where the increase is from within. A good Presbyterian gives all he can before his children join the church. Is it just to tell him in effect that his children ought to become members as soon as they are spiritually prepared but that he must pay a tax of \$4.50 a head on them if he is to expect for his congregation any favors from a fund of the church the one aim of which is to bestow favors on the weaker members of the great body. Does this clause not tend to put a premium on a low membership and a correspondingly low state of spirituality?

The only other field in which I labored as an ordained missionary was shut out in the same way. I refer to Gore Bay. There the membership in the first year trebled, running up from 66 to near 200. Very few of these came in from other congregations and the paying power, in the very nature of the case, was not increased to any great extent. There was a strong feeling to advance to the status of a settled congregation, but this clause stood in the way and I was blamed for the increase of membership which stood in their way. Now who is the real party to blame? Must we missionaries be told to moderate our activity and zeal in building up the cause? I for one, do not understand my commission, and I confess to not a little discouragement on account of the operation of this clause. I wrote from Gore Bay over two years ago to a prominent official in Home Missions and stated the case but never received a syllable in reply.

In Algoma augmentation has retrograded rather than advanced during the past few years. One congregation has gone back to the Home Mission Fund and none have been added to the list while several might be added if they were dealt with in a manner having due regard to their circumstances, especially by exempting them from the operation of the rule referred to. I refrain from entering into any discussion of other influences that have tended to work to the detriment of the laudable scheme for augmentation of stipend, believing that my experience as given here will be given due weight by those who have the scheme in charge.

G. K. MACGILLIVRAY.

Literary Notes.

REVISION OF THE PRESBYTERIAN CONFESSION OF FAITH. New York: Wilbur B. Ketcham. Price 20 cents.

This anonymous pamphlet is evidently written by a thorough-going Pelagian who would never be satisfied with any possible revision of the Confession of Faith, and is only taking advantage of this title to get a hearing. It is somewhat smartly written but deals in little beyond the familiar objections to the Augustinian or Calvinistic theology, which have been met so often both from Scripture and from the hard facts of life. This is a controversy, however, which no argument has ever been able to settle and probably never will. The only valuable reflection which it suggests is as to the possibility of having the whole question an open one, ecclesiastically. Whatever may be said as to the logic of the matter, past experience shows that both views are consistent with the holding of the main evangelical doctrines and with practical piety.

SYSTEMATIC THEOLOGY IN CHICAGO.

Most readers of Dr. Denney's now famous book "Studies in Theology" are aware that it consists of a series of ten lectures delivered by him last year in the Chicago Theological Seminary (Congregational). His services were obtained for this course owing to the fact that the college had not been able to secure a suitable person to fill permanently the chair of Systematic Theology. Dr. Denney, as is well-known, belongs to the Free Church of Scotland. This last session the seminary authorities, for the same reason, brought out Dr. Orr, of the N. P. Theological Hall, Edinburgh, for a similar course of ten lectures on the Influence of German Philosophy on Theology in the present century, which was afterwards repeated with so much acceptance in Winnipeg during the summer session. The seminary has now appointed a professor to the chair, and he is also a Scotchman by descent and education at least if not by actual birth. This is the Rev. W. D. Mackenzie, for the past six years pastor of the Morningside Congregational church, Edinburgh. Prof. Mackenzie was born in South Africa, the son of a missionary still working in that field, but received all his education in Edinburgh, being a graduate of the University and of the Congregational Hall. He afterwards took a short post-graduate course in the University of Gottingen. He has been a successful pastor, and though only thirty-six years of age, is already well-known as a contributor to some of the leading Scottish and English periodicals. His career in this new sphere will be followed with much interest.

THE RED, RED WINE: A Temperance Story by J. Jackson Wray, author of "Nestle-Magna," "Matthew Mellowdew," etc. Toronto: William Briggs, 1895.

This is a neat and tasteful Canadian reprint of the last story written by this earnest temperance advocate. There will always be difference of opinion as to the artistic value of fiction written with an ulterior purpose and especially by one whose soul is on fire with sorrowful indignation at some gigantic evil. There is always the suspicion of exaggeration and lack of due perspective. But there can be no doubt about the dramatic skill with which the dangers of intemperance are set forth in this book. The scene of the story is, of course, in England, but it is not so very long ago when it would have been true to life in Canada as well. Much of it is not without parallel still if any one cares to look about him with his eyes open. The different characters are, on the whole, well and naturally drawn. Especially effective is the genial kindness and tact of old Aaron Brigham in his efforts to bring about a better state of affairs in the small East Yorkshire market town. The Christian duty of total abstinence, either for our own personal safety or for the love of others, has seldom been better put, and the work might profitably find a place in every Sabbath school library.

An Old and Most Reliable Concern.

It affords us pleasure to testify to the merits of good and reliable work, and to record the industrial activity of a concern. The old established Buckeye Bell Foundry, Cincinnati, Ohio, The E. W. Vandusen Co., proprietors, report that despite the financial

distress throughout the country during the past two and one-half years, they have made almost as many bells for churches, fire alarms, etc., in 1893 and 1894 respectively, as in any previous year, and for the first six months of 1895 have far exceeded any previous year of the firm's existence. Just now they are completing a magnificent chime of thirteen bells for the Atlanta Exposition, another chime of 13,000 lbs. for one of the finest churches in the city of Chicago, another chime of bells for Central Illinois, and another chime of bells is being made for an Ohio Lutheran church, besides several large fire bells of 4,000 and 5,000 lbs., and a 4,000 lbs. bell for the United States Government. They are also making a 30,000 lbs. monster bell for a large church in Cincinnati, which will contain on its surface the names of the donor, his immediate family, and of the Archbishop of Cincinnati, and of the President of the United States, and of the founders. It will be the largest bell ever made in this country, and the selection of this firm to fill this order indicates the superior ability and fame of this concern as high grade bell founders.

The Highways of Europe.

THE above is the title of a new Picture-Lecture announced to be delivered by Mr. Frank Yeigh in Association Hall on Monday evening, October 14th. It will be illustrated by one hundred magnificent stereoscopic views, covering the chief scenes of interest from North Cape to Naples, and some of the pictures will be accompanied by vocal and instrumental solos. Both the large organ and Cornish's orchestra will help to make up a fine musical programme. It will be the re-opening of Association Hall after its much-needed redecoration and renovation. The proceeds of the lecture will go to the Young Men's Christian Association. Mr. Yeigh is achieving an enviable reputation as a lecturer.

Then and Now.

THE time must be well within the recollection of most of our readers when a great many prejudices existed against life insurance, but we are now glad to say, from careful observation, that most of such prejudices have been gradually dispelled, and as a result of the general advancement of knowledge regarding different lines of business during the past half-century, life insurance has greatly obtained the favor of the majority of our people, and to-day we find that not only life insurance for the protection of the family is sought for, but, in addition, the investment element is largely being adopted, and appears in most of the contracts of our regular life companies. The intending insurer of to-day need have no anxiety in respect to the company he desires to select, provided he takes the necessary steps to obtain full information regarding its financial standing. This can be readily ascertained in reference to the Government blue book on insurance.

There are great differences between companies, however, even though they may issue the same kind of policies, and transact in nearly all respects the same kind of business. One company is better than another if it is able to earn a higher rate of interest on its invested assets, and also if it is in a position to show a satisfactory surplus over and above all liabilities.

Canadians should be, and no doubt are, sufficiently patriotic to foster home institutions by transacting their business with them, more especially those which invariably have all their assets invested in Canadian securities, thus in no small way helping to build up the resources of our own country. One of our leading companies, distinctly Canadian, and one which merits the patronage of all classes of insurers, is that strong and successful home company, the North American Life, of this city. Its record is unexcelled by that of any other company. Its plans of insurance are second to none. Its treatment of, and equitable dealings with its policy-holders have gained for it the respect and admiration of all classes.

The head office of this sterling institution is located at 22 to 23 King street west, Toronto, Ont., where full information will be cheerfully furnished on application therefor to William McCabe, managing director, or it can be secured from any of company's agents.

HIDDEN TEXTS AND CATECHISM.

Find out first the Question in the Shorter Catechism, and give the number of the Question, then the Text and give Chapter and verse; write these down each week on the blank as given below, and mail it to the PRESBYTERIAN REVIEW, Toronto, not later than Jan. 15th, 1896. To the children answering the greatest number correctly will be sent a handsome certificate.

CATECHISM.					TEXT.				
IN	OF	PROVIDENCE	GOD	DECREES	IN	NOT	LORD	CHASTEN	ME
WORKS	THE	CREATION	EXECUTETH	HIS	ME	THINE	O	REBUKE	IN
AND					THEY	NEITHER	DISPLEASURE	ANGER	HOT



AUTUMN THOUGHTS

Gone hath the Spring, with all its flowers,
And gone the Summer's pomp and show.

And Autumn, in his leafless bowers,
Is waiting for the Winter's snow.

I said to Earth, so cold and grey,
"An emblem of myself thou art."
"Not so," the Earth did seem to say,
"For Spring shall warm my flower heart."

"I soothe my wintry sleep with dreams
Of warmer sun and softer rain,
And wait to hear the sound of streams,
And songs of merry birds again."

"But thou, from whom the Spring hath
gone,
For whom the flowers no longer bloom,
Who standest blighted and forlorn,
Like Autumn waiting for the snow."

"No hope is thine of summer hours,
Thy Winter shall no more depart,
No Spring revive thy wasted flowers,
Nor Summer warm thy frozen heart."
Whittier



MOTHER'S CORNER.

TOAD IN A HOLE.—This oddly-named pudding consists of a Yorkshire pudding made with rather more flour, and some finely minced beef suet, and having in the centre a solid piece of juicy lean beef, which may be supposed to represent the "toad." The remains of any kind of cooked meat or poultry, properly seasoned, may be re-warmed in such a pudding in place of the beef, as it does not require much baking.

SWEET POTATO PUDDING.—Rub a pound of roasted sweet potatoes through a colander; add half a pint of cream, nutmeg, cinnamon, three ounces sugar, three ounces butter or marrow, four eggs, two ounces of sweet almonds (blanched and sliced,) one ounce of citron (sliced small,) an ounce of currants, and a tablespoonful of brandy, line a dish with pastry, pour in the mixture, place in the oven, and when well browned it is done.

A FRIAR'S OMELET PUDDING.—Pare core, and stew a dozen apples, as for sauce; stir in a quarter of a pound of butter, and the same of white sugar; when cold, add four eggs well beaten; butter a baking dish and strew it thickly over with bread crumbs, so as to stick to the bottom and sides; then pour in the apple mixture; strew bread crumbs over the top; bake in a moderate oven, and when done turn it out and sieve powdered sugar over it.

PRINCE ALBERT'S PUDDING.—With half a pound of fresh butter beaten to a cream, mix by degrees an equal quantity of sifted, dry, powdered sugar; after these have been well mixed and beaten together, add first the yolks and then the whites of five eggs, the latter whisked separately into a stiff froth; then sieve in lightly half a pound of the finest well dried flour, adding it very gradually to avoid forming lumps. Last of all, add half a pound of seeded raisins and a little grated yellow peel of lemon; when thoroughly mixed the pudding is poured into a buttered mould, which is immediately placed in a saucepan half full of boiling water, and boiled under a close cover for three hours. It may be ornamented by lining the mould previous to pouring in the mixture, with strips of candied orange peel or citron arranged in fanciful patterns.

CHEESE PUDDING. Half a pound of sharp cheese grated, two ounces of butter, four eggs, a little cayenne and grated nutmeg, mix all and bake for twenty minutes in a buttered dish.

PUFF OILERS.—One pint milk, one pint flour, two eggs, a little salt. Heat patty pans and fill half full. Bake in quick oven.

DOUBLE DECEPTION.

THE PUBLIC OFTEN IMPOSED ON!

Proprietary Medicines and
Pills that are

UTTERLY WORTHLESS!

WHEN YOU ASK FOR

PAINÉ'S CELERY COMPOUND

DO NOT ALLOW YOUR DEALER TO

RECOMMEND

SOMETHING ELSE.

Yes, there is a vast amount of double deception practised in the country. The double deception imposed upon a too confiding people, just means the making of worthless liquid medicines and pills, and putting them into the stores of dealers who often recommend them when Paine's Celery Compound is asked for, because they pay larger and handsomer profits.

This work of falsely recommending and substituting is fraught with many evils. It encourages deception and falsehood; it brings the public to the position of slaves to the will of the grasping dealer, it tends to prolong sufferings and agonies when the sick are forced to buy what they do not ask for; and lastly the vile work of substituting, assists the spread and circulation of preparations that should be prohibited by law.

This work of recommending poor and trashy medicines when

Paine's Celery Compound is asked for, is meeting with its well-deserved reward in a great many places. The substituting and deceptive dealers are being shunned, and the money for Paine's Celery Compound goes into the hands of upright and honest business men, contended with moderate profits, and who are anxious to give men women and children just what they ask for.

The great desire of sick and diseased people is a new life, which means health, strength and bodily vigor. This condition is surely and speedily realized when Paine's Celery Compound is used. This fact is proved every day by the number of testimonials received from cured people. The clergy, medical men, bankers, merchants, and the everyday people, testify in favor of Paine's Celery Compound; such letters cannot be shown by the proprietors of the medicines you are asked to avoid.