

Pages Missing

The Presbyterian Review.

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Always Some One Below.

On the lowest round of the ladder
I firmly planted my feet,
And looked up at the dim, vast distance
That made my future so sweet.

I climbed till my vision grew weary,
I climbed till my brain was on fire;
I planted each footstep with wisdom—
Yet I never seemed to get higher.

For this round was glazed with indifference,
And that one was gilded with scorn,
And when I grasped firmly another
I found, under velvet, a thorn.

Till my brain grew weary of planning,
And my heart strength began to fail,
And the flush of the morning's excitement
Ere even commenced to pale.

But just as my hands were unclasping
Their hold on the last gained round,
When my hopes coming back from the future
Were sinking again to the ground,

One who had climbed near the summit
Reached backward a helping hand;
And refreshed, encouraged, and strengthened,
I took once again my stand.

And I wish—O I wish—that the climbers
Would never forget as they go,
That though weary may seem their climbing,
There is always some one below.
—Ella Higginson, in *Sabbath Recorder*.

Facts from Trinidad.

BY E. A. M'CURDY.

IN complying with your kind and repeated request for a communication for the *PRESBYTERIAN REVIEW* it has occurred to me that probably enough of your readers may feel sufficient interest in "The Land of the Humming Bird," to secure from you a welcome for the latest available information respecting the origin and religious beliefs of the people who have made Trinidad their home. The census of the colony for 1891 has recently been published, and it contains a few facts and figures, which, I think, claim the attention of Canadians and especially of those who take an interest in the Canadian Mission to the East Indians of this island.

The population of Trinidad two years ago was 200,028, of whom about one quarter reside in and near the capital, Port of Spain. During the past thirty years it has more than doubled, the increase since 1861 having been 115,600, thus showing that Trinidad has been one of the most prosperous of the West India Islands. Of the increase of 46,900 which has been effected within the past ten years, more than three-fourths has been the result of immigration, two-thirds of which consists of East Indian or coolie immigrants.

But little-Trinidad is too ambitious to be satisfied with receiving her inhabitants from any one race, or from any limited number of nations. It may be doubted, indeed, whether any other country of the same size on the face of the earth has such a heterogeneous population as this little island. Originally settled by the Spaniards, who, towards the close of last century, introduced large numbers of French people from the neighbouring islands, it was taken one hundred years ago by the English, who, while slavery lasted, brought large numbers of negroes either direct from Africa, or from the other West India Islands, and since the abolition of slavery have imported East Indians to such an extent that they number nearly one-third of the whole of the people. Our population has been accurately described as "a motley aggregation of Africans, Asiatics, Europeans, and a few individuals of Indian or American blood together with their mixed descendants." H. I. Clarke, Esq., the Government statist, after quoting the following descrip-

tion from a recent article in "The Theologian," Halifax, "Ethnologically, Trinidad may be viewed as a microcosm, having among its people representatives of almost every nation under Heaven," adds "Whatever may have been the writer's convictions in regard to the absolute accuracy of this pithy description, it is not likely that many of his readers believed it to be so accurate as to render even the qualifying "almost" hardly necessary. Yet such is really the case, for in the population of the colony the following countries are all more or less numerously represented; Europe, Asia, Africa, America, and Australia," and then proceeds to specify sixteen different countries of Europe, ten of Asia, eight of Africa, fourteen of North and South America, and two of the provinces of Australia, as having some who were born in those countries, living in Trinidad. A short time ago a friend fell in with seven men on the wharf near his place of business, and in a few moments found that these seven men represented five different nationalities. Among this strangely mixed population Great Britain would find 943 of the sons of her soil, and Canada ninety five of hers.

The differences of religious creed and worship are scarcely less marked than those of nationality. One very striking feature of the situation is, that, while forty years ago the non-Christian portion of our population numbered only 4,545, and formed but 6.36 per cent of the whole people, it now numbers 64,374, and forms 32.19 per cent., or nearly one-third of the total population. This is accounted for by the large immigration of Hindoos, Mohammedans, and Buddhists from India and other Eastern countries; and the fact ought to be a most interesting one, especially to those of your readers who are members of the Presbyterian Church in Canada, since the chief part of the work of giving these people the Gospel has fallen to their missionaries, so that an intolligent observer of the situation might well feel disposed to ask, Who knows that, so far as Trinidad is concerned, she may not hence "Come to the kingdom for such a time as this?"

Of the Christian communities, the Roman Catholic Church, with her 73,590 adherents, stands first in point of numbers; the Church of England, with her 47,095, second; the Wesleyans, with their 6,326, third; the Baptists, with their 3,942 fourth; the Presbyterians, with their 3,363, fifth; and the Moravians, with their 851, sixth.

With respect to proportionate increase, if the census may be relied upon, the above mentioned order has to be pretty nearly reversed. In this respect the Baptists take the lead, with an increase during the past forty years (the last religious census having been taken in 1851) of 779.9 per cent; the Moravians follow with 268; per cent.; the Presbyterians come next with 230.7 per cent.; the Church of England next, with 189.9 per cent.; the Wesleyans next, with 152.2 per cent.; and the Roman Catholics last, 58.8 per cent. It is a rather curious fact that the three churches which are at the head of the list in proportionate increase, receive no aid from the public treasury; the Moravians, because they were not represented here in 1871, at the time when concurrent emolument was adopted as the policy of the Government; the Baptists and Presbyterians, because they refused to accept what was offered them; while the three at the foot of the list have received £10,000 per annum from the public funds.

As regards education, while there has been vast improvement within the last thirty years, the single fact that, of 40,000 children of school age who reside in the island, less than one half are in attendance at any sort of school, is sufficient to indicate that we are still far enough from having attained any worthy ideal. Progress along educational lines is painfully slow, though the Government spend large sums every year in addition to what is done by voluntary effort on behalf of private and assisted schools.

Port of Spain, June 28, 1893.

The Presbyterian Review.

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Toronto, July 27, 1893.

French Evangelization.

THE appeal of the Board of French Evangelization, for funds, is now before the Church. A collection will be made on Sabbath next and it is earnestly hoped a liberal response will be made. The cause is one which ought to command the liberality of the Church as a whole, and every congregation and mission station should return the largest possible contribution to the Board. Fully \$10,000 is needed at once to meet salaries and repairs to the schools. This amount should be in the hands of the treasurer without delay, but the congregational contributions should double that amount at the very least.

The importance of the work carried on by this Board it would be difficult to over-estimate. A very large problem is dealt with, and were our people to realize, as they ought to, the possibilities within their reach, there can be but one opinion as to the interest they would manifest in spreading the good news among their French-Canadian fellow-citizens.

There are those who believe the diverse races of our country can only be fused into national homogeneity by passing through the alembic of war, that patriotism needs a baptism of blood. But there is a better way than the sword. The Gospel of peace is a mightier factor in civilization than the power of armed hosts. In its freeness and fulness it will bring the segregated populations of our country together to see eye to eye, to place the public good, as a whole, above sectional strife and sectarian jealousies. To win Quebec to the Gospel would be to dispel the clouds that hover on the national horizon of Canada. And it can be won. Already there are hopeful signs of an awakening. The leaven is working slowly, as it should work. When the whole lump is leavened the work of generations to come will have been accomplished. Our duty is to persevere, to draw encouragement from every gleam of sunshine, from every rift in the sky. But above all it is our duty to work, and this we can effectually do by generous contributions next Sabbath Day.

The work of French evangelization is surrounded by peculiar difficulties. The Missionary can approach the Jew or the Heathen with a new Faith and can deal on very radical lines. The Roman Catholic claims the better side of our Christian religion, and while the claim is absurd, it is nevertheless true that many Protestants place Roman Catholicism on too high a plane as a system of religion, thus rendering the labour of the evangelist exceedingly

difficult. In Quebec the political ascendancy of the Church of Rome is a powerful and insidious means against evangelization. The obstacles which this advantage creates are well-nigh insurmountable and it is only the most wise and patient efforts that succeed. Yet headway is being made. The report submitted by the Board to the General Assembly, gives the following testimony to the changes noted in the province. "An encouraging and inspiring fact is the almost universal testimony of our missionaries that prejudice against themselves and their work is giving way, that a desire for knowledge is growing, and a determination openly or privately expressed to know the truth at any cost. A slowly-formed public opinion has at length confessed through the press and otherwise its want of faith in ecclesiastics, and demanded reforms in the control and management of educational and other matters. Journals that have had the courage of their convictions and criticized their spiritual leaders have been put under the ban and suffered accordingly. The decisions of canon law, although declared recently by a Canadian court to be above the law of the land, are being resisted in parishes where a few years ago would have been unquestioning obedience"; and among the results which are to be seen, the following are tabulated:—(1). A growing intelligence and appreciation on the part of the people of evangelical truth and corresponding giving way of prejudices. (2). The desire, tacit or avowed, to break away from ecclesiastical authority and domination. (3). The thousands of Roman Catholics who read proscribed literature. (4). The fifteen hundred pupils attending Protestant Mission schools. (5). Twelve thousand Canadians of French origin, who attend evangelical places of worship in Canada. (6). The twenty-five thousand French Protestants who have gone to the United States. (7). The fact that fifty-five years ago there was perhaps not a French-Canadian Protestant, to-day there is one for every sixty-seven of the French-Canadian Roman Catholic population in Canada and the United States; there being one for every hundred and two in Canada and for every thirty-two in the United States. (8). The election of French Protestants to chief municipal offices, and their holding the balance of power in three counties as was shown by the last election in this Province." These are very important signs of the times. The Church can truly thank God and take courage.

The student of Canadian history and problems will not fail to note with keen interest the change of opinion, the state of transition indicated by the above facts. Let us hope we have here the beginning of better times for the simple-minded, docile habitant, to whom the light of a pure Christianity would be as a turning from night to day. The Presbyterian Church in Canada is to-day called upon to help one of the noblest of her many good undertakings. May the hearts of the people be opened, and may the offerings they bring to God's altar be rich and thankfully be stowed.

Priest-Ridden Toronto!

BECAUSE the ministers of Toronto have preached and protested against the running of street cars on the Sabbath, the cry has been raised that the city is priest-ridden. Because reputable citizens have asked that the vote of the people be taken in municipal January instead of in August, the hot, holiday month, they are tauntingly informed that they would have the city run by "Holy Willies." Respectable people who acknowledge the power and claims of religion are, thus, warned off from municipal

affairs. A certain section of the community object to have men of honour and religious character in the City Council. Such men as these they spurn as "Holy Willies."

Is it not time for those who regard the public good to bestir themselves? When language as is here referred to is found in the mouths of aldermen and business men the case requires serious thought.

On what grounds are ministers to be debarred, in this free country, from expressing an opinion, and offering counsel on a question relating to Sabbath observance, or on any question in which they may feel disposed to take an interest. Surely a man does not divest himself of his citizenship when he enters the ministry. If the Church, with the ministers at her head, did not defend the sanctity of the Sabbath, would she not be most inexcusably derelict? Surely the ministers cannot be accused of being tyrannical for doing that which did they not perform they would be clearly remiss in their duty. There is no such a thing as tyranny in the Protestant church of to-day, as between pastor and people. The people, not the pastor, govern, and all are free within the compass of their voluntary agreements. But the people would not hold the ministers free from blame, if they failed to fight for truth and righteousness in public as well as in personal life.

The cry of "priest" is raised to prejudice the minds of people who are, as a rule, guiltless of church-going and whose conception of ministerial duties and responsibilities is altogether wrong. The ministers will not be frustrated by these misrepresentations. Their duty is to strengthen and encourage their people by precept and example, and to acquit themselves fully to their consciences. So far they have rendered admirable service which the community as a whole fully appreciates.

But what about our Christian citizens? Are they to be dubbed "Holy Willies" because they would see the principles they profess carried out in daily practice? A change must certainly have come over the sentiment of Toronto, if men are to be avoided, and driven to private life, because they profess to be Christians. That is practically what the "Holy Willie" taunt means. The objectors do not want men whose religious views lead them to oppose Sunday cars, to become aldermen. There should be no religious test applied to candidates for civic honours; but, most assuredly, a man's moral and Christian character ought to be taken into account when citizens exercise the municipal franchise. The position calls for men above reproach, for men of integrity and undisputed probity, as well as for men of business ability. Are not such men to be found within the folds of the Church? If they are to be ostracised because of their religion, it is well the fact should be known and understood. We are apt to make light of such cries, but those who study the course of things at the seat of our city rule see the object to be gained by the absence of sternly true men. There is need for action, not only to defeat the Sabbath car by-law, but also the wider schemes of base men who drag their office in the dust and disgrace the name of aldermen; and this latter can only be done in January, when every voter ought to ponder well over the events which are taking place now.

The City Council having refused to postpone the vote, it will likely be taken on August the 26th. If the by-law is to be defeated it will be by a supreme effort and much self-sacrifice on the part of many of the people. But it is worth making the struggle, and the sacrifice ought to be cheerfully offered. A sweeping victory will mean a quiet Sabbath devoted as now to the sacred duties of public wor-

ship; a defeat by however small a majority will mean the deprivation of Sabbath privileges from thousands of people, and the introduction in Toronto of a most potent agent for the ultimate secularization of the Sabbath day.

Sabbath at the World's Fair. By the sweeping majority of fifty-four to six the National Commission condemned the opening on the Sabbath Day of the World's Fair, in the following terms: Resolved, by the World's Columbian Commission, that the rulings now being enforced by the World's Columbian Exposition for the purpose of opening the gates of the Exposition on Sunday has not been approved by this Commission and is in violation of the rule jointly adopted and promulgated by said Exposition and said Commission, and is being enforced without the assent or authority of the World's Columbian Commission.

A Word of Explanation. In the last issue of our contemporary, the Canada Presbyterian, there appeared an extract from one of the Toronto papers which in some respects is misleading, and might be misconstrued by persons unacquainted with the establishment and maintenance of a journal such as THE PRESBYTERIAN REVIEW. In the first place, THE PRESBYTERIAN REVIEW was one branch of the business concern known as the Presbyterian News Co. (L^{td}), the other branch being an extensive book-room. The amount of loss, as mentioned in the article referred to, was that lost by the Company upon its entire business, and not upon THE PRESBYTERIAN REVIEW alone, which was responsible for considerably less than one half the amount mentioned, an amount not greater than what might reasonably be expected in the establishment of a journal of the influence and wide circulation of THE PRESBYTERIAN REVIEW. Again, referring to the retirement of the late editor, Mr George H. Robinson, an injustice is done. As before stated in the columns of this journal, it was a purely voluntary act on his part to have retired. Mr. Robinson had the option of continuing in the editor's chair, but he considered the change of ownership an appropriate time for retiring from a post, the duties of which he discharged with incessant diligence for eight years without a week's rest. We make this explanation purely for the benefit of our friends and subscribers, who, perhaps, may have read the extract which was quoted as above mentioned.

Discussion of Public Matters. In the Sunday street-car agitation, there is abundant evidence that our methods of discussing public questions are not always fair and straightforward. Unfair and *ex parte* representations must in the end injure the cause in whose interest they are advanced. Specimens of extravagance in statement may be found among those who seek to preserve the quiet rest of the Lord's Day, but worse than extravagance has been resorted to by certain advocates of Sunday cars. Many of their arguments are shallow — too shallow to deceive the intelligent workmen of Toronto, still they are arguments, and ought to be weighed carefully and candidly. But the appeals to prejudice, the defaming of character, the aspersions cast on such men as Principal Caven, Rev. D. J. Macdonnell, Mr. W. H. Howland, and others — these are not arguments, they are the weapons in the hands of unscrupulous men in favour of a losing cause. Such methods of warfare are grossly unfair, and ought to be frowned on by all honest men. Let us hope soon to be able to see eye to eye on great moral questions. In the meantime let us give to others the credit of their convictions and be fair and just in our treatment of them.

Current Literature.

Books and Periodicals.

MOSES, THE SERVANT OF GOD. By F B Meyer, B.A. Toronto: Fleming H. Revell Co.

Anything from the pen of Rev F B Meyer would be of interest. His services to the kingdom have been so manifold and signal both in his varied and active ministry and by his numerous writings, that when he draws on his rich experience for the purpose of making a book, the result is largely looked for.

His ministerial life began in 1869 when he became assistant to Rev. C. M Burrell, of Pembroke chapel, Liverpool, a man whose personal friendship was of the greatest possible advantage to Mr. Meyer. In 1872 he was the widely popular and successful minister of the Gothic Baptist Chapel, York, and in 1874 he succeeded Rev. Dr. Hayercroft in the pastorate of Victoria Road church, Leicester. Here he was brought in contact with the sad condition of the industrial class, and so much did the misery and godlessness prevalent among them press upon him that he gave up his regular pastorate in 1876, and set on foot a movement which rendered his name famous in the ranks of evangelists. He erected the building known as Melbourne Hall "whose dome," in the words of a biographer, is seen from afar as the town of Leicester is approached. Its network of institutions, and array of earnest workers, and thronging congregations, have all grown up about this man of God in a few short years. There were 2,300 scholars in his Sunday Schools here and over 200 teachers assisted him in the work of the schools. Temperance work, Prison Gate Missions, and Revival Meetings, were incessantly engaged in at Melbourne Hall where Mr. Meyer's work came to an end in 1888 on his accepting the pastorate of Regent's Park Chapel, London, the congregation presided over previously by Rev. David Davies and Dr. Laudds. In London some of the features of Melbourne Hall soon began to appear, the first being the establishment of a model common lodging house with six by four beds, and a club and gymnasium for working lads. His work has been graciously blessed to an uncommon degree and there are thousands in England who own to his means their change of heart.

He has written much of a practical and popular character. The names of a few of his books indicate the themes: Abraham; or the Obedience of Faith; Israel: a Prince with God; Joseph: Beloved Hated Exalted; Elijah: and the Secret of His Power; Exposition of John i: 12; of the First Epistle of St Peter; the Psalms; the present tense, of the Blessed Life; the future tenses of the Blessed Life; the Shepherd Psalm. Christian Living; Moses, the servant of God.

Moses is the greatest character in old Testament history. Mr. Meyer tells his wonderful story in plain, every-day language with charming and absorbing effect. His little book is not a mere record of the work performed by Moses in the deliverance and leading of Israel; it is rather a series of a character sketches as reflected in that work. The author's great object is to magnify the power of faith. He tries to show that Moses was a man like other men; with great qualities that needed to be developed and improved; with flaws that veined the pure marble of his character; with deficiencies that had rendered him powerless but for the all sufficient grace that he learned to appropriate; and that he wrought his life work by the simplicity of his faith, by communion with God, and by becoming a channel through which the Divine purpose was achieved. The message of the book accords with this purpose. A man of faith, the author shows the reader how great things can be done by faith. He finds in Moses an ideal, a man who subjected himself fully to God's service by a simple and strong belief that God would act through him. What was done through Moses' agency can be done by the agency of men now-a-days, if men only had the same faith. "It will be our contention," he says throughout, our study of the remarkable life before us, that though Moses may have had commanding features of mind and body, and have been versed in all the learning of his time; yet the marvelous outcome of his life-work was not due to any of these qualities, but of the faith which knit his soul to G.d." To this position the author conforms. He does not enter into the question of authorship or authenticity of books, nor does he raise difficulties which would strew the field of critical scholarship; he accepts the record, deduces its teaching to the great glory of the power of faith. The general reader will value the book as one affording suggestive thoughts in simple guise. The more thoughtful will not differ from the conclusions arrived at and will acknowledge the teaching power of the book.

BIHR AND GARENGANER. A record of four years' work and journeying in Africa. By F S Arnot. Toronto, Fleming H Revell Co.

African missions, African exploration and African conquest have a charm peculiarly their own. The Dark Continent, the scene of Livingstone's loving labour, of Stanley's herculean efforts, of McKay's martyr devotion, of the ambition of Cameron, Burton, Emin, and Macdonald, never fails to attract the interest of all classes, and books are devoured with relish, that tell us of its secrets. The latest author to claim attention to this question is Frederick Stanley Arnot, who has just published a booklet under the above caption. It will repay perusal. Although the area dealt with by the author is comparatively small along side the field of other African writers, it is important and from the missionary's stand-point very interesting. Well-executed maps indicate the geographical position of the territory described by Mr. Arnot. The story told in the book is not overburdened with details and makes racy reading very suitable for this warm weather. Troubles

with native tribes and with the Portuguese, the slave trade, the habits and mode of living of the aborigines are touched upon and new material is gathered in concise space within the boards of a volume of about 160 pages. The author, who is recruiting health, away from the field of labour where his heart is, is not unknown personally to many of our readers.

THE addresses delivered in Convocation Hall, Queen's University, Kingston, Ont., in 1893, have been collected and issued in a pamphlet of one hundred pages. The addresses cover a variety of subjects, and they are all able. They open with a thoughtful paper on "Study and Spiritual Life," by Rev. Principal Caven, whose pithy, clear-cut sentences will be read with profit by a larger constituency than the students; and then follows the address of Prof. Campbell, which has come upon the Church as a bombshell, and which is now under the jurisdiction of the Montreal Presbytery. Readers of THE REVIEW are aware of its contents, and need not enlarge on them, nor at this hour touch on their merits. That will be done in another column as occasion demands it. Rev. A. Gandier, B.D., John Watson, LL.D., Rev. Herbert Symonds, M.A., Prof. Ross, Prof. Short, Rev. G. J. Low, Principal Grant and Rev. Dr. Williamson are the other lecturers who are in evidence in this interesting collection. The publishing committee has done a real service to the country by placing these able and timely addresses before the people at large.

THE CRITICAL REVIEW for the current month is irresistibly attractive. It is crowded with short articles on current literature, the best books, described and criticized by the best of present-day writers. The editor is Professor S. D. F. Salmon, and his staff of contributors is representative of the thought and scholarship of British theology and philosophy. It is a bright budget, brimful of good things.

THE PRESBYTERIAN QUARTERLY is just to hand. On the title-page is a dazzling array of D.D.'s. If degrees indicate high learning, the eight articles ought to be substantial reading for earnest divines. Girardeau, Starbuck, Waddell, Hinzuga, Vaughan, Nelson, Woodworth, Lacy, Warfield and Price are names to conjure with, and the Quarterly has the full benefit of their high attainments. The papers, with one or two exceptions, are highly technical, and are few, weighty contributions to many first rank subjects. Presbyterian thought in the United States is fairly represented on the pages.

THE KNOX COLLEGE MONTHLY for July contains one or two timely articles and a number of contributions of general interest. Rev. Dr. Caven's sermon, delivered before the General Assembly at Brantford, is reproduced. It deals with a question much thought about in the church at the present time, the inspiration of the Scriptures. Of course the learned Principal is orthodox, but he is also, as a matter of course, free and fresh in his positions. Dr. Caven has followed modern thought and the higher criticism with a keen, intelligent mind. His bent is liberal ward, and his sympathies are generally for the modern, but not a jot or tittle does he concede in the essentials. Another article in the Monthly on the Documents of the Pentateuch by Rev. Henry Gracey, of Gananoque, is a useful study of an important subject. Mr. Gracey makes a few keen cuts in his criticism and the information he places before the reader is reliable and will prove useful. "The Honanese Rainmakers" furnishes Rev. D MacGillivray with an interesting subject. The modes of praying for rain are curious, but they show the simple superstitious beliefs of the natives of Honan. The "Conference" is composed of papers read at the Alumni meeting of Knox College and refer to the training of students for the ministry.

THE MISSIONARY REVIEW for August is to-hand early. To those interested in Missions, no better publication can be recommended. The wide field of the world is covered, and facts and suggestions are gathered together from the hard-won experience of labourers in the vineyard from all quarters. Leading missionaries contribute to its pages and the news columns are well supplied with reports of current events.

THE July number of the Manitoban (World's Fair souvenir number), Winnipeg's popular illustrated magazine has reached us and is a genuine surprise. It comprises 118 pages fully illustrated, enveloped in a new and handsome cover. The articles which are contributed by Manitoba and Northwest writers are exceedingly interesting. "Life in Manitoba," by D. W. McKerchar, M.A., takes us into the homes and hearts of the people, and not only tells us of the social and political life as it is, but discusses the country and the grand possibilities for the future. The Rev. Hugh Pedley contributes an excellent article on "Among the Churches," in which the growth of the church is traced from the first Northwest missionary up to the present time. J. J. Gunn relates an incident of the early days of Red River settlement entitled "Gaspard LeDuc," which will prove of interest to early settlers and officers of the different trading companies who still survive. Other articles of interest are Winnipeg, Past and Present, sketches of Brandon, Winnipeg Fire Brigade, Police Force, Winnipeg and Brandon Boards of Trade, portraits and sketches of His Honor Lieut. Governor Schultz, Hon. T. M. Daly, Minister of the Interior, Hon. Thos. Greenway, Premier, Minister of Agriculture. There is also a full page engraving of the members of the Manitoba Legislature; Bird's eye and street views of Winnipeg; old Fort Garry as taken in 1859; Victoria, British Columbia; a full page engraving of the Winnipeg City Council, Police Force, Fire Brigade, Manitoba Experimental Farm, views, etc.

Canadian Pulpit.

No. 3.

REV. G. M. MILLIGAN, B.A., OLD ST. ANDREW'S, TORONTO.

THE sermon, of which the following is a summary, was preached last Sabbath morning in Old St. Andrew's church, Toronto, by the pastor, Rev. G. M. Milligan. The contexts were Exodus xvi., 22-39, Exodus xx., 8-11, Heb. iv., 1-2.

Speaking from Genesis ii., 1-3, "Thus the heavens and the earth were finished and all the host of them; and on the seventh day God ended his work which he had made, and he rested on the seventh day from all his work which he had made; and God blessed the seventh day and sanctified it, because that in it he had rested from all his work which God created and made," he said:—The words which I have read have been explained in several ways. We have here, apparently at least, the institution of the Sabbath in connection with the work of creation. In reading these verses we should read them as plain history, as giving us an account of the institution of the Sabbath in connection with God's finishing of the creation and making the Sabbath commemorative of that fact.

We are told, however, that the Sabbath was not instituted at the time this history would lead us to suppose, and that those words are to be explained as anticipating what took place some millenniums afterwards, as recorded in Exodus xvi.—that the Sabbath was instituted in the wilderness, and is a purely Jewish institution, not to be looked upon as having a basis starting from the creation at all.

Another view of this passage is that it is purely poetic,—a poetic account of the institution of the Sabbath adopted to a poetic cosmogony or account of the creation and development of the world, and indeed that the decalogue itself was for the Jews only, not for Christendom.

The view held by some good people is that the Sabbath was a typical institution which belongs to the old Jewish dispensation as a ceremonial, and that it was a symbol of the rest and blessing that Christians were to have in our dispensation, and that, when our dispensation came, the Sabbath dropped. That was the position held by some of the ancient fathers of the Church.

Now we believe that the words forming our text can only be fairly interpreted as showing that the Sabbath as an institution was given us by God for man's good, and that the basis upon which the institution rests, and which makes it a perpetual and not a temporary obligation for man to observe, is that it is commemorative of God's creative work.

One reason why we believe that is that the Word says so.

These words read as a plain narrative, and it is only by an artificial interpretation that any other meaning can be taken out of them. Then again, events and facts are commemorative in connection with their occurrence at the time of their occurrence. The Passover was celebrated when the destroying angel passed over the houses of the Israelites, and the Lord's Supper was instituted at the time of His death.

There is another remarkable consideration which seems to point out that the observance of a seventh day was previous to the calling of the Jews into national existence. There is a division of time that is permanent and universal as far as we can discover in history, namely, the hebdomal division, that is, the division into a seventh of time. We find that suggested to us in the case of Noah sending out the dove and waiting seven days, and you find also in connection with the marriage of Jacob, that Laban speaks of Leah fulfilling her week, referring to the festival week in connection with the marriage. We find that the Brahmans marked a seventh day as a sacred day, and we find the division into a seventh period in the Jewish, Egyptian, Assyrian and Arabian calendars. You find the seventh portion among the ancient Romans, Gauls, Britons and Germans, you find it among the aborigines of this continent as far back as you can trace their history. Then, again, in pagan literature you find a reference to a seventh day observed by the pious. The poet Linus, that flourished before Moses, according to Eusebius, says that the seventh day was observed by the religious people. You find a reference to the seventh day as sacred in the writings of Homer.

Now there is nothing to suggest a seventh period as regards any astronomical phenomena in the skies, nor any mathematical calculations. It is a tenth that is generally recognized in the latter. The only rational explanation, to my mind, is that the Sabbath was observed primavally among men, that it came forth with man from the seat of his primitive existence and went with him through all the ramifications of his life and history.

Another reason why we believe that the Sabbath is a human institution and in commemoration of God's work of creation, is that in Exodus xvi. we find that when the Israelites were ordered to gather the manna, it is taken for granted that they know of the Sabbath as an institution already in existence. Look at the terms in which God called upon them to keep the Sabbath day. In Exodus xx. 2, it is said that God rested on the seventh day, and therefore he hallowed it, or set it apart. When the ten commandments were given to us God said, remember the Sabbath day to keep it holy, for God Himself

rested on the seventh day, when He had made the world, from all which He had created and made.

Now let me bring before you objections that have been given against the commemoration of the day. One of the objections is that you find no trace of it in the religious history of patriarchal times. We answer that there is a slight trace in the case of Noah's sending out the dove, but that it should not be more markedly stated in patriarchal history is not wonderful, as the whole history is very compendious, extending over many ages in a short space.

Another objection is founded on the words "Moses gave you the Sabbath," holding that the word gave means that it was instituted for the first time by Moses. But it is said that Moses gave the Jews circumcision, in John vii., and yet our Saviour says that circumcision was not of Moses. Again it is stated that the Sabbath is spoken of as a sign between the God of Israel and the Israelites. True! But in Deuteronomy vi. 8, the moral law is spoken of as a sign between Jehovah and the Jewish people, but that does not mean that it is temporary. In regard to that objection we say that if God embodies or repeats any directions to his people, it is spoken of as given.

Now, then, the Sabbath is something that belongs to man as a creature of God, and reminds him of his privileges and duties to his Creator. Paley even admits, if this passage (Genesis ii., 1-3) is to be taken as literal history, that the Sabbath is a perpetual obligation. Then, again, our Saviour said distinctly that the Sabbath was made for man, not for the Jews only. A primary point is that God set apart one day in seven for His own service, and men are called upon by Divine authority to keep that one day sacred, to keep them in remembrance of the Fatherhood—to remind them that things do not come by chance, and that they are created by a wise, good, omnipotent being. But there is no force in the contention that, therefore, the seventh, not the first, day should be observed. The Sabbath is, in a sense, man's first day of existence. Man was created on the sixth day and when the first day of his existence began, so to speak, he was to observe that day as a day of rest. And what wisdom,

what power, what goodness were brought to us on this day. It was on the first day of the week that Christ came to the disciples when they were met together. It was on the first day of the week, too, that the Pentecostal spirit descended upon the disciples.

There are two or three passages in the New Testament that it is well to look at. The first you will find in Romans xiv., 5 and 6. "One man esteemeth one day above another, another esteemeth every day alike; let every man be fully persuaded in his own mind; he that regardeth the day regardeth it unto the Lord, and he that regardeth not the day to the Lord, he doth not regard it." You notice that the word Sabbath is not mentioned in the passage, but the words would indicate the transition from the seventh to the first day as the day to be observed by Christians.

Then again, you take Colossians ii., 16 and 17, "Let no man therefore judge you in meat or in drink, or in respect of any holy day, or of the new moon, or of the Sabbath days which are a shadow of things to come. But the body is of Christ." Here the words "Sabbath days" do not bear on the question before us. The day in seven, the Sabbath, was a different institution from the festivals of the Jews. Why, we ask, should a mere Jewish festival be incorporated in the decalogue? Nobody says that people are not obligated to be literal now because the decalogue is obsolete. Why should the 4th commandment be an exception. All the other nine are of perpetual obligation. Man is distinguished above all other creatures by his fellowship with the Creator, and on one day in seven he is called upon to commemorate that fact.

Now then, another passage and we are done. Hebrews iv., 9. The writer is here speaking of the rest that Christians obtain by faith. This was written to Jewish Christians to help them more deeply and clearly to see that in Christianity they had the fulfilment of the precious promises they had heard from his lips. "There remaineth therefore a rest to the people of God." There remaineth therefore a Sabbatarianism, or the keeping of a Sabbath, to the people of God. Then when Christ passed within the veil and finished His work of redemption here, just as the former Sabbath was commemorative of creation, so there was also the keeping of the Sabbath as commemorative of redemption.

The Sabbath is one of the great institutions left us in a free country. The welfare, the material prosperity, and the moral excellence of a country depend in no small measure on the due observance of the Sabbath. Not that religious truth would not flourish on hardy soil, or that religion and worldly prosperity were bound up one with another. But a true knowledge of God and obedience to His laws were necessary to the comfortable and peaceful life of a people. "Righteousness exalteth a nation." The people receive instruction in righteousness in God's public assemblies. And therefore we have the Sabbath. But not only do we come to His house to learn of Him, we come to adore and worship Him. We must not lose sight of God's command to worship Him, and while we have six days for our secular employment, God has given us a Sabbath once a week so that we may rest from our worldly labours and anxieties and turn our souls to Him.



REV. G. M. MILLIGAN, B.A.

Church News.

In Canada.

Presbytery of Saugeen.

THE Presbytery of Saugeen met in Guthrie Church, Harriston, on the 11th of July. In the absence of the Moderator, Mr. Millar was appointed Moderator, *pro tem*. The Presbytery heartily welcomed the Rev. Mr. Edmison and his elder, Mr. Hammond, also Mr. Montgomery, the elder from Drayton, who were transferred from the Presbytery of Guelph by the Synod of Toronto and Kingston. Messrs. Ramsay, Morrison, McVicar and Munro, reported diligent attendance at General Assembly. Mr. Henry, student, was assigned a text on which to write a discourse for next meeting of Presbytery. The session records of Durham and Mount Forest were examined and attested. A petition was presented and read from the mission station of Drayton, praying the Presbytery to take steps to effect a union between Moorefield and Drayton for the purpose of forming them into a pastoral charge. Messrs. Ramsay, McKellar and Crow were appointed a deputation to visit Rothsay, Moorefield and Cotswood ancient re-arrangement. Honour certificates were granted four scholars from North Luther congregation for repeating Shorter Catechism. Messrs. McKellar and Munro were appointed to draft a plan and conduct evangelistic services in the Presbytery. Mr. Gallagher was re-appointed to the mission field of Mildmay, Ayton and East Normanby. The following standing committees were appointed: State of Religion—Messrs. Ramsay and Crow; Temperance—Messrs. Cameron and Kane; Sabbath school—Messrs. Stewart and Nay; Statistics—Messrs. Munro and McMurchie; Home Missions—Messrs. Aull, Cameron and Borthwick; Sabbath Observance—Messrs. Millar and Mark; Systematic Benevolence—Messrs. McVicar and Allen; Superintendent of Students—Messrs. Jansen; Church History—Aull; Apologetics—Munro; Hebrew—McKellar; Experimental Religion—Ramsay; Greek and Latin—Cameron; Theology—Mr. Stewart gave notice of motion and change of place of meeting of Presbytery. The Presbytery meets in Mount Forest, September 12th, at 10 a.m.—S. YOUNG, Clerk.

Presbytery of Guelph.

THIS Presbytery held its usual bi-monthly meeting in Knox church, Guelph, on Tuesday, the 18th July. On proceeding to the election of a new Moderator, it was moved by Mr. Beattie that Mr. Charles Davidson be appointed. Objection having been made to the competency of the motion as contrary to the rules of the Church, it was withdrawn, and notice given of a motion to overture the General Assembly so to change its rules of procedure as to render a ruling elder as well as a minister eligible for the office of Moderator of Presbytery. Mr. Henry Norris, of Glenallan and Holm, was unanimously chosen to occupy the chair, and a cordial vote of thanks was then passed to the retiring Moderator, Mr. A. M. Hamilton, M. A. Commissioners to the General Assembly at its late meeting in Brantford gave in reports of their diligence in the discharge of their duties. The following standing committees were appointed. On Temperance, Mr. R. M. Craig, Ferguson, convener; Sabbath Schools, Mr. J. W. Rae, Aetou, convener; Evangelistic Services, Mr. J. B. Mullan, Ferguson, convener; Finance, Charles Davidson, Esquire, Guelph, convener; Systematic Benevolence, Rev. Dr. Torrance, Guelph, convener; Superintendent of Students, Mr. A. M. Hamilton, M. A., convener; and Sabbath Observance, Mr. R. J. Beattie, Guelph, convener. Mr. Burns appeared before the Presbytery and addressed it on behalf of the Aged and Infirm Ministers' Endowment Fund, for which he is agent. At the close of his address it was resolved that the Presbytery thank him for the information furnished, record its appreciation

of the services he had rendered since he undertook the agency, express their sympathy with him on the efforts he is making to increase the Endowments and its willingness to render him what assistance it can. The clerk was appointed to co-operate with him in bringing the wants and merits of the scheme before the congregations in the bounds and appealing to them for suitable encouragement and liberal contributions. Two young men were introduced to the Presbytery and the clerk was authorized to certify one of these to the Senate of Knox College with a view to a residence in that building, and the other was advised to proceed farther with his educational course. The question of the visitation of congregations and a report from the Committee on Systematic Benevolence, which was submitted in the form of an address to Communicants and adherents of congregations, and of which an outline was given by the clerk, as convener of the committee were left over until next meeting. Extract minutes of Assembly were read to the effect that the application made for leave to Drs. Wardrop and Middlemiss to retire from the active duties of the ministry with an interest in the Fund for Aged and Infirm Ministers, had been granted by the General Assembly at the late meeting.

The clerk submitted a list of the appointments to the bounds by the Assembly's Committee on the Distribution of Probationers, and the allocation he has made of the same to the vacancies, which was approved. A request from the session at Waterloo to be allowed to procure the services of some one as stated supply in the meantime with a view to his being called was granted, provided that the interests of the Probationers now under appointment be conserved, and that report be made of the name of the person who may be obtained for a certain period. Mr. Craig reported that at the request of Mr. McInnes he had moderated in a call in Chalmers' church, Elora, which had come out in favour of Mr. R. K. Horne, B.A., LL.B., a licentiate of the Church. His conduct having been approved the call was laid upon the table signed by 127 members and 36 adherents, with a guarantee of stipend at the rate of nine hundred dollars yearly, payable monthly, and the free use of the manse. Commissioners from the session and congregation were heard in support of the call, after which it was sustained, and ordered to be transmitted to Mr. Horne for his decision. In the event of his accepting the clerk was authorized to prescribe trials for ordination, and call a meeting to receive the same, and should they prove satisfactory, to proceed without delay to his settlement.

A letter was reported from Dr. Middlemiss, late of Elora, but now in Edinburgh, a paragraph of which was read conveying his Christian salutation to the brethren, and stating that, on the whole, there was improvement in his health since his leaving for Britain.

Presbytery of Maitland.

THE Presbytery met at Wingham on July 18th, Rev. G. McKay, Moderator. The minutes of the two previous meetings were read and adopted. Rev. D. G. Thompson, of Hamilton, and Rev. Andrew McNabb, being present, were invited to sit as corresponding members. It was decided to hold an adjourned meeting of the Presbytery in Knox Church, Kincardine, on Tuesday, 25th July instant, for the ordination of Rev. K. McLennan, B.A., B.D., under appointment as missionary to Honan, China. The Presbytery will meet at five o'clock p.m. to hear Mr. McLennan's ordination trials. Messrs. Ross, Murray, G. McKay and McNabb, will conduct the ordination. The ordination services will begin at 7.30 p.m. The Rev. A. Sutherland will preside and give a short address. Rev. John Ross will address the missionary and Rev. Mr. McLennan will address the congregation. The F. M. Committee will be represented by Rev. Dr. McDonald, of Seaford. It was agreed that there shall be a Young People's Society Committee of Presbytery. It shall be the duty of this committee to collect information concerning the Young People's Societies within the bounds, to advise with them and to direct and encourage them in suitable lines of Christian effort—a

report to be presented to Presbytery, as required by standing orders. It was agreed that the Order of Business as amended be adopted, and that the clerk and Mr. McLennan be a committee to attend to the printing of the same. Three hundred copies to be procured.

An extract minute from the General Assembly was read intimating that the Presbytery application in behalf of Rev. A. F. MacQueen, of Ripley, for leave to retire from the active duties of the ministry and to have his name placed on the list of annuitants of the Aged and Infirm Ministers' Fund, was granted. Also, an extract authorizing the Presbytery to dispose of the Trowbridge Church property, the proceeds of sale to be appropriated to the Home Mission Fund. The trustees of the aforementioned property were instructed to sell said property and to hand the proceeds to the Presbytery. Molesworth congregation asks supply from the distribution committee for the last half of next quarter, and Huron congregation for one half supply next quarter, Gaelic is required. Permission was given to the Moderator of Molesworth and Huron congregations to moderate in calls when the congregations are ready. The supply of Wingham congregation was left in the care of the Moderator, Rev. J. L. Murray.

Standing committees for the year were appointed as follows, the first named being convener on each committee:—Sabbath Observance—Messrs. McKee, Forrest, and their Presbytery elders, and Mr. Jones. State of Religion—Messrs. Anderson, Fairbairn, Sutherland, and their Presbytery elders. Finance—Messrs. McLennan, A. McKay, and their Presbytery elders and McNabb. Sabbath Schools—Messrs. Geddes, Law, Rose, and their Presbytery elders. Home Mission—Messrs. Murray, G. McKay, McFarlane, and their Presbytery elders. Temperance—Messrs. Millar, Davidson, Hartley, and their Presbytery elders. Young People's Societies—Messrs. Rose, Geddes, Murray, and their Presbytery elders. Statistics—Messrs. Anderson, Geddes, Rose, and their Presbytery elders. Systematic Benevolence—Messrs. Malcolm, Davidson, Hartley, and their Presbytery elders. The next ordinary meeting of the Presbytery will be held at Wingham on the third Tuesday in September. The Presbytery adjourned to meet in Knox Church, Kincardine, on Tuesday, 25th inst., at 5 p.m.—JOHN McNABB, Pres. Clerk.

Presbytery of Huron.

THIS Presbytery met in Blyth on the 11th of July. Mr. J. A. McDonald was appointed Moderator for the ensuing six months. Commissioners to Assembly reported in due form. Rev. Messrs. McKee of Cranbrook Thompson, of Hamilton, and Taylor, of Blyth, being present, were invited to sit as corresponding members. Standing committees for the year were appointed, of which the following are conveners:—Home Missions, Mr. Martin; State of Religion, Mr. Acheson; Temperance, Mr. J. A. Hamilton; Sabbath Schools, Mr. R. Henderson; Sabbath Observance, Mr. J. S. Henderson; Finance, Mr. Musgrave; Superintendent of Students, Mr. Fletcher; Systematic Benevolence, Mr. Anderson; Christian Endeavour, Dr. McDonald. A call was sustained from the congregations of Leeburn and Union Church, Goderich, to Rev. Murdoch McKay, who signified his acceptance of it and his ordination was appointed to take place on the 1st of August, Mr. J. A. McDonald to preside, Mr. Shaw to preach, Mr. Anderson to address the minister, and Mr. R. Henderson, the people. The next meeting of Presbytery is to be held in Clinton on the 12th of September, at 10.30 a.m.—A. McLEAN, Clerk.

Presbytery of Hamilton.

THIS Presbytery met on July 18th. A call from Pelham and Louth was sustained in favor of Rev. W. M. Rogers. The induction is provisionally arranged for August 8th. Mr. Wm. Wilson was recommended for Knox College in the preparatory department. A petition from Mr. W. Pakin, of Cayuga, was received and consideration postponed till next meeting. The commis-

ioners to the General Assembly reported diligence. An application from Knox church, Hamilton, for a colleague and assistant, was postponed till next meeting that more full information may be obtained. The standing Committees for the year were appointed. The request of Rev. R. McKnight, formerly of Dunnville, for a letter of dismissal from the Presbyterian Church was granted. The clerk was instructed to furnish such a letter stating that Mr. McKnight is at this date a minister of the Presbyterian Church in Canada and was pastor of the congregation of Dunnville from October 4, 1887, till March 21, 1893; that he now leaves the communion of this Church and ceases to be a minister thereof; also that this letter is granted by the Presbytery with the view of Mr. McKnight's connecting himself with a Church of another denomination.

French Evangelization.

THE Board of French Evangelization has issued the following note:—You are aware that the General Assembly has ordered the Annual Collection for French Evangelization to be made on Sabbath, the 30th of July next. We would respectfully suggest that the collection be made in every congregation and mission station; that it be made on a subsequent Sabbath wherever not practicable or convenient on the day appointed; that an opportunity be given to contribute privately to any who may miss the collection; that prayer be made for the outpouring of the Holy Spirit upon the work and all connected with it. There is the utmost need for promptness and liberality, as the current quarter ends 1st August next, when all salaries are due, and to meet them \$10,000 are required. Contributions should be sent to the treasurer, addressed, Rev. Robt. H. Warden, D.D., Box 1839 Post Office, Montreal.

It is reported that Rev. J. C. Stinson, late of Horning's Mills, has issued a writ against Jas. Huxtable, of Horning's Mills, claiming \$10,000 damages for alleged slander and defamations of character.

REV. R. MCKNIGHT, formerly of Dunnville, has left the communion of the Presbyterian Church and is no longer a minister thereof.

It is reported from Perth, Ont., that Rev. D. Currie, M.A., B.D., Glencoe, has accepted the pastorate of Knox church of that town.

REV. GEORGE C. H. MCGREGOR, D.D., has declined the call to St. James' Presbyterian church on the grounds that it is his duty to remain in charge of the church of which he is now pastor, the Free East Presbyterian church of Aberdeen, Scotland.

THE Winchester Press says: "A congregational meeting of the Presbyterian church was held on Tuesday night, at which it was decided, by a very large majority vote, to extend a call to the Rev. D. G. Connery, B.A., who visited this place a week or so ago. The Moderator, Rev. A. Graham, Winchester Springs, presided over the meeting. The Presbytery has been asked to moderate the call on the 21st inst." Rev. Mr. Connery is a graduate of Queen's.

The Congregation.

THE stone work of the new Presbyterian church at Alma is almost completed.

REV. MR. CAMERON, Merrisburg, is having a two weeks' vacation.

REV. ROBERT HUME, of Toronto, will occupy the pulpit of Knox church, Milton, during Rev. R. Haddow's absence.

THE Sunday schools of Grace and Knox churches, Milton, and the parents and friends of the children had a combined excursion to Burlington Beach on Tuesday, of last week. The weather was favourable, the car accommodation supplied by the G. T. R. first-class, and the excursionists, who were numerous, had a very pleasant day of it. A large proportion of them went to Hamilton by the steamer Modjeska and spent an hour or two there, and the balance found plenty amusement at the Beach.

KNOX CHURCH Sabbath school of Owen Sound, will have their annual excursion to Warton, via City of Midland, Monday, Aug. 14th.

THE Orilia Presbyterian Sunday school picnic, at Strawberry Island, on Thursday of last week, was as successful as could be expected, considering the unfavourable weather.

THE Rev. Dr. McCrae, pastor of the Presbyterian church, has arrived home. He occupied his own pulpit on Sunday and gave a full account of the great Christian Endeavour Convention at Montreal.

REV. D. BEATTIE, who, on account of ill health has resigned the charge of St. Andrew's, East Oxford, preached his farewell sermon on Sabbath of last week, to a large congregation.

REV. JAMES ENDICOTT, B.A., of Winnipeg, has been married to Miss Sarah Diamond, a prominent church worker of the town. On behalf of the congregation the bride was presented with a purse of \$30. They leave shortly for China, where Mr. Endicott goes as a missionary.

AT a meeting of prominent members and adherents of St. Andrew's church, Berlin, on Monday evening of last week, Mr. John King, Q.C., who is leaving Berlin to reside in Toronto, was presented with a complimentary address and a beautiful Mexican onyx clock and handsome clock ornament, as testimonials of regard from the congregation.

THE Ladies Association of St. Andrew's church, Perth, intending holding an "At Home" to-day. A programme of vocal and instrumental music has been prepared, and a very pleasant evening may be expected. Ice cream and other light refreshments will be served. The town hall has been secured and it will be arranged that those present may move about at their pleasure.

REV. W. S. McTAVISH and Mrs. McTavish, St. George, left on Wednesday of last week for a few weeks' holidays, going in the first place to Nassagaweya, the home of his parents. The Rev. Mr. Blair, of that place, will preach at St. George. This church expects to have their new organ in place by the time of the pastor's return.

AT the last meeting of session of Knox church, Galt, sixteen new members were received, cloven by profession and five by certificate. Mr. R. G. Struthers was elected representative elder to Presbytery for the next twelve months. There were 695 communicants present at communion on Sunday morning of last week. The missionary moneys collected during the past quarter were allocated at the close of the prayer meeting on Tuesday evening. The Christian Endeavour Society held their annual picnic on Tuesday afternoon in Mr. Oliver's grove and a very enjoyable time was spent.

THE old Lyceum building which the Presbyterians of Preston have lately procured and turned into a beautiful little church, was opened on Sunday of last week. Prof. McLaren, of Knox College, preached to large congregations in the morning and evening. Dr. Jackson, of Galt, preached in the afternoon. On Monday evening a tea meeting was held which was largely attended and an enjoyable time spent. Preston Presbyterians are to be congratulated upon having such a handsome edifice. The seating and interior decorations are of the finest, and altogether it presents a very beautiful appearance. It is capable of seating about 300.

THE congregations in the Killarney field, Mantoba, have improved considerably since the recent settlement. There is a good congregation in the village, only we are sorely needing a building of our own. We had a fine gathering at our communion service on the 16th inst. About fifty partook of the elements and about twenty new names were added to the roll of membership. The pastor went out to Enterprise school-house to conduct service in the evening and was met by a congregation of about a hundred people. This is a new station we are wanted to occupy. A considerable number of the families are Presbyterians. We are getting a nice

congregation at Victoria Lake, and would be very hopeful of success if we only had some little building of our own in some centre between the two sections of the station. Wakopa is mending a little and feeling more hopeful. This was at one time one of the principal, if not the principal, station in the whole of the Turtle Mountain district. The Plymouth element came in, however, and, with its well known preselytizing tendency, drew several incautious ones away. Then the seventh day advent party made an assault and drew away two or three principal families after them. Every place has its indifferent element and Wakopa is by no means an exception. For some time the place has presented a small slice of Babel. There was considerable confusion of tongues, but, of course, the tongues went all the faster for the confusion. We had a meeting for reorganization there the other day. The elements left are a little more hopeful and we had a better attendance at our Sabbath services. To do our work properly there should be a missionary in residence in the district of South Kularney. We are building a manse at present in the village of Killarney. This is the first building to which the Presbyterian Church has put her hand in this district, though she has been doing more or less work here for about ten years. There is considerable financial stringency just now, but our people are hopeful and we are confidently looking for brighter days and better things.—ANON.

THE teachers and scholars of St. Andrew's Sunday school, Orangeville, spent Friday at the picturesque village of Elora. Several hundred took advantage of the occasion. The weather was all that could be desired for such an occasion, and the pleasure-seekers spent a happy day. A special train brought them back at an early hour in the night.

THE Eglinton Sabbath school had a most enjoyable picnic at Reservoir Park. Rev. R. M. Hamilton is enjoying a well earned holiday at Huntsville, Ont. Last Sabbath his pulpit was filled by Mr. Thomas Yellowlees. Rev. Mr. Incefield, late of Scotland, will supply next Sabbath.

THE Rev. Dr. Sexton preached on Sabbath morning last in Knox church, St. Catharines. His subject was "Divine Providence," and he took occasion to combat many of the quasi scientific theories of the day, maintaining that God ruled no less certainly in the affairs of man, than in the phenomena of the physical universe.

A UNIQUE and representative company gathered at the Free Church, Kirk Hill, Glengarry, on the evening of the 10th inst. The object of the meeting was to give some expression of good-will and sympathy with the pastor and his wife on the eve of their departure to Cape Breton for a short time in quest of health for Mrs. MacLennan who has been in failing health now since eight months. Mr. Jno. G. MacNaughton, Lagan, was called to the chair. He briefly stated the object of the meeting and called on Mr. D. J. MacMillan to perform the special duty of the evening. Mr. MacMillan then read a complimentary address, to which Mr. MacLennan responded briefly, and warmly thanking them for this substantial token of the congregation's good will and for the kind references made to Mrs. MacLennan, for the thoughtful, kind and providential way in which they verified their kind words. Having been taken altogether by surprise he could not reply in as complete a manner as the circumstances demanded. Several spoke afterwards words of kind commendation and earnest desire for the return of pastor and lady in full possession of robust health. The proceedings were brought to a close by singing the hymn, "God be with you till we meet again" and prayer by the minister. The following is the supply for the pulpit during the month of August:—For the 6th of August, English service only at 11 a.m., Rev. Jas. Cormack. August 13th, Gaelic service at 11 and English at 12, noon, Rev. R. McLeod. August 20th English only, at 11 a.m., a missionary discourse by Rev. D. MacLaren. August 27—Gaelic at 11 and English at 12, noon, by Rev. J. McKenzie.

The Church Abroad.

SCOTLAND. REV. D. A. ROLLS, B.D., was ordained to Avondale Church on the 20th inst.

THE sale of work in connection with the Glenrock Young Women's Guild realized about \$250.

THE personality of the late Rev. John Barclay, of Greenock, who died intestate, amounted to \$11,750.

THE latest appearance of Rev. Jacob Primmet was at a conventicle which he held at Peden's stone, Benhar Moor, Shotts, on the 2nd instant.

REV. ALEXANDER ANDREW, M.A., of White Memorial church, Glasgow, has been chosen to succeed the late Mr. Carter as editor of the publication of the Stirling Tract Enterprise.

MISS NETTA TELFER, who has recently taken the degree of B.A., with honours, in Toronto University, is a granddaughter of the late Rev. John Dobie of the North church, Langholm.

THE funeral of the Rev. Robert Laurie, of James church, Dundee, was of a public nature, the demonstrations testifying to the high respect in which he was held, and the occasion being solemnized by the fact of his widow having survived him only three days.

MR. WILLIAM T. McAUSLANE, LL.D., secretary of the Glasgow association for the relief of incurables, died last week, his health having been precarious since the death of his son, a promising licentiate of the U. P. Church. Dr. McAuslane was an able journalist, and frequently contributed to magazines in prose and verse. His eldest brother was minister of Finsbury chapel, London.

REV. DR. BOYD, of St. Andrews, says he has worked in harmony with the best men of the Free and United Presbyterian communion, but if Disestablishment is to be carried there can be no more of that, for he will co-operate with no active enemy of the church, so help him God. A day of humiliation was unnecessary except for the church's enemies.

REV. DR. WAUTER C. SMITH, Moderator of Assembly, in presenting the prizes to the successful Edinburgh competitors under the Welfare of Youth scheme, remarked that it was not exactly pleasant to him to get into silk stockings and knee-breeches, and make a guy of himself with a cocked hat. Edinburgh this year heads the list in the number of competitors, fifty of whom were from St. George's alone.

EDINBURGH Presbytery, by twenty-two votes to six, have rejected a motion by Rev. Dr. Balfour to petition against Sir Charles Cameron's bill. Principal Rainy said he did not count upon union with the Established Church after disestablishment as absolutely certain. Religious equality was not a phrase he much liked or used, but in the bill it meant that the denominations in Scotland were to be equal so far as the law was concerned.

A BRANCH has been formed in Glasgow of the Scottish Women's Church Defence Union. Speaking at the meeting, which was presided over by Rev. Dr. Marshall Lang, Professor Story referred sarcastically to seventy-three ministers of Glasgow Presbytery who had failed to reply to a circular of his requesting information in the interests of the Union. There were difficulties, he said, if a minister was a sluggard, a dotard, or a dillard, in his brethren meddling with him, but there was no church law to prevent an able, active and insinuating Christian female from going into any man's parish and exercising there as much influence as was in her power.

ENGLAND. REV. DR. LUNDIE, of Liverpool, in appealing for the annual collection on behalf of the struggling Protestant churches of the Continent, which falls to be made on the 16th inst., reminds his co-religionists that these churches transmitted the light of the Gospel to our own land, and sheltered our persecuted forefathers. They dwell, too, at the

centre of the world's civilization; and to win the nations of Europe for Christ would be to advance the banner of salvation in every land.

ANNIVERSARY sermons were preached at Canterbury on Sunday last by the Rev. Dr. J. T. McGraw.

THE death is announced of Mr. Robert Jeffrey, a well known elder, and for many years session-clerk of Hanley Presbyterian church, Staffordshire.

THE Rev. Alex. Connell, B.D., preached his farewell sermons at Westbourne Grove church, London, on Sunday. His induction at Regent Square is expected to take place about the middle of September.

REV. R. M. THORNTON, B.A., of Camden Road, left for Canada and the United States on the 12th inst.; and Rev. Dr. Monro sails for Chicago at the end of the month.

THE University Presbyterian Association at Cambridge have already raised funds for founding one or more Cambridge Exhibitions at the Theological College, Amoy, China.

SILVERHILL Presbyterian church anniversary was held on Monday, July 3rd, in the Robertson street Congregational church, Hastings, kindly lent for the occasion. A sermon was preached by the Rev. Dr. Pentecost, of London, and the offertory was in aid of church ventilation and general expenses.

AT the meeting of the Presbytery of London South, the death of the Rev. Daniel Gunn was intimated, and, after prayer, his name was removed from the roll of members, and the Rev. H. Shearer, Brighton, was appointed Moderator of the Session at Lewes. It was agreed to raise Lambeth (late Venulam) congregation to the position of a sanctioned charge, and to grant the members leave to call a minister. An interesting question, whether a member of a session within the bounds of the Presbytery, who had been appointed by the Presbytery to serve provisionally as member of the Session of another congregation, could continue to act as such after resigning his position in his own session? was considered, but a decision was deferred till next meeting. The names of ten ministers were sent to the Home Mission Committee as suitable to be called upon to take part in special evangelistic work during the ensuing winter.

REV. REES EVANS, Llanwrtyd, WALES, secretary of Trevecca College, has been appointed to devote the whole of his time for the next two years to superintend the collection towards the Extension Fund.

SPEECH-DAY proceedings at the Presbyterian college, Carmarthen, will this year include the presentation of an illuminated address to the Rev. T. L. Marshall, the popular secretary of the Presbyterian Board, in celebration of his fortieth official visit to Carmarthen. The address is signed on behalf of the subscribing ex-students by four ministers representing the Baptist, Calvinistic, Methodist, Independent, and Unitarian denominations.

MEETINGS in connection with the June Association of the Welsh Calvinistic Methodist Churches of North Wales, Manchester, and Liverpool, were held at Mold. It was decided to hold the next Association meetings at Carnarvon in August. The present year completes the third jubilee of the Connexion, and arrangements were made for publicly celebrating the event. Attention was called to the question of the attendance of registrars at marriages in Nonconformist places of worship, and the Rev. T. J. Wheedon was appointed to give evidence before a Select Committee of the House of Commons on the subject. An important statement as to the growth of the Connexion in Flintshire was presented, and showed, by a comparison of the returns for 1842 with those of the past year, the immense strides which had been made. Mr. Hoosan, who prepared the statistics, alluded to the merciless criticism to which Welsh Nonconformist returns were subjected, and threw down a challenge to Welsh Churchmen to prove that Calvinistic Methodism was on

the wane. The most impressive function of the day was the ordination of fifteen candidates to the full work of the ministry.

REV. JOHN G. BLUE UNITED STATES. has resigned his position as financial agent of Carroll College and will now devote himself exclusively to the work of his Church.

REV. WILLIAM E. KIMBALL has entered upon the 15th year of his ministry, and has received the degree of D.D.

IN four and a half years' pastorate Rev. H. S. Jordan has added 253 members to his church at Lansing, Mich.

THE First Church, Pittsburg, has extended a call to Rev. M. A. Brownson, D.D., of Detroit.

REV. C. S. RICHARDSON, of Little Falls, has received the honorary degree of D.D. from Hamilton College.

LADY KORTRIGHT, by whose generous liberality the Richardson Home for Convalescents in Philadelphia was erected, recently sailed for England. But before leaving America, she set apart the sum of \$90,000 as a foundation for the support of the Home. The principal of this sum is entrusted to the Pennsylvania Company for Granting Insurance and Annuities, and the income thereof is to be paid over annually to the trustees of the Presbyterian Hospital for the perpetual maintenance of the Home. This makes the sum total of her contributions to the Presbyterian Hospital in Philadelphia \$235,000.

The Mission Field.

DR. GEORGE SMITH, C.I.E., of the Foreign Mission office, Scotland, leaves early in September for the United States to deliver the Greaves lectures of the Reformed (Dutch Church).

REV. JOHN WILSON, of Greenlaw, Scotland, has obtained leave of absence for next February, March and April to take charge of the Algiers mission.

THE Calabar mission has suffered loss by the death of Mr. Ross, the engineer, who went out recently to work the steamer, and of Mrs. Cruikshanks, wife of one of the missionaries.

MR. EDMUND STURGE, the Quaker philanthropist, and a leading member of the British and Foreign Anti-Slavery Society, has passed away in his 85th year.

THE government have agreed to the appointment of a royal commission into the opium traffic. It is to go to the root of the matter, even to the length of recommending abolition.

A LETTER from Herr Eugen Wolf shows Sir Gerald Portal to be favourably impressed with Uganda and its people, and to be busy with works that indicate a permanent occupation by us.

A PARLIAMENTARY blue book gives the estimated cost of a railway from Mombasa to Victoria Nyanza as £2,240,000, the gauge being 5 ft. 6 in., and there being no tunnels. The length would be 657 miles.

A FAREWELL meeting was held in the Synod Hall, Edinburgh, in connection with the setting out for their fields of Rev. Messrs. Dean and Weir, who go to Old Calabar, and Rev. John McIntyre, of Mancharia. Several ladies who are returning to Calabar were also present. Mr. D. McLaren presided and addresses were given by Rev. Dr. Laws and Rev. W. R. Thomson.

THE Anglo-Indian Evangelization Society publishes its 1892 report, and records its work for the past year. It is not generally known that the object of this society is the maintenance of an unsectarian itinerant evangelization among the widely scattered groups of Europeans and Eurasians in India otherwise destitute of Gospel ordinances, at railway stations, on tea estates, etc., and the appointment and support of gifted evangelists to visit the chief centres of population and influence. Its directors are men of all Churches who have, by residence in India, realized the needs of their fellow-countrymen in that vast empire, and their

desire is to bring within reach of Gospel influences, written and spoken, such of them as may be tempted to forget the claims of that religion which at home they more or less practiced. Committees exist in most of the large towns of Scotland as well as in India, and a great work is carried on by means of this society, which is worthy of the support of all who look for the coming of the kingdom of Christ.

In "Regions Beyond" Mr. H. Grattan Guinness continues to tell of the services of those who, under the auspices of East London Institute for Home and Foreign Missions, have devoted their lives to foreign work. Various articles of interest are contributed by workers and sympathizers, and reference is once more made to the Bombay conference in a short contribution on "Missionaries and Public Morals in India."

The report of the Free Church Mission Institution and Madras Christian College for the year 1892 is worthy of perusal. Everything relating to the staff, duties, finances, etc., for the mission is here detailed, and to all interested in foreign mission work in the Presidency, an idea, through reading this report, may be gained of the success of this institution at present as in the past.

ONE result of the Bombay Conference has been the inauguration of a magazine which, it is hoped, will act as a quarterly greeting from one worker to another of those who are engaged in service under the auspices of the Church of Scotland in India and Ceylon. It has been designated, appropriately, *Saint Andrew*, and the first number contains an interesting article by Dr. Herdman, Melrose, —his recollections of forty to fifty years ago when he was himself in India. His remarks on the "Sweep" of 1843 will be read with curiosity. The editor of this new venture does not aim at great things, but it would be a pity if a periodical such as this failed for lack of support. Rev. J. O. Graham, Kalimpong, is editor. — Christian Leader

The Foreign Mission Secretary, Rev. R. P. MacKay received a letter from Rev. Norman Russell, last week in which the necessities of his field are forcibly stated. He refers to the wholly inadequate accommodation, the inconveniences of which is especially felt in the hot weather; and to the need of additional help in carrying on the work. Mr. Russell presses the claims of his mission and makes a strong case. He reports all well.

A Hundred Missionaries in Council.

THE International Missionary Union held its tenth annual session at Clifton Springs, N. Y. This is an organization of returned Missionaries of all evangelical churches, whether at home temporarily or permanently, and seeks by this annual gathering to promote mutual sympathy and co-operation. They come from the ends of the earth, having a community of interest, although personally unknown to each other, and here they compare views, recount experiences, examine methods of work, discuss educational, evangelistic and benevolent plans, and seek to promote a deeper spirituality.

It boldly and unhesitatingly declares its convictions on any and all subjects pertaining to missionary work and policy in all lands. There are connected with the union about 500 members. These represent the American and Canadian societies, also the English Baptist, Wesleyan and China inland missions. This year there were present 105 from the following fields, viz.: Assam, Burma, India, China, Japan, Siam, Turkey, Syria, Persia, Bulgaria, Italy, Africa, Mexico, North American Indians, West Indies, Guatemala, Paraguay and Micronesia, a cosmopolitan company whose Christian service amounted to 1,159 years. While the union is international, it is also inter-denominational, and these 105 were from fifteen different mission boards, and so completely were all denominational lines lost during the seven days of meetings and discussions that a minister was heard to say: "I have made this meeting a careful study, and with all who have taken part I have failed to discover one reference that

would lead me to distinguish the denominational tendency of any speaker."

Three services were held each day, the first hour being devoted to a devotional service, while the remaining time was given to reading papers and discussing missionary theories, and the evenings to addresses of a more popular character. The first service was of a peculiar but intensely interesting nature known as the "Recognition" meeting, in which Missionaries give their names, their fields, years of service, class of work, and thus make an acquaintance with each other at the very outset of the week.

From the following subjects an idea can be had of important matters that came up for consideration, viz.: "The attitude of the Moslem mind toward Christianity," "The Church of Rome an obstacle to the Gospel in heathendom," "The duty of the British and United States governments to ward protection of missionary interests in Turkey," "Dervish Partheism," "Hindrances to missionary work in Japan," "The Chinese Exclusion bill and its bearings on missionary interests in China," "Bantu Superstitions," "Traces of pure religion in heathendom," etc. — Interior.

Canadian Foreign Missions.

At a meeting of the Executive Committee held last week a letter was read from Miss E. McWilliams, of India, who is now seeking health in the Himalayas, and her many friends will be delighted to read the following extracts:

"I feel much stronger and better. This holiday at the hills has been indeed a grateful one to us all, and I am sure we will go back stronger bodily, mentally, and spiritually, than when we came. During the past two weeks I seem to be getting stronger every day, and now feel more like my old Canadian self than I have for months."

"I feel I owe very much to the prayers of my brother and sister missionaries in the field. That week of which I speak was the last week of our Council meeting at Mhow, and not only were special prayers for my recovery offered, but the missionaries met in the evening for special prayer in my behalf."

"I cannot tell you how very kind they otherwise were through it all."

The following extracts from a letter from Rev. Norman Russell from Mhow, will be, on the other hand, read with a feeling of disappointment and sorrow:

"Three of my families have defected and gone over to the Roman Catholic Church."

"The Roman Catholic Church in India always hang around the other missions and buy up stragglers. One of my men was paid 60 rupees, another, I think, 50 rupees for becoming a Roman Catholic, I do not know how much the third is to get. Then one of our late converts they have been trying to get, but God is watching over him and though he is very poor he will not go."

"You can't imagine what weak material we have to deal with; they are like a band of children, and have to be watched and cared for as children."

"I only fear we will have a good deal of trouble in our future church through not giving them sufficient attention and training now. You must send us more men, what with the Roman Catholics to fight and Christians to train and our ordinary school and evangelistic work to undertake, we can't do it. I have not probably felt so weak since I came to India as I do now. I have had a hard summer with chaplaincy work added to my other work. I have had Bible classes all through the hottest part of the season and never a day free at any time. I am looking for word from you about the chaplaincy. If you can't send a man for the work I will have to give it up though I see no one else to take hold of it."

These extracts are taken from a letter that probably Mr. Russell did not intend for the public. But surely the Church ought to know the facts which are simply these, that our missionaries are under burdens that constantly tax their strength to the utmost, and that there is danger of some breakdown that will greatly increase the difficul-

ties of the situation. But this is not the worst. Read the following:

"I was pained the other day when Miss Jamieson took me to the place in old Ncemuch, where she has to carry on school work. It is open above; it stinks like a sewer, and it is poorly situated, and yet two or three thousand rupees (\$700 to \$1,000) would give a fairly passable building here."

"Dr. Buchanan's building in Nijain is a very unfit place for a European to work in, and our own school in Mhow is very poor."

These are then the conditions in which the great Presbyterian Church in Canada allows her missionaries to try and do their work. They are in some cases living and spending hours daily, teaching and dispensing, in such buildings as a respectable farmer would not think suitable for his cattle. It is simply deplorable that it should be so, and yet it is so to-day and has been so for years. It is neither economy, nor humanity, nor Christianity, to organize men and women of culture and refinement to meet the necessary difficulties of a tropical climate and squalid heathenism, without at least the ordinary comforts of suitable buildings in which to live and work. However, it must in fairness be said that the Church has not been acquainted with the facts. Wherever the blame lies, there is an impression abroad that our missionaries are luxuriating in oriental extravagancies. When the truth becomes known the evils will come to an end. Notwithstanding all this Mr. Russell adds: "If it came to a choice, I think I would prefer more men even to new buildings—in Mhow at least." These are surely the words of a man whose heart is in the work and places the salvation of souls first.

One quotation more, which gives a little of the brighter side.

"We have had six baptisms during the past two months, and another very interesting case is awaiting baptism—a Sadoo, holy man—who gives an excellent testimony."

The Rev. R. MacLennan is to be ordained by the Maitland Presbytery at Kincardine, on the 25th inst. Mr. MacLennan goes to Honan.

Mrs. Jessie Grier was designated to work in India, on the evening of the 20th inst., in Westminster Church, Toronto, of which she has been a member for eight years.

No appointment has yet been made to Alberni.

A communication was read from the Rev. P. M. Morrison, intimating the death of Mrs. McKenzie, of Fate, which occurred a few weeks after their return from Sydney—which is one of the saddest of the many sad afflictions that have fallen upon the New Hebrides' Mission in recent days. R. P. MACKAY.

ST. ANDREW'S Sunday school, Stratford, held their annual picnic in the Queen's Park, there being present about 200 scholars with teachers and friends, making about 400 in all. Young and old seemed happy enjoying themselves to the full, especially at the long tables which groaned under the good things provided by the ladies, along with cream and lemonade. The usual games were participated in, but not least among the enjoyments, was the transportation to and fro under the charge of Messrs. Caven and Yemmen, Hepburn & White giving their team free and Brothers & Farrow the waggon at the same rate.

The annual picnic under the auspices of the W. F. M. S. in connection with the Beechwood congregation was held in the church grounds on Monday, July 3rd, and proved to be a decided success. About 5 p. m. the people began to arrive, one carriage load after another came until there were about five hundred present. The ladies of the congregation served supper from 5.30 until eight and deserve the greatest credit both for the quantity and quality of the repast prepared. The entertainment was held in the church. Rev. Mr. Elliot, pastor of the congregation, occupied the chair, in his usual able manner. Addresses were delivered by Rev. Elliot and Messrs. Campbell and Waters. Readings by Rev. Elliot and Miss N. Anderson and music by Mrs. Elliot and Messrs. Tilden, Fuller and Lumby and Mr. Tilden. The proceeds amounted to the handsome sum of fifty-three dollars and seventy cents.

The Church in Canada.

(Continued).

THE Rev. A. MacGillivray, of Bonar church, Toronto, who is taking a few holidays and staying at Penetanguishene, preached last Sabbath evening in the Presbyterian church there to a crowded house, from the words, "To do justly, and to love mercy, and to walk humbly with thy God," Micah vi. 8. The large audience were greatly delighted and edified by the eloquent, faithful and impressive discourse.

On Sabbath, the 9th of July, Rev. D. H. Hodges, preached a special sermon from Exodus xviii. 18-25. The church was crowded to excess. After the sermon the usual questions were put to the following elders. Messrs. Young, McCallum and Grey, which being answered in the affirmative, they were ordained to the office of the eldership of Oak Lake congregation. The congregation is to be congratulated on the progress which the church has made during the past six years.

THE annual picnic of the St. Andrew's church Sabbath school, Peterborough, was held on the 13th inst., to Chemung Park, and was a success. About 225 scholars, with their friends, left here in the morning, and arrived per steamer and row at the Park without accident. At the park a great day was enjoyed. The children put in the day in picnic style, and in the afternoon were given a sail on the lake. Home was reached shortly after six o'clock. Rev. Mr. MacWilliams accompanied the excursionists.

On Wednesday evening, the 5th inst., the members and adherents of the Belmore Presbyterian congregation, with heavily laden baskets, invited themselves to the manse, and presented their pastor, the Rev. A. C. Stewart, with a well filled purse and an address in which they spoke of lasting good being done in their midst, not only in the congregation being built up, but in the Gospel of Christ having come home to many of their hearts, and concluded by expressing a desire, that himself and beloved partner in life may be long spared to go out and in among them. Mr. Stewart replied in appropriate terms thanking them for the gift and the kind words contained in the address; after partaking of an excellent tea, music, singing and general conversation, all retired to their respective homes.

REV. R. M. PHALEN has been the recipient of the following letter.—Rev. and Dear Pastor. At a meeting held at Burketon composed of elders and managers of the three congregations, Enniskillen, Blackstock, and Cadmus, the matter was brought up as to the advisability of granting you a vacation for a period of time. It was moved, seconded, and unanimously carried, that owing to the large amount of work, and your untiring zeal, and marked success in the grand work to which God in His providence has called you as our pastor, that we grant you a vacation of four weeks to be taken when it may be suitable to yourself. The spirit of love of the three different congregations to their pastor seemed to manifest itself in a very high degree, and it is our prayer that you may be long spared to go in and out among us as our pastor; and with united efforts and God's approval we shall prosper.

AN adjourned meeting of the Wingham Presbyterian Congregation was held in the lecture room of the church, on Wednesday evening, July 12th, Dr. Macdonald, M. P., in the chair. The auditors lately appointed to examine the books of the pew steward and treasurer and report the financial standing of the congregation from January, 1888, to November 1st, 1888, with the close of each year up to January, 1891, submitted their report. After the report had been fully considered, it was unanimously adopted. A vote of thanks was tendered to the auditors, and the following resolutions were submitted, carefully considered and adopted, viz. Moved by S. Gracey, seconded by G. McIntyre, that this meeting deplores and strongly deprecates the unseemly and unwarrantable assertions made by certain ministers and others, both on the floor of the Presbytery of Maitland and outside of it, to the effect that the deputation

from the managers and members of the Wingham Session, who waited on Mr. McQuarrie in the fall of 1888, "went to him with a lie in their mouth." The falsity of such assertions is clearly shown by the report of the auditors—Messrs. W. B. Hutton, Jas. A. Chino and W. O. Stuart—lately appointed to examine and report upon the financial standing of the congregation at the time referred to, wherein it is too plainly shown that the affairs of the congregation were in a much worse state than than the deputation represented them to be; and the Presbytery of Maitland is hereby respectfully asked to enjoin upon certain of its members the propriety of refraining from further circulating false and damaging reports about the Wingham congregation or any particular member thereof. That copies of resolutions, together with the abstract of auditors report, be forwarded to the Clerk of the Presbytery of Maitland, to be read before said Presbytery at its first meeting, and also to Rev. Hector McQuarrie. Moved by John Ward, seconded by D. Sutherland, that, whereas, it has come to our knowledge that unjustifiable and damaging statements are being constantly made against Mr. D. M. Gordon's character by many of those opposed to him on the grounds of his relation to the recent disturbances in the church; attempts are also being made to damage him in his business relations, be it therefore resolved by this congregation, who have known Mr. Gordon's character and work in connection with the Sabbath school and church for the last fifteen years, that said damaging statements are unjust, untrue and undeserving, and that in our opinion, Mr. D. M. Gordon is a man worthy of respect and esteem for his integrity, veracity and Christian character.

A Pastor's Tribute.

To the congregation of St. Paul's Church, Hamilton, Ont.:

MY DEAR PEOPLE,—As a congregation we were bereaved in the providence of God, on Sabbath last, by the death of one of our much beloved and most highly esteemed members, Mrs. (Judge) John C. Malloch. To some who have recently come in with us, Mrs. Malloch was perhaps not known by face, having been confined to her bed for the past two or three years with a painful illness, yet even to them her name was familiar and her worth not unknown.

To those who have been longer associated in Christian work here the removal of our friend Mrs. Malloch means more than can at present be told. When I began my work as pastor of this church over fifteen years ago, on meeting Mrs. Malloch for the first time, and observing her cheerful countenance, her cultured speech, her chastened spirit and her deep interest in the work of the Lord, I said to myself, "Here is one who will remember me daily in her prayers, and to the utmost limit of her strength will loyally aid me in every good work." During all the years since that time the promise I then read in her marked Christian character and bearing has been abundantly and unceasingly fulfilled. As long as she had strength for the work—yes, and much longer—she was ever active in visiting the sick and the poor, in welcoming strangers, and in faithfully discharging all other duties that lay within her reach as a devoted member of this congregation and community—for her Christian activities were not limited to her interest, deep as it was—in the welfare of St. Paul's, nor even to her interest in the cause of Christ at home and abroad as represented by the various benevolent organizations of the Presbyterian Church. To her the field was the world, and wherever she saw an opportunity of doing good, there she saw her duty. We will always think of the Young Women's Christian Association of the city as owing its existence and success largely to her Christian zeal and self-sacrificing generosity. It owes its present spacious home to her prompt forethought, and that home will always be the more sacred to us because she chose it as the scene of her closing years of service and her last hours of suffering. To the circle of earnest Christian friends who gathered around her from week to week, and sometimes often during the week

to take sweet counsel together with one another and with their Lord, one bright room at least, in that well known home must ever be peopled with hallowed and happy memories. It may perhaps not be known to many present that, notwithstanding her great weakness and almost ceaseless pain, Mrs. Malloch found pleasure up to within but a short time of her death, in having a class of young women gathered about her. But it was in indirect and, perhaps, to her, almost unknown ways, that her influence was most helpful to others during her years of enforced retirement. Her pastor never called on her without feeling as he left her room that he had received a blessing, yet she always claimed that the blessing was hers. So much did she prize the services of this her beloved church that on learning that the Sabbath services were greatly enjoyed through the telephone by another suffering member between whom and herself there was much love and much in common in many respects, she had the same means of worshipping with us established between this pulpit and her own sick room. I feel that it is due to her memory that I mention that two months ago, at a time when she was much in need of her pastor's sympathy—knowing that he was prevented from visiting his people by affliction in his own home, forgetful of her own sufferings she hastened to minister to him, both in word and deed in ways that betokened the greatness of her kindness, and that were no doubt all the more pleasing to her in the light of the words "Inasmuch as ye have done it unto one of the least of these my brethren ye have done it unto me." I would hardly have dared to advert to this here were it not that I remember that the Master Himself said of one who had done Him a kindness, "Verily I say unto you, whosoever shall do this Gospel shall be preached in the whole world there shall also this that this woman hath done be told for a memorial of her."

But our beloved friend is gone to her heavenly rest and her reward, and it is our privilege to be glad for her—to rejoice at the thought of her blessed reunion with other sainted ones in the happy land, there to be forever with the Lord. What a comfort to every Christian heart, and especially at this time to the bereaved relatives of our departed friend, is the thought that there is a day coming when all God's children shall meet again in peace, to part no more. Not until that day will the value of such a life as the Lord enabled Mrs. Malloch to live be fully known. Let us pray that her meek and Christ-like example may be a blessing to us all. Let us value with renewed affection those of her dear companions in Christian work who are still with us, and let us be thankful that among the young people of our church there are being trained for Christian service those who, by God's grace, will follow in the footsteps of the sainted one to whose revered memory we to-day pay our tribute of loving regard.

My dear friends since I last worshipped with you I have twice had the privilege of commemorating the death of our Lord—once in the Metropolitan Methodist church of Washington, D.C., of which the Rev. Hugh Johnson, D.D., known to many of you, is at present the pastor, and again in the N. Y. Avenue Presbyterian church of the same city in company with members of the General Assembly of the Presbyterian Church in the United States. These were seasons I greatly enjoyed, but it would have been, if possible, a still greater pleasure to me to have sat with you all at the table of the Lord to-day, had this been deemed advisable by those who have of late had special oversight of my health. But though not present with you in person I am with you in thought and spirit. May we be alike happy to-day in meditating upon the communion of saints—may we be richly blessed in enjoying our present share in that goodly fellowship, and above all the fellowship of the Lord—and as he is lovingly and solemnly speaking to us let us consecrate ourselves anew to His service.

As ever, your affectionate pastor,
R. J. LAIDLAW.

June 16th, 1893.