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Vol. 16.—No. 42.  
Whole No. 818.

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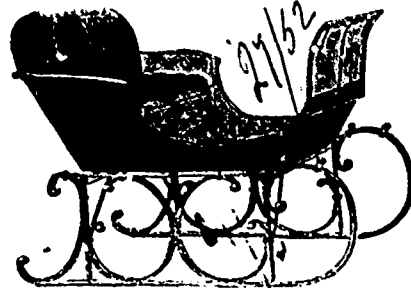
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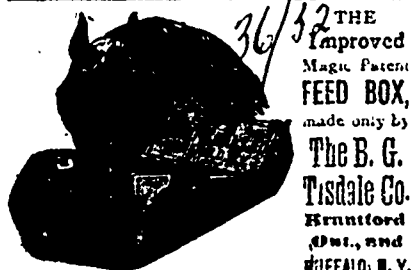
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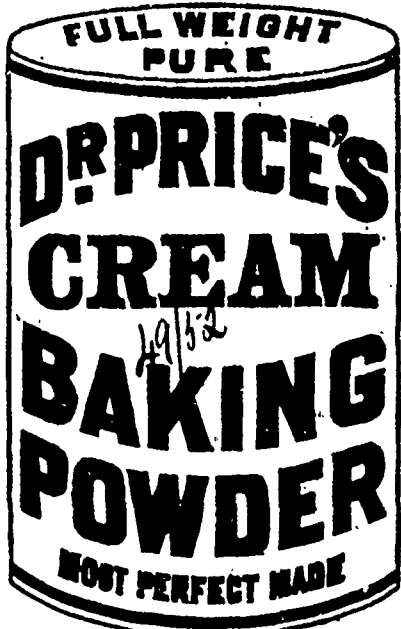
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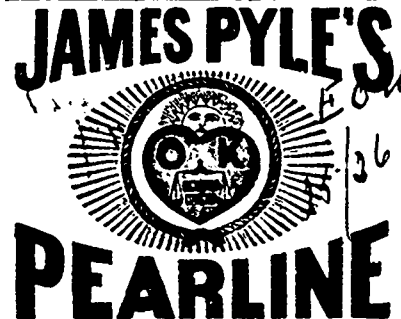
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# THE CANADA PRESBYTERIAN.

VOL 16.

TORONTO, WEDNESDAY, OCTOBER 11th, 1887.

No. 42.

## Notes of the Week.

THE venture of the *Illustrated London News* in publishing an American edition is bound to succeed. The quality of paper and the fine finish of the engravings render it in addition to its real merits a most attractive weekly. It will doubtless have a large circulation in Canada.

THE Reformed Church in Hungary has 1,980 regularly-organized congregations, with 1,909 pastors. Its schools contain 202,398 pupils, with 2,278 teachers. Its theological colleges are attended by 300 students. In addition, services on behalf of scattered Protestants are occasionally held in some 3,261 places.

THE *Christian World* says: From Canada come tidings of the death of Rev. Hugh Rose, who was under a call from Erskine Church, Hamilton. Mr. Rose was the first minister of St. George's, Stockton-on-Tees, and afterwards removed to Grosvenor Square Church, Manchester. Deceased was forty-five years of age. Last Sunday Rev. Thomas Howell, of St. George's, made a touching allusion to the death of his predecessor, and the congregation were visibly affected.

THE New York *Independent* remarks that the last annual report of the Presbyterian Board of Relief, made to the General Assembly of the Presbyterian Church of the United States, shows a contribution, by the Churches and individual donors, to this charity to the amount of \$136,323.58, which is more than that of the previous year by \$16,000. We are glad to see that the Churches under the care of the General Assembly are exhibiting some conscience toward disabled, aged and indigent ministers belonging to the denomination. Every denomination should make adequate provision for the wants of such ministers.

REV. W. RIGBY MURRAY, of Brunswick Street Church, Manchester, has succeeded in establishing a special service for young women on the third Sunday evening of each month, in addition to one for young men on the first Sunday evening. Both services are very largely attended. Mr. Murray has also announced his intention to organize a series of special musical services on Sunday afternoons, for the benefit of non-church-going people, in connection with which he hopes to be assisted by ladies and gentlemen well-known in Manchester for their musical ability. The Mission Hall at Ardwick, in connection with the same church, has proved a great success.

A CALL, signed by leading men of all denominations, has been issued, for a general conference of all Evangelical Christians in the United States, to be held under the auspices of the Evangelical Alliance in Washington, December 7-9, 1887, to consider the following questions: 1st. What are the present perils and opportunities of the Christian Church and of the country? 2nd. Can any of them be met by a hearty co-operation of all Evangelical Christians, which, without detriment to any denominational interests, will serve the welfare of the whole Church? 3rd. What are the best means to secure such co-operation, and to waken the whole Church to its responsibility?

THE *Christian Leader* says. The Evangelical Alliance is holding its great annual conference this week in the land of its nativity. Aberdeen is the meeting-place, and all the Evangelical churches are well represented. The venerable Principal Brown, Edward Irving's old assistant, Principal Cairns, and Professor Charteris are among the representatives of the three great Scottish denominations; and the English Presbyterians send their Moderator, Mr. Swanson, as well as Dr. Sinclair Paterson, while they may lay some claim to one of the chairmen, Mr. Ferguson, of Kinmundy, who was for many years an elder in the Church at Birkenhead. The Alliance is making ar-

rangements for a series of meetings in London, at which representative men of the various sections of the Church will bear united testimony to the fundamental truths of the Gospel.

AT the funeral of William Nelson, of the well-known firm of Edinburgh publishers, the procession was about three-quarters of a mile long. Dr. Alison, of Newington parish, in his morning sermon on Sunday, said that in visiting employes of the firm he had often remarked how beautifully the idea of the Christian employer seemed to be realized in Mr. Nelson. The affectionate terms in which he was always spoken of were obviously the natural return for his consideration and generosity. Being more than a payer of wages, he got more than hirelings' service. On Sunday thousands of visitors went to the Grange Cemetery to see Mr. Nelson's grave, on which were a large number of memorial wreaths.

IT is stated that Dr. Strong's friend, Chief Justice Higinbotham, has been hurling a philippic against the orthodox faith in a speech delivered in the Unitarian Church at Melbourne. He lauded the Unitarian denomination for having "faithfully maintained in its simplicity the original form of the Semitic idea," and declared that the orthodox churches do not hold "the sublime conception of the existence and unity of God." Professor Rentoul has published a trenchant reply in which he remarks that the speech of the Chief Justice is very much weaker as a defence of Unitarianism than the expositions of that mode of belief which he used to hear from Mr. Scott Porter, of Belfast, and Mr. Charles Beard, of Liverpool. He shows that a majority of the best minds in the Unitarian Church are pressing back into the orthodox Churches, and in proof of this names Butler, Maurice, R. Holt Hutton and Russell Lowell, the last named of whom lately abandoned Unitarianism on the ground that it is not a good faith to bring up one's family on.

IN a pleasantly situated village on the Gatneau a tragic event has happened. It is the old story of a young woman's trustfulness and a young man's perfidy. The heartless scamp discarded his victim, and was about to marry another. Prayers and entreaties that he should act justly were unavailing. Smarting under a sense of wrong and the disgrace that had fallen upon her, the poor young girl resolved in an evil hour upon self-destruction. Before committing the rash deed she sat down and wrote two pitiful and pathetic letters, which show that her burden of grief and shame was too heavy for her to bear. While speaking of her relatives with the utmost tenderness, she overwhelms her betrayer with stinging reproaches for his unfeeling and heartless cruelty, and calls down upon him the direst maledictions. These letters are the wailing cry of a broken heart. And such things will be repeated until the public conscience is sufficiently purged to see that it is neither just nor humane to make a social Pariah of the woman and a pet of the man who transgresses the law of purity!

FROM a report recently received it appears that the Ahmednagar College, under the management of the Principal, Rev. James Smith, a Canadian, is making encouraging progress and is advancing the work of Christian education in India. This institution was opened as a *High School* in June, 1882, with fourteen pupils in two classes. At the end of March, 1883, it had grown to fifty-six, in four classes; March, 1884, to 80; March, 1885, to 115. March, 1886, to 190; and March, 1887, to 311, in ten classes. At the beginning only one assistant was employed, now there are thirteen. The institution comprises at present a *Middle School*, a *High School* and a *College*. In the middle school there are 110 pupils in three classes, learning the first three Anglo-Vernacular standards. All of these before admission passed an examination on a four years' course in a vernacular school. Next to the middle school is the high school, with 170 pupils in six classes and four standards. The high school course extends over four years, and is completed by

passing the matriculation examination of the Bombay University. Next to the high school is the college, with thirteen students in one class. The college course covers three years, but for the present we do not intend to teach the full course. The full curriculum in the institution requires therefore eight years, and it is preceded by another course of four years in a vernacular school. The studies of each year of the school course are prescribed by Government, and those of the college by the University of Bombay.

THE *British Weekly* says: We regret to announce the death of the Rev. William Fraser, of the Presbyterian Church, Brighton, under very solemn circumstances, last Sunday morning. He had given out his text, and proceeded a little way in his sermon, when he was seized by a spasm, and had to sit down. Three medical men in the church immediately ascended the pulpit and rendered all possible assistance, but Mr. Fraser died in ten minutes. He had been suffering for some time from disease of the heart, and had just returned from a short holiday. Mr. Fraser was well known in Scotland as the minister of Free St. Bernard's Church, Edinburgh, where he had a large congregation of some 700 members. Previously he was Free Church minister of Gourrock, on the Clyde. Mr. Fraser was a man of genial temperament and considerable preaching ability. In ecclesiastical politics, like his brother Dr. Donald Fraser, of London, he sided with the minority in the Free Church, and brought upon himself once in the General Assembly a memorable onslaught from Dr. Candlish. In Brighton he succeeded the Rev. A. B. McKay, now of Montreal. He had endeared himself to Christians of all denominations in Brighton, and several ministers made allusion in their sermons to his sudden death, including the Rev. Rhys Evans. The evening sermon was preached by the Rev. D. Russell Cowan, of Walsall, to a large and deeply impressed congregation. Mr. Fraser leaves a widow, a sister of Sir Lyon Playfair, M.P., and five daughters, one of whom was recently married, and is now in Florence.

THE *British Weekly* states that under the title of "The Caledonian Christian and Temperance Union of London," there has been formed a new and much needed Christian agency for the moral and spiritual benefit of lapsed Scotchmen, and specially of Highlanders in general in London. Occasional efforts have been made to gather them together by Gaelic services and otherwise, particularly by Mr. Arthur Robertson, agent of the Highland Temperance League, who, in his repeated visits to London, held Gaelic and English services in various parts of the metropolis with such success, that at a public meeting held in Drury Lane Presbyterian Church, during his last visit, it was resolved to take steps to have a special agency to supply this long felt want. This resulted in the formation of a large and influential committee, consisting of leading Presbyterian ministers and laymen and others, which resolved to establish a permanent mission for Highlanders and Lowlanders in London, and to ask Mr. Robertson to become their agent in conducting the same. Realizing the great need and possibilities of such a work, Mr. Robertson was led to come, and operations were begun by a series of special services conducted in Gaelic and English, with the aid of the Rev. William Ross, of Glasgow. After some difficulties, large and suitable premises for carrying on the work have been found in 5 Southampton Street, which have been fitted up at a cost of several hundred pounds, and are now almost ready for occupation. Under the name, "The Caledonian Christian Club," this will be the headquarters of the union, where a Highland welcome will be given to all coming from the North, temporary accommodation will be provided until suitable lodgings are secured, a register for servants and young men in quest of employment will be kept, and every facility for social intercourse and co-operation in Christian work will be given. Gaelic and English services will be held for Highlanders, and special sermons will be preached periodically by well known Gaelic ministers.



## Our Contributors.

### AN IMPORTANT QUESTION.

BY KNOXONIAN.

Some years ago, the late Dr. Burns, in a speech delivered at the opening or closing exercises of Knox College, or in the old Free Synod or some such place, asked an important question, which has never been answered. The question was, Whose duty is it to prevent incapable young men from entering the ministry? "Surely," said the Doctor, "it is the duty of somebody," but the brave old presbyter did not seem to be very clear as to where the responsibility of doing this disagreeable work lay.

Coming down from ancient to modern times, and from a great and venerable man to men who may be both great and venerable some day, we find the *Knox College Monthly* making the following pertinent and timely remarks on the same question:

A great deal might be said about the wrong done to all concerned, when Presbyteries recommend men whom they are convinced are doomed to failure. Of course examiners do not wish to seem unkind, and they cherish the hope that the boy may not be father of the man. The cruelty of their kindness is made manifest to the man himself when, at the end of a long college course, he finds himself face to face with work for which he has no aptitude, and placed in a position for which Nature never intended him. He is not "apt to teach," and never was made for a preacher. What shall he do? "He cannot dig, to beg he is ashamed." He may turn life assurance or lightning-rod agent; but a theological course is not usually the best preparation. He remains a victim of his own short-sightedness, and of the kindness of his Presbytery.

The *Monthly* is clearly of the opinion that the Presbytery is the place where the unfortunate young man, "doomed to failure," should be stopped. Doubtless, the Presbytery is one place—perhaps the best place—where the brakes might be put on; but it is not the only place. There are brakes academical as well as brakes Presbyterial. Supposing the young man, "doomed to failure," gets through the Presbytery, as he nearly always does, is there nobody further on in the course whose duty it may be to save him from his impending doom?

The question, "Whose duty is it to stop incapable young men from entering the ministry?" is most important: but lest it seem lonely we put a few kindred questions beside it to keep it in company.

Whose duty is it to keep young men out of the legal profession, who are about as well fitted for discharging the duties of a lawyer as they are for commanding an army?

Whose duty is it to keep young men from entering the medical profession, who are as capable of discharging the duties and carrying the responsibilities of a doctor as they are of managing an expedition in search of the North Pole?

Whose duty is it to keep young men from going into business, who are doomed to mortgage their old father's farm the second year, and turn him out of house and home the third or fourth? Such things happen every day.

Whose duty is it to keep young men from getting married, who haven't brains enough, or ambition enough, or industry enough to keep a decent man's daughter in hair-pins, not to speak of a home?

Whose duty is it to keep idle giglets from assuming the responsibilities of matrimony and maternity, when they are as unfit for such responsibilities as they are for sailing the British fleet?

Whose duty is it to keep Presbyteries from squandering precious time over small questions of procedure while great questions vitally affecting God's cause are untouched?

Whose duty is it to sit on ecclesiastical bores who drivel on every question in church courts, and never say anything?

Whose duty is it to stop Ontario towns from building railways to carry their own trade into Toronto or elsewhere? This has been done more than once by men who speak in the most pitying, patronizing way of the sad lack of business ability among the clergy.

The proper reply to many if not all these questions is, that nobody can wholly stop the evils referred to. And this is the proper reply to the question, "Whose duty is it to stop incapable young men from entering the ministry?" Nobody can stop all of them. Incapable men work themselves into every profession, into every kind of business, and it is not possible to keep them out of the ministry.

A lawyer is said to have drawn up seven reasons why a witness did not attend court. The seventh reason was that the witness was dead. Unsophisticated people who never had the benefit of a professional training might suppose that the seventh reason was sufficient without the others. There is one reason why nobody can stop all incapable young men from entering the ministry, and it is quite sufficient without mentioning a score of others that might be given. In many cases the data on which a correct judgment can be formed are not in existence during college days. The capacity for mental growth is one element of ministerial success. How can any one tell by examining a student twenty years of age whether he will be a "growing man" at forty-five? Tact in dealing with men is another most important element. How can you tell whether a student will be a wise leader or stupid blunderer twenty years hence? The power of expression is indispensable to success. How can a Presbytery, or an examining board, or a professor, say whether a young man has that power or not, if he has never uttered a dozen sentences in public? Physical health—a good flow of animal spirits—is a most important factor. How can a Presbytery be sure that a young man may not dry up into a dismal dyspeptic before he is fifty? Many other elements, more or less important, might be mentioned, but space forbids. The plain fact is that many of the data on which a correct judgment can be formed are not visible during college life, and so long as this is the case nobody can keep all incapable young men out of the ministry. In cases in which sufficient data are manifest to make failure reasonably certain it is downright cruelty in these days to allow a young man to go on. The cruelty is seen later on in life, when the wife and children of the young man who mistook his calling are without home and bread.

The old theory that if a minister has piety and learning, and a mind to work, he must succeed, is exploded. We have seen ministers go to the wall who had a fair share of all three—more of all three than some who succeed. Ministers have been driven from their manses and pulpits, and the very men who drove them gave them credit for piety and industry, while in the act of driving. We wouldn't waste ink on a man who at this time of day will stand up and say that piety, learning and industry are a certain guarantee of success. Something more than these three most important things are needed, and it is often impossible to say whether a student has that something more until he begins the actual work.

### OUR HOME MISSIONS.

Having spent three months this summer at various points in our great Home Mission field, between Winnipeg and the Pacific Ocean, I wish to give my impression of the work, and to state reasons for its maintenance with undiminished vigour. Since the meeting of the General Assembly in Winnipeg, and the virtual deficit of \$10,000 or \$12,000, our North-West missionaries have felt anxious for the present year. I have no quarrel with the Foreign Mission young men for their zealous advocacy of their plans, nor with the colleges for their energy, both east and west, in raising money, but what about Home Mission interests? Why are not Presbyteries being visited, and the claims of our foundation work of building up a strong home Church strenuously urged? Home Missions are the life of the Church. They crucify selfishness and preserve the evangelical tone. Enough for generalities. Beginning at the Pacific, I had an opportunity of seeing the

#### PRESBYTERY OF COLUMBIA.

Its meeting was fittingly held in the young city of Vancouver. This place is a marvel. Eighteen months ago blotted out of existence by fire, it has now 5,000 people. It is the terminus of the C. P. R., and has a great future before it. Our Church here is self-sustaining, having called Rev. T. G. Thomson, and given him a salary of \$1,500. This is two years of good mission work! Mr. Thomson is Clerk of Presbytery. In the chair was the venerable father of Presbyterianism in British Columbia, the Rev. R. Jamieson. Our Columbian pioneer goes back to the time of Nisbet's first journey to the Red River, and it was pleasing to see sitting in the chair the man who for a quarter of a century has borne aloft in the midst of prevailing iniquity the escutcheon of a definite faith and pure morals. May his declining years

be peaceful! Mr. Jamieson's successor as Moderator, whom we saw elected, is the friend so well known to us all as an advanced temperance worker and large-hearted man, Donald Fraser, of Victoria. His church had, before his going into it, barely survived, after having long floated on a sea of troubles. Mr. Fraser since undertaking it has done his task well. I preached to the congregation of Pandora Street, and can bear testimony to the good work done in so short a time in Victoria. Donald Fraser is a pillar of the truth on the Pacific coast. While in Victoria I had the opportunity of seeing the

#### VIRTUAL UNION.

for which we have been anxious in British Columbia. St. Andrew's Church, Victoria, has been the chief representative of the "Kirk" on the Pacific. Application was made on the 5th September to the Church of Scotland to be allowed to join our Church. I had an opportunity of discussing the matter with several St. Andrew's people, and found all recognizing the benefit that must accrue to our cause. It is reported that a well known Ontario minister is the choice of St. Andrew's Church, and all of us who know him say he is just the man for the place. The city pastor yet unnamed—for the Columbians already maintain three cities—Victoria, New Westminster and Vancouver—is the Rev. T. Scouler, of New Westminster, six months ago from Hamilton. New Westminster is said to be the first organized, and on the whole our strongest Church in Columbia. Mr. Scouler's excellent record in Hamilton will undoubtedly be repeated on the Pacific coast.

#### ENDURING HARDSHIPS.

I was rejoiced to meet on the coast an old Manitoba friend, Rev. Donald McRae. For years in Manitoba Mr. McRae willingly grappled with the hardest field, and he is at his old work even in our most western Province. His five stations lie about Victoria on the island. I went round three of them on one Sabbath, and gave an old friend a lift. Another member of Presbytery from the island was the Rev. A. Dunn, of Alberni. Mr. Dunn's field is a new one, and very hard. The missionary walked fifty miles to reach the railway at Nanaimo on his way to Presbytery. Besides the above there were four mainland ministers at the Presbytery. The great line of cleavage in British Columbia is between Mainlanders and Islanders, but except a jocular allusion or two I saw nothing of this in the Presbytery. To be a missionary in the interior requires a frame of vigour and the zeal of an apostle.

#### THE INTERIOR.

Rev. J. A. Jaffray has done capital work at Spillamacheen, far up in the mountains at Okanagan. This is claimed as an agricultural district, and it is said will yet supply the Pacific Province with flour. Another member present was the energetic missionary from Kamloops. Kamloops is a dry upland region, known for its ranching capabilities. Rev. J. A. Chisholm, the missionary, is an ardent Nova Scotian. He is said to have much influence with the rough ranchers, and has already gathered \$3,500 for a church. The difficulties of preserving the amenities of life in such a district must be very great. One of the finest and most devoted missionaries present was Rev. A. Tait, of Langley. His district is reported to be a very good farming and fruit-growing locality on the Lower Fraser. Mr. Tait is spoken of as a decided success in his work.

#### NEW MEN.

The latest additions to the Presbytery are Rev. G. C. Patterson, of Chilliwack, and Rev. J. Cormack, of North Arm. These are both superior men, and much is expected of them. I have thus gone over our eleven missionaries in British Columbia. Three years ago we had but one pioneer—Jamieson—on the coast, if I mistake not, and now what an advance!

I would say, moreover, I was impressed with the business tact and earnestness of the new Presbytery. Our previous neglect of British Columbia is simply astounding as we look back at it, but we have men of the right stamp there now to regain lost ground. The Home Mission Committee, however, ought to allow them a couple of hundreds of dollars a year for visiting distant fields. The work in Columbia differs greatly from that of most parts of the North-West. In Columbia vice and social evils have been entrenched ever since the gold-digging times. There

more money in the country than in Manitoban new settlements, but there is far less religious interest.

#### OUR DUTY.

From these hasty jottings surely our people can see that the Columbian missionaries must be sustained and reinforced. Our success already is regarded by outsiders as remarkable. My admiration for the Columbians was of course heightened by the warmth with which they received the request of the Synod of Manitoba to raise this year the sum of \$150 for the Manitoba College. The amount was allocated to the several congregations in a few minutes by Mr. John C. Brown, an elder from New Westminster, and postmaster of that place, who has been Mr. Jamieson's right hand man during all these years. I shall continue my notes on the other Presbyteries of our Synod. Meanwhile most pleasant recollections tend to bind me here on the prairies to the Province so aptly called a "sea of mountains." **GEORGE BRYCE.**

Winnipeg, Sept. 22, 1887.

#### THE ANNUAL COLLECTION.

MR. EDITOR,—One of the most important acts of last General Assembly was the appointment of a Committee on Systematic Beneficence. The work of that committee is arduous. The majority of Christians, and presumably Presbyterians, must surely be anything but systematic in their beneficence if the Lord's money is expended by them as Josiah Strong asserts, viz., ninety-six and one-half per cent. for the secular interest, two and one-half per cent. for religious privileges for themselves and families, fifteen-sixteenths of one per cent. for benevolent purposes at home, one-sixteenth of one per cent. for the evangelization of benighted nations.

The annual collection for the various Schemes is unhappily still deeply rooted in the affections of many congregations. The Assembly must still appoint dates for the collection where no missionary association exists. There are 361 out of 775 congregations that have no such association. The plan of annual collections which are as often as not brought on at dates which vary widely in the same congregation is soon seen to be unscriptural, and hence irrational.

1. *Unscriptural.*—1 Cor. xvi. 1 refers to a collection. Was this collection the passing of a plate before those who happened to be present on a certain specified day? The next verse answers: "Upon the first day of the week [Sabbath] let every one of you lay by him in store as God hath prospered him, that there be no collections when I come."

2. *Irrational.*—If we consider the greatness of the work we do when we contribute, especially for Home or Foreign Missions, it is absurd, nay, sinful, to think of it only once a year, and in many cases a day or an hour or five minutes before we do it. The conquest of a world for Christ demands of the Christian soldier constant thought. If thought, then provision as we may be able. During the interval between two annual collections for Foreign Missions 30,000,000 of the heathen die, and for them practically little is done. The second of the two collections is too late for them.

Supposing in any case money is scarce when the collection comes, then the people lose the opportunity, unless, as is most rare, they bring afterward. When they have in hand afterward, some other collection comes and hides the past. The Assembly appoints one every month from July to March.

3. *Results Prove its Inherent Badness.*—A whole Presbytery is found to have given nine and nine-elevenths cents per member for Foreign Missions, as the result of a year's supposed effort. Congregations are found with the following averages for the same cause: Twenty cents, nine cents, three and two-fifths cents, two cents. The congregation of Z gave \$16 as annual collection for Foreign Missions, and \$20 as collection at evening worship to pay a debt of \$15 on a small Home Mission church. A wet Sabbath in X resulted in \$5 for the heathen, while a good Sabbath the year previous gave them \$12, and one year elapsed before the people did anything to make up for the damage. At the close of a missionary meeting that people, led by the pastor, adopted the envelope system, and abolished the iniquity of an annual collection. Would that all missionary meetings had the same practical result!

Is it not high time that the children of light should become as wise as the children of the world? The publican collects his toll in small sums, but very

often, and his patron agrees to the plan, and hence the gigantic liquor bill of Canada. The user of tobacco is content to spend his money systematically, and, when startled by the figures of his luxury, remarks with truth that he never feels it. In 1880, says Dr. Strong, 10,000,000 people in the United States paid \$900,000,000 for drink, and the same number of professed Christians gave \$5,500,000 for missions. Of course many of the Christians gave nothing, and the majority of the remainder by annual collection.

The congregation of N in 1883 gave nine cents per member for Foreign Missions; this year they are giving \$2 per member. How? By a general promise and performance of so much per day or per week, brought to Church on Sabbath. Is this congregation abler than the rest? Assuredly not; only more rational and willing. How can this mode of working become more general among us? By the appointment of a Committee on Systematic Beneficence? Hardly, but by every pastor considering himself, by virtue of his shepherdhood, bound to promote the objects of such a committee in his own charge. "Other sheep I have which are not of this fold. Them also I must bring."

#### EVANGELISTIC WORK.

MR. EDITOR,—The Revs. Messrs. Crossley and Hunter, who desire no higher designation than that of evangelists, have for some time been pursuing their labours of love in the counties of Kent and Essex, and very recently have visited the town of Blenheim. The success of their work here has been so marked as to enable any observer to decide in favour of the value of their services. The two are very happily matched: the one laying open the truth in short and earnest addresses, while the other by his endearing appeals is the instrument of awakening in many minds the effectual conviction which calls forth the Pentecostal cry, "What shall we do?" It is very generally conceded that the convictions lodged in the soul have resulted, in many cases, in true and lasting conversion and consecration to God. Mr. Crossley is an accomplished singer, and the sweet melody which falls on the soul of the great assembly seems to promote in no small degree the success of their work. They desire union meetings where more than one denomination is to be found, and they generally obtain them too—dealing fairly with all parties. I do not believe it possible that any city or town can have the benefit of their ministrations, and yet regret their advent. They leave Blenheim, after three weeks' work, moved to its lowest depths, and many of the people have been "turned to the Lord their God." A great and strong wind seems to have rent the mountains, and broken in pieces the rocks, while the fragments, detached and scattered, now await the gathering up that "nothing may be lost." The whole town rejoices in the results of the visit.

Blenheim, October 6, 1887. A. W. WADDELL.

#### QUEEN'S UNIVERSITY.

MR. EDITOR,—I was present at the meeting held in this city last week in the interest of Queen's University Endowment Fund, and if you will kindly permit me to do so I would like to say a few words about it to your readers.

What most impressed me about the proceedings was the entire absence of acrimonious reference to the embittered controversies and issues of the past. The admirable opening address by his Honour, Sir Alexander Campbell, the equally felicitous paper dictated by Rev. Principal Grant from his sick bed, and the short but appropriate speeches by Rev. Principal Caven, Rev. D. J. Macdonnell and Rev. G. M. Milligan, were all free from objectionable features from the point of view alike of Knox College and of the University of Toronto. The friends and supporters of Queen's having entered on this canvass for funds without saying a harsh word against either of the above institutions, I venture to appeal to the friends of each of them to say a good word for Queen's whenever and wherever they can do so with good effect.

I was deeply impressed also with the manner in which the cause of Queen's College was pleaded from the point of view of higher education. The spirit of Professor Watson's address left nothing to be desired on this side of the case. Queen's has done good

work, is now doing good work, and will continue to do good work if she is efficiently endowed. She wants more teachers, a larger library, more extensive accommodation and more elaborate apparatus. She wants friends to enable her to specialize courses as other universities are doing and are compelled to do. The cause of higher education in Ontario—and all Canada for that matter—would suffer incalculably by the disappearance of Queen's. It will suffer only less by any paralysis due to want of means.

In conclusion let me say as an alumnus of the Provincial University, that what the Provincial University needs is not the failure or disappearance of rivals, but their enhanced efficiency. The University of Toronto will shortly receive an additional income of some \$20,000 a year as the result of the university legislation of last session. The amount of good this appropriation will do depends entirely on the use to which it is put. The greatest danger arises not from competition but from stagnation, and the more efficient Queen's becomes the more effective it will be in stimulating the Provincial University to do good work. From this point of view I hail with pleasure the prospect of a new Baptist Arts College in Toronto on the foundation laid by the late Senator McMaster, and also the approaching establishment of a Methodist Arts College on the University grounds. No one need refrain, therefore, through fear of injuring the University of Toronto, from giving whatever financial aid to Queen's he may otherwise feel disposed to give.

Toronto, Oct. 7, 1887. WILLIAM HOUSTON.

#### OLD TRUTHS NEWLY TOLD.

How many readers of THE CANADA PRESBYTERIAN see the *Standard*, the new organ of Henry George? Those who do not miss a good deal, whether they sympathize with Henry George's theories or not. In an age, when many shrewd practical men seem drifting away from Christianity altogether, and when the gulf between the rich and the poor seems to be growing more and more impassable, it is refreshing to read such addresses as are weekly reported in that paper—addresses spoken to crowded audiences of workingmen in the city of New York, by such speakers as Dr. Pentecost and the great-hearted Dr. McGlynn—an American Père Hyacinthe—who has sacrificed his ecclesiastical prospects that he might preach, according to his conscience, the old truths of the Sermon on the Mount. It is this and no wild socialism that he and others are preaching to the crowds Sunday after Sunday, and that the crowds, too, listen to, even as the common people did long ago, when the "Galilean Gospel" was first preached. It is an instance also of the uniting power of the great practical verities of Christianity that Dr. McGlynn has been listened to with earnest and sympathetic attention by an assembly of Methodist ministers, as he explained the platform of the Anti-Poverty Society. Has not the Church allowed questions theoretical too much to interfere with her practical unity? and has she been as faithful in her "message to men of wealth" as she has been?

#### IS THANKSGIVING DAY TOO LONG DEFERRED?

MR. EDITOR,—I see in a late issue there is an article about the day of Thanksgiving being so late in the season. Now instead of its being late, the great majority of us farmers consider it, if anything, too early, because few of us have the fall ploughing as far forward as we would like, and the roots should be taken up by that time. The article refers to the weather and bad roads, but surely if any have reason to complain of the weather and bad roads it is the farmers. The month of October is too busy a time for the farmers to lose a day's ploughing and taking up roots. I and a good many farmers whom I have spoken to consider that it would be well if the Legislature would pass an enactment fixing Thanksgiving Day some time in the end of November or the beginning of December. The harvest would then be over, the roots taken up and the fall ploughing about finished. Moreover, by fixing the time all persons would be aware of it, and make preparations accordingly. I think the opinion of the farmers on the subject should have the most weight, and if it is to be changed at all it should be later, not earlier in the season. **ARATOR.**

Bankside, Agincourt, Sept. 22, 1887.

# Pastor and People.

## SCRIPTURAL PREACHING.

BY PRINCIPAL CAVEN, D.D.

Preaching is one of the principal instruments used by the Holy Spirit in establishing the kingdom of God. Hence the vast importance which attaches to preaching, and the obligation laid upon the Church to prevent its being in any way perverted or robbed of the qualities which are essential to its power and efficiency. The enemy, who is evermore and in every way seeking to molest the Church of God, will, doubtless, do his best to impair the ministry of the Word, and to turn preaching aside from its proper object. Nor need we be surprised should this be attempted skillfully, under colour of improving the instrument which he would mar or destroy. Should the object apparently be to make the pulpit wiser and more attractive, and to give it adaptation to the times, we have only to remember that the subtle adversary, whose hand we here discern, knows how to conceal his aim, and to transform himself into an angel of light.

Now, it will be allowed by all Christian people that preaching should have such characteristics that the epithet "Scriptural" could be properly applied to it. There can be no severer condemnation of preaching than to call it unscriptural, and if it be justly so characterized it cannot accomplish much real good, whatever temporary success may attend it. Unscriptural preaching will not be honoured with the fruit which is produced by a true and faithful ministry of the Word; and the more unreservedly we can apply the term scriptural to a ministry, the more likely are we to see large results of blessing from it.

### PREACHING SHOULD BE SCRIPTURAL.

But what is involved in this axiomatic statement? It should be scriptural in matter and in manner, in substance and in form.

I. Preaching should be scriptural in matter. It aims at setting forth the truth of God as contained in the Scriptures. It deals with the great themes of Sin and Redemption, and has the same object which the Bible itself has, viz., to lead men to God, to guide their feet into the way of peace, and to prepare them for the everlasting kingdom of our Lord and Saviour Jesus Christ. As all Scripture is "profitable for doctrine, for reproof, for correction, for instruction in righteousness," so also should preaching be. The renewal of men is accomplished by the truth, and by it alone, and hence the importance of presenting the truth as found in the unerring Word. Human wisdom can devise no substitute for the evangelical doctrine in securing this result, and every attempt to improve upon Scripture soon betrays its folly as well as its sinfulness.

(1) Nothing which is opposed to Scripture should enter into the matter of preaching. No doctrine or fact of Scripture must be controverted or denied by the preacher. Neither directly nor indirectly must this be done. The Bible is the preacher's authority, and the test and standard of his teaching, and should he put himself in opposition to it, he has deserted his place and his function. The Bible tells us that men are sinful and perishing; should the preacher declare the Fall a myth, and maintain the essential goodness of man, he is unscriptural. The Bible informs us that our sins are expiated by the sacrificial death of the Lord Jesus Christ, and that we have acceptance and righteousness through Him alone; should the preacher make repentance, or good works, or any experience or virtue of ours the meritorious cause of salvation, he contravenes the Scriptures. The Bible declares the necessity of

### REGENERATION BY THE SPIRIT

in order that any of Adam's children may enter the kingdom of God; the preacher gives the lie to Scripture should he maintain that, even in some instances, moral culture is sufficient for the development and perfection of virtuous character. The Bible affirms that Jesus Christ is the Son of God, is Himself God, being possessed of all divine attributes, and doing all that the Father does; should the Christ of a preacher be merely a good man and a prophet, even though a perfect man, Scripture is contradicted. I need not multiply illustrations. Up to the existence of a personal God there is probably not a doctrine of Scripture which has not been denied by some one who, nevertheless, claimed to teach the essential truth of the Bible; for it has been gravely and elaborately argued in our own day that the God of the Bible is the God of Pantheism, and that the fundamental error of theologians is the assumption of personality in God. We have, of course, many teachers of an advanced Christianity who acknowledge no submission to Scripture, but whilst adopting much of its ethics, and, according to it general praise, feel at liberty to differ from it, and to follow the religious consciousness or some other guide. Science, philosophy, historical criticism, etc., are by many regarded as correctives of Scripture, and to them appeal from the Word of God is confidently taken. This seems to be the present attitude of Unitarianism.

Now, all such teaching, whether the Bible is simply misinterpreted, or is deliberately abandoned as a standard, is entirely outside any true conception of Christian preaching, and is in the broadest sense unscriptural.

(2) Preaching is unscriptural when it substitutes other themes for those of the Bible. This has frequently been done, especially in times and places in which faith in the doctrines of Redemption had died out, or become seriously weakened. There must be something to preach about, and when the evangelical doctrine is forsaken, topics are chosen according to the taste and caprice of the preacher or his hearers of the

### PREVALENT IDEAS OF THE DAY.

Scripture is not controverted, nor any of its leading doctrines assailed, but something beyond its pale and more agreeable to the natural mind engages the attention of the pulpit. Sometimes ethical disquisitions, without special reference to the Christian standard, or to the necessary relation between faith and practice, will be the fashion. Or the preference may be for natural science; and astronomy, geology, biology, etc., take the place of the Gospel. Many preachers devote themselves much to social and political questions, which always have an air of the practical, and have greater attraction for the masses than topics of a more abstract kind, or topics more remote from every-day life. Under pretence of directing public opinion, elevating society and the like, the preacher will quit his proper themes, and go into questions of politics, education, social progress, etc., which important interests would eventually profit more by preaching which

should keep more to its own province. Where religious sentiment is very weak, and the Word of God little esteemed, the preacher will often let the Bible alone; but if his hearers are not quite prepared for this, he will, by references to the Scriptures and the principles of the faith, give a colouring of religion to his discourse, and persuade himself and his audience that he has not forgotten his commission. But there have been many instances of preachers, if such they may be called, who discarded religious subjects, and avowedly dealt with those which were purely secular. It was notably so in parts of Germany in the end of the last century and the beginning of this—when a preacher was known to make agriculture his subject, and dilate on the advantages of subsoil ploughing. To refer to the topics of sensational preachers in our own country, which have met our own eyes, were an unpleasant task; but many of these topics have hardly closer connection with the ministry of reconciliation than the subject of husbandry has.

Religion must, of course, be in a low condition before such topics can be introduced into the pulpit. The natural reverence of many who are not living Christians would not tolerate the open substitution of secular interests for those which relate to the kingdom of God; but certain it is, that when it has been deemed impolitic or premature to attack Christianity, it has often been set aside in favour of subjects which preacher and hearers thought more interesting, or subjects which more readily

### LEND THEMSELVES TO SENSATIONAL TREATMENT.

No one will understand me to imply that the Christian religion is not thoroughly practical, taking supervision of every department of human life, and containing principles which should be applied to everything in which we engage. Whether we eat or drink, or whatsoever we do, all should be done to the glory of God. Whatever affects the well-being, whether of the individual or of society, is regulated by religion, and the true preacher will know how to apply the Christian law in all cases. We plead not for the exemption of any part of life from the scope and authority of the divine legislation; but no ingenious person will fail to note the difference between the faithful application of the Christian ethics to daily life and the treatment of common subjects which never lifts them above the secular level. All preaching of this latter kind is unscriptural. We do not desire a narrow conception of the preacher's office, but we would have him constantly remember that his topics are given to him in the Word of God, and that his whole province as a Christian teacher is marked out and defined by the authority from which he received his commission. Woe is unto him if he preaches not the Gospel, but something else—if he seeks the interest of novelty to his preaching by leaving the King's highway and treading paths of his own. His Master will reckon with him for this.

(3) But in order to deserve the epithet "Scriptural," preaching must have more than the negative merit of shunning error, and of not directly substituting other themes for those of the Gospel. Scriptural preaching will inadequately proclaim the kingdom of God. It will set forth the entire body of truth made known to us in the Divine Word for the religious instruction of men and their spiritual guidance. No part of this truth should be kept back, and every part should be presented in its relations to the whole.

It is here assumed that there is a body or system of truth contained in the Scriptures, which may, on the whole, be definitely ascertained, so as to become the matter of preaching. This, indeed, is a position which few deny. Wide differences of opinion, of course, exist as to the precise conception of this or that truth, and as to the construction of the scheme of Biblical doctrine—with these we are not at present concerned, but it is hardly in dispute that we have in the Bible a circle of teaching, a scheme of doctrine, a connected series of truths concerning God and man, sin and redemption, duty and privilege, the life that now is and that which is to come. As the human body with all its members is one, so is there

### UNITY IN THE SPIRITUAL BODY.

the Church of God; and the true conception of the various doctrines of the Bible corresponds to this unity. These doctrines are seen to be complementary of each other, and taken together they constitute the revelation of God in His holy Word. "There is one God the Father, of whom are all things, and we in Him, and one Lord Jesus Christ, by whom are all things, and we by Him." And of spiritual gifts it is said, "All these worketh that one and the self-same Spirit, dividing to every man severally as He will." The Churches all acknowledge, and few individuals deny, that there is presented to us in Scripture a body of truth, which is the proper material both of a theological system and of pulpit instruction. We cannot here attempt any syllabus of these truths. They are found in greater or less detail in the creeds and confessions of the Church, in the many ages since creeds began to be constructed. The Apostles' Creed, so-called, is a very brief summary of them, and we have a much more extended and elaborate statement in a document also familiar to us all, the Westminster Confession of Faith. That there is one God, infinite, eternal and unchangeable, the Maker of heaven and earth, revealed to us in Trinity, as Father, Son and Holy Ghost, that man, created in the Divine image, has fallen into an estate of sin and misery, from which he cannot deliver himself, that in the love of God redemption was purposed, and the Son came in the flesh to atone for sin and save His people from it, that the Holy Spirit applies redemption, in regenerating and sanctifying those who believe; that all who believe in Christ maintain good works; that the professing people of God are organized into a Church, in which the Word is preached and the sacraments administered, and by which the kingdom of God is advanced in the world; that this present state of existence will be followed by an everlasting state, in which the destiny of men shall correspond to their relation to God and the Saviour while they are here; that the Lord Jesus Christ shall come again to raise the dead, to judge the world and to introduce the kingdom of glory; these and many other related truths are, in the judgment of the whole Church, clearly enunciated in the Scriptures.

Now, in any theological digest which may be set forth or taught, these and the connected doctrines or truths would all find their place. But in preaching also must

### ALL THESE GREAT CENTRAL TRUTHS

or facts be declared, expounded and enforced. To present some of them and to pass by others would not be faithful nor wise. The preacher is bound to declare the whole counsel of God, and to keep back no part of it. By study, meditation and prayer he will seek to comprehend the truth of God, and being well assured of its divinity, he will endeavour to give it forth, in its entire contents and scope, so that the end of preaching may be completely gained.

To sit in judgment upon the profitableness of any part of the Bible or any element of its teaching he will regard as beyond his province; according to his ability and the grace given unto him he will strive to reflect in his ministry the substance of doctrine contained in the inspired records.

It is not meant that in all points the province of preaching—the field of truth in which it moves—should precisely coincide with that of systematic theology. Theology, aiming as it does at scientific completeness and order, will embrace subsidiary elements of various kinds, with which preaching may, and should, almost wholly dispense; but the preacher is not more at liberty than the theologian to take account of only a few of the great Scripture truths, and to pass by the rest as unsuitable for his purpose.

Is the preacher then (it may be asked) bound so to exhibit to reflect the totality of the Christian doctrine as to leave nothing to his own personality, his subjectivity, in giving the preference to those parts of truth, those views and aspects of it, which his own experience and attainments best qualify him to proclaim? I would not answer in the affirmative without

### A WORD OF EXPLANATION.

Could we find a man who is qualified to render in its completeness the entire circle of truth which preaching should exhibit—so to do this that no truth should be neglected, and that all truths should have the relative prominence which our Scripture models of preaching would give them—he would be an ideally perfect preacher in this regard. But such perfection of mental and spiritual symmetry will hardly be found; and it is doubtless the will of God that the Christian preacher and teacher should avail of his own aptitudes—should draw upon his own personality—in giving to the truths which he has most completely realized the force and vividness which his own experience may qualify him to impart to them. Still, no preacher, certainly no pastor, should feel at liberty to present only some truths, avoiding or lightly touching others, on the ground that his religious attainments do not prepare him to handle them. Rather will the faithful minister of Christ seek a larger and more symmetrical Christian experience, so that he can more adequately proclaim the doctrines of the kingdom. A perfectly-rounded and healthful ministry would give to the many elements of divine truth the relative prominence which they have in the Word of God. If the due perspective of truth is not preserved it may almost be converted into error. If doctrines and matters which are little in the foreground in Scripture—which are clearly subordinate to Christian teaching—are made prominent and consequently dwelt upon, or if the opposite take place, the true standard and measure of doctrine is lost, and some degree of evil will necessarily follow. A partial and distorted development of Christian character, if nothing worse, will inevitably ensue. This point is of exceeding importance and might well bear expansion; but the remaining matters to which we wish to refer will not allow more words concerning it. Let the preacher ever observe the proportion of truth. While proclaiming with all his ability that which God has especially taught him, let him have no pet subjects, no hobbies. Otherwise he introduces a purely human element, and sacrifices to the flesh.

These remarks will not be understood to imply that the preacher should aim at setting forth the

### ENTIRE SCHEME OF REDEMPTION

in every discourse. However commendable the motive which impels to it, any such practice would, in the case of a settled pastor, assuredly end in seriously impairing, if not destroying, his ministry. A bald and narrow reiteration of a few truths, even the cardinal truths, ill supplies the place of the careful and varied instruction which should neglect no province of divine truth and no class of hearers—which should provide milk for the babes and solid food for the mature—thus securing perpetual freshness in all the variety of topics with which Scripture itself is familiar. There is really no force in the objection so often made to this view, viz., that every sermon should contain so full a statement of the Gospel that any inquirer hearing it should have adequate direction regarding the way of life. Every sermon should, indeed, be a Gospel sermon, and should contemplate the conversion or the edification of the hearer; but both these ends will be best attained by a ministry which conforms to Scripture in its variety of topic and point of view. Nearly all the people ordinarily found in our Churches are acquainted with the letter of the Gospel; what is needed is that some vital truth should be impressed upon the mind by the Holy Spirit; and if this is done as to one truth, say the nature and evil of sin, or the love of God in the gift of His Son, or the necessity of regeneration, the related truths, which also require to be spiritually apprehended, will be borne in upon the soul with demonstration of the Spirit at the same time. Should the preacher, indeed, know that he is addressing persons ignorant even of the letter, whether in heathen or in Christian lands, he will surely take this into account, and give a more detailed statement of truth than would be requisite in different circumstances. A preacher who remains but a few weeks in any locality may expound the Gospel scheme in every discourse, but experience concurs with Scripture in showing that the preacher who would hold his position, with influence constantly growing, must cultivate another style of sermon. They were wont to say in Europe that every road led to Rome, and so we may affirm that every line of Scripture truth leads to Christ. Let there be no doubt that every sermon is an evangelical utterance, that it breathes the spirit of Christ and directly aims at exalting Him; if so, it need not embrace the theological curriculum. Yet let me add that when a preacher has some great opportunity, speaking, for example, on some important public occasion, he will wisely choose a subject which is not remote from the heart of the Gospel. Let him, according to his advantage, bear full and hearty testimony to Christ the Lord.

Still further: the obligation to set forth the whole truth does not forbid the preacher to accommodate his teaching in matter as in manner, to the

### SPECIAL CONDITION OF HIS HEARERS.

Such accommodation is required not merely when an audience is to be addressed for a single time, but also in cases where the preacher will continue to exercise his ministry. He finds his hearers in a certain moral and intellectual condition—in a certain attitude toward the Gospel and the kingdom of God. Well, he must bring before them at first—perhaps keep prominent for a considerable period—certain truths and views which they especially need to learn. It would be useless, possibly hurtful, to pass on to other truths until these have made their impression and accom-



plished their work. One preacher has to address a congregation, the majority of whom are well-instructed Christians; the audience of another consists largely of persons feeling after God, if haply they may find Him; a third has before him people characterized by gross ignorance and stolid indifference; while a fourth wrestles with a community not intellectually backward, but full of avowed unbelief. Now, while in all these cases Christ must be preached, the matter of preaching (and the form also) will be wisely modified in accordance with the circumstances. Any one who will take pains to analyze the recorded addresses of the Apostles will see what is meant, and will admire the wisdom which became all things to all men in order to save them. By careful development of Old Testament principles—reasoning out of the Scriptures, the Apostles would gain the Jew; while the subtle and philosophical Greek (though Paul would not seek reputation for wisdom) is approached by other paths, which promise better access to his position. All eminently successful preachers have shown the like prudence, discriminating conditions intellectually and spiritually diverse, keeping in the foreground the parts of doctrine suitable to begin and carry forward their work in its different stages, and not prematurely giving prominence to any element of teaching.

It is hardly necessary to add that preaching does not become scriptural by the abundant quotation of Scriptures. The Bible may be freely cited by the errorist and the sensationalist, as well as by the sound Gospel preacher. It is easy for one who is familiar with Scripture to string together passages to the plausible support of doctrines which the Word of God repudiates, or for the pulpit rhetorician to adorn and give effect to his composition by skillfully inlaying it with the gems of inspiration; or, again, Scripture may be profusely quoted in a way of little discrimination, passage heaped on passage in discourse which is nerveless and aimless. But preaching which is essentially poor or bad cannot be redeemed by the large amount of Scripture which may be embraced in it, and it were an abuse of terms to call such preaching scriptural. It is, however, proper to add that the

FREE USE OF SCRIPTURE

if such use be made with discrimination, is much to be commended. It is well that all our arguments and lines of illustration should draw much upon Scripture. The hearer is then familiarized with the Word of God, our sermons are both adorned and strengthened, and our appreciation of those "judgments" which "are sweeter than honey and the honeycomb" is fully testified. The Scriptures are the truest classics, and while the Christian teacher's appeal in support of the doctrine will constantly be "to the law and the testimony," he will delight in every way to honour and exalt the Book of God.

II. We now come to speak of the epithet "Scriptural," as applied to the form of preaching; i.e., to the sermon as a written or spoken composition. Let it be premised that we refer to form not from the literary or artistic point of view, but strictly with regard to the conformity of preaching to the tone and manner of Scripture, and especially to the specimens of preaching incorporated in the Gospels and the Acts of the Apostles. The aesthetic point of view is one thing, the spiritual is another; and while some of the remarks which we shall make may be applied as literary criticisms, it is the higher question of conformity to Scripture example which we wish to keep before us.

That Scripture should be our model as to the main qualities in the form or manner of religious discourse will hardly be disputed. Every country and age has, of course, its own peculiarities of speech, and we have heard a good deal about the Oriental characteristics of the Bible as distinguishing its compositions from those of Western nations. Let Orientalism be admitted (though some delight to exaggerate their importance), yet the manner in which the Holy Ghost taught the apostles to order their thoughts and mould the leading features of the discourse is certainly of permanent instruction to the preacher. We cannot without loss adopt a form at variance with Scripture example.

Before indicating some of the qualities in the form of preaching as to which Scriptures should be carefully noted and copied, I need hardly farther premise that no attempt is here made to deal with the questions which belong to the logical and rhetorical form of pulpit discourse—questions which are of sufficient importance in the science of homiletics.

(1) The simplicity and directness of Scripture should ever be the pattern of preaching. Simplicity is more than the perspicuity which makes discourse easily intelligible. The true conception of it implies that objects are distinctly and vividly realized in the mind and presented as they are seen, in definite outline, and free from complication and entanglement. It is first in the thought, then in the expression.

THE SIMPLICITY OF SCRIPTURE

appears in the choice of words and the structure of sentences and discourses. It pervades everything, and, rejecting all that savours of artifice and self-consciousness, gives an air of perfect naturalness to every species of composition. Whilst the highest literary results are reached, the idea of fine thought or fine diction is clearly not in the mind of the writer or speaker. We do not think of the art which conceals art, but of a spiritual condition which transcends all art, and which is forgetful of everything except the truth to be delivered, the glory of Him whose word is spoken, and the well-being of those to whom the word shall come.

A pre-eminent instance of this simplicity is found in the sermon of Peter on the day of Pentecost. Whilst, probably, the record is only an epitome of Peter's discourse, the quality spoken of shines through the outline given. United with simplicity is the wonderful directness of the inspired preacher, growing out of his intense earnestness. Not a superfluous word, not a misplaced word, not a feeble word, because the arrow is sent directly to the mark. "Ye men of Israel, hear these words: Jesus of Nazareth, a Man approved of God among you by miracles, wonders and signs, which God did by Him in the midst of you, as ye yourselves also know. Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken and with wicked hands have crucified and slain." "Therefore let all the house of Israel know assuredly that God hath made that same Jesus whom ye crucified both Lord and Christ." With such words Peter delivers his message, and his hearers are "pricked to the heart." What a contrast to the tawdry and ambitious rhetoric which sometimes passes for preaching, and which, alas, many foolish persons are found to admire! Simplicity, directness, fervid earnestness—all in perfection, all really one. The discourses of Paul recorded in the Acts equally illustrate the simplicity of absolute conviction and burning earnestness.

All the great preachers since Peter and Paul have, in their measure, exhibited this quality of which we speak—Chry-

stom, notwithstanding his long periods and copious diction; Augustine, in spite of the involution of some of his sentences, and the enigmatical terseness of others; Luther, with his fiery, impetuous zeal—kindling the heart of a nation, of Europe, and bearing down everything before him; Bourdaloue and Massillon, Whitfield and Wesley; Chalmers, too, notwithstanding features of style which at first sight are quite unlike simplicity. Sermons in which the preacher shows a painful elaboration, in which, from affectation of some philosophical mode, his thought is recondite and difficult, or in which he deals in an inflated and self-seeking rhetoric—such sermons are not after the scriptural pattern, and can hardly be redeemed even by considerable excellence in their matter. But the truth is that matter and manner are so closely allied the manner so much grows out of the matter, and the matter, again, is so necessarily affected by the manner that in the deterioration of the one the other will surely suffer. Let the mind and the heart of the preacher be filled with his theme, let the things of God and of the soul be to him what they were to the apostles, and he will be like them in the simple energy with which he delivers his message, and pleads with men to be reconciled to God.

We do not forget that on many subjects and occasions religious discourse cannot exhibit the nervous energy which we have marked in Peter's sermon at Pentecost; such intensity would not agree with the matter treated of, and which should rather require calm exposition or quiet and gentle application; but there should never be wanting the simplicity which is natural to a pure heart and an earnest purpose which is a moral indication as a rely as a literary excellence.

(2) Another scriptural attribute of manner which should characterize all preaching is

REVERENCE, SOLEMNITY.

Preaching has every reference to God, as well as to man; and God is in heaven and we upon earth. He is infinitely exalted. In His presence the seraphim veil their faces with their wings, and cry, Holy, Holy, Holy is the Lord of Hosts; the whole earth is full of His glory. Scripture in every book, in every word, from Genesis to Revelation, is serious and fervent. Whether it be history, or prophecy, or poetry, or didactic statement, it is reverent and solemn. Whether it threatens or promises, rebukes or praises, it is reverent. Whether it be Old Testament or New; whether the writer be of Judah or Ephraim, or perchance a Gentile, as Luke, there is ever profound reverence. The many sacred writers have each his own characteristics, but not one of them is flippant, or jocular, or mirthful in the lower sense, or tries in any way or at any time to amuse his readers. There is seriousness and dignity in every utterance, and the pervading sense of the divine presence makes it impossible to be light or trifling for an instant. The whole spiritual nature of these writers is moved and elevated in the highest degree, but they never vary their tone, and relieve themselves and their readers by some piece of unexpected humour or jocularly. Irony the gravest we have in parts of Scripture, but no fun, or mirth, or nonsense. We are not saying that these things are in themselves sinful, and that on no occasion may a godly man unbend. Many excellent Christians indulge at times in playfulness of speech, and are not conscious of sinning; though even when playful the speech should be seasoned with salt. But we are here speaking of public religious discourse after the Scripture model; and without controversy the manner of Scripture is such as we have represented.

Well, here again the great teachers of the Church have followed Scripture. They ever handle their great themes under a solemn sense of their momentous importance, of the commission they have received from God, and of His presence; and whatever be their natural attitude for wit and mirthfulness they do not indulge it when they appear as God's messengers. They are not dull and tedious, they know how to enlist the sympathies of their hearers and to retain unflinching attention, but they never descend to the jocular, or the grotesque, or the utterly foolish. Nor is it merely cultivated taste which restrains them, but the fear of God and the earnest desire to awaken in men's minds worthy thoughts of Him who is the King, eternal, immortal and invisible. Nor will such preachers willingly touch any sentiment in their hearers, the activity of which would tend to defeat the very end which they have in view, and to lead the attention away from the high and holy theme on which it should be concentrated.

I do not know that in any age more occupants of the pulpit have been chargeable with

DEFECTIVE REVERENCE

than at the present day. It is a serious evil; it is very sad. Many who stand to speak in God's name and to continue the work in which prophets and apostles were engaged, deliberately count upon their irreverent eccentricities, whether in their selection of subjects, or in their manner of speech, as an element of popularity. There are, it must be confessed, instances of really good and useful preachers forgetting themselves and dropping expressions which were better wanting; these are dead flies in the apothecary's ointment; but what shall be said of those who, of set purpose and continually, use the language of low comedy—of broad and vulgar farce—language which any respectable speaker would refuse to employ in secular address? That any Christian people should be heard vindicating such language or apologizing for it is a thing to be deplored and shows the extent to which their own sentiments have been depraved. "Will a man plead for Baal?" Shall we "do evil that good may come?" Had any specimens of language such as may be abundantly gathered from some sermons been found in any book professing to be Scripture, the whole Christian world would have immediately pronounced it spurious; and yet some would have us believe that the public ear is to be gained and the masses won for Christ by the free use of such extraordinary speech.

While disallowing all that is irreverent and low, there is no wish, I need hardly say, to encourage a dull and heavy pulpit diction or any kind of mock solemnity. In commendable directness and earnestness of speech we have already pronounced against such a manner. The true remedy for dullness is not a flippancy and jocularly, not in slang and the phrases of the reprobate, but in clearer and more vital thought, in a more earnest purpose, in a stronger sense of the divine presence, in greater zeal for the spiritual well-being of men. Let everything be real, and false solemnity, whether in words or in voice, will be hardly possible. A dead, formal, artificial manner is indeed a great evil, but there is no gain in exchanging it for vulgarity and levity or any of the arts of the pulpit mountebank. It is an ungrateful task to discuss this matter, but in addressing the future teachers of the Church I may be allowed to speak with the utmost frankness,

and before the evil referred to has made its appearance to any extent in our own Church, to lift up my humble but most earnest testimony against it. There is really no power in this irreverence—there is no wisdom in it. It does gross violence to the feelings of all well-regulated minds, it associates what is highest, purest and noblest with the debased and impure, and it is in open revolt against the manner and spirit of Holy Scripture.

(3) Preaching, like Scripture, should always be characterized by the

SPIRIT OF LOVE.

God is love, and love breathes in every part of His Word. God has other attributes than love such as truth and justice; and we need not affirm that the divine perfections may be summed up in love. But, certainly, if asked to name one quality of the infinitely perfect Being which shines with special lustre in the Bible, as in Redemption, we should name this one "God so loved the world that He gave," etc. "Herein is love, not that we loved God, but that He loved us, and gave His Son," etc. "God commendeth His love toward us in that," etc. When God warns, rebukes or threatens men—speaks rather, with the voice of the Law-giver and Judge—there is nothing inconsistent with love, but fresh evidence of it. Scripture is bathed in an atmosphere of love. The specimens of apostolic preaching in the Acts of the Apostles, to which reference has repeatedly been made, are pervaded by love; the very terrors of the Lord to which they appeal become the instruments of love.

The true messenger of God, to whose word hearts have opened, has ever spoken in love. Himself filled with the love of God which is in Jesus Christ our Lord, he has taken his stand within sight of the Cross, nay, near to it, and with deep affection, perhaps many tears, has spoken to his fellow-sinners in the Saviour's name. Nothing in his speech has proved so powerful as this element of love, kindled in his own soul by the view of Calvary. By this he has won his way, disarmed hostility, and vanquished all unbelief and sin.

The preacher should carefully avoid a manner which is unympathetic, harsh or dictatorial. Especially when called to rebuke sin or declare the fate of transgressors should he look to the spirit in which he speaks. It is so easy to forget the tenderness and solemnity with which the issues of sin and the doom of the wicked should be referred to that we must be ever on our guard. In hearing the future of the impenitent announced, one has not seldom deplored the use of a loud, impetuous and stern manner, very inconsistent with the position of a poor sinner, himself standing under the shadow of a judgment seat before which he has also merited condemnation, and from which it is possible, his own sentence of rejection may be pronounced. Sin must of course be denounced, and no false or treacherous ideas of humanity should prevent the preacher from warning the wicked of the end; but if ever the Lord's servant should pray for

THE SPIRIT OF HUMILITY

and love it is when he must speak this part of his message.

One has sometimes known a ministry in the earlier part of which the law was most conspicuous, while a tone of severity pervaded the sermons delivered; but as grace accomplished its work in the preacher he gave increasing prominence to the Gospel, and while hatred of sin was not less marked than before, there were also seen a gentleness and a richness of sympathy which did not belong to the youthful preacher. The Son of Thunder—not ceasing to be such—became a Son of Consolation, and losing nothing of his old power, the "man of God" acquired a new power which was still more effectual in doing his Master's work.

Let those who are preparing for the sacred office aspire to become good preachers in the highest sense. Preaching will be a great part—may I not say the main part?—of your work. If you fail in this you fail as ministers; if you succeed in this your ministry cannot be fruitless. But seek so to preach that your sermons may all deserve to be called scriptural. This is the preaching which the Master will approve, whatever be the judgment of the frivolous, or the ill-instructed, or those who have a false standard; which will bring men into the kingdom of God; which will edify and comfort God's children, and fit them for His service on earth and His presence in heaven; and if, by grace, we have been enabled thus to preach, we shall, as our ministry hastens to a close, be increasingly thankful that in our teaching we have been kept from forsaking "the simplicity that is in Christ," and have been strengthened "to declare the whole counsel of God."

UNFRUITFUL CHURCHES.

Henry Ward Beecher was a man of rare power and eloquence, and his congregation was very large and wealthy. But we do not remember that the congregation ever made for itself a record of good deeds. Did it send forth missionaries to the heathen? Did it help any educational institutions? Did it establish city missions or asylums? We have not heard of any such. We would almost as soon expect to find missions or other Christian enterprises associated with a respectable theatre as with Plymouth Church, so called. It was a Church that lived to its own honour, pleasure and glory; and Beecher was liberally paid to perform his part in entertaining the company.

There is in Brooklyn another church which is now calling forth much comment for its phenomenal unfruitfulness—Talmage's Tabernacle. Year after year its contributions to the seven Schemes of the Presbyterian Church have been nothing; and for a few years there have been very small sums to a few objects. The Brooklyn Tabernacle claims to be the largest church in America, with a membership of 4,020. Dr. Talmage is a famous orator. His sermons are singularly racy and pungent. Yet the fruit for the common good yielded by his 4,020 Church members is simply shocking in its minuteness! In the last seven years, all that those members gave for Home Missions, Foreign Missions, Education, etc., was about \$2,500. There must be something desperately wrong. It is time for Dr. Talmage to rise and explain. When our own Synods and Presbyteries meet they claim the right if they see cause to ask for reasons for blanks in the returns. The Presbytery of Brooklyn might profitably propose a few questions to the pastors and elders of the tabernacle. Suppose all the other congregations gave nothing to the cause of Missions? Suppose they neglected Colleges? Suppose they forgot about Home Missions, Augmentation? Brother Talmage, you are preaching on a lofty platform, and setting a pretty shabby example from a very high place. What do you say about it? Why not hurl some of your fierce invectives against a selfish and illiberal congregation—*Presbyterian Witness*.



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### EASTERN GENERAL AGENT.

MR. WALTER KERR—for many years an esteemed elder of our Church—is the duly authorized agent for THE CANADA PRESBYTERIAN. He will collect outstanding accounts, and take names of new subscribers. Friends are invited to give any assistance in their power to Mr. Kerr in all the congregations he may visit.



TORONTO, WEDNESDAY, OCTOBER 12, 1887.

No less than 126 cases were called at the Toronto police court the other day, the largest number on the docket for one day since Toronto had an existence. Such facts should put an end to all pharisaical vapouring about "Toronto the Good."

THE people and press of New York and Brooklyn have been penning their opinions of Dr. Joseph Parker during the past few days. His sermons in Plymouth Church and his other appearances have furnished the data. The process adopted by everybody was to compare Dr. Parker with Henry Ward Beecher. This may have been very natural under the circumstances, but it was scarcely fair to the great London preacher. There is a remote possibility that a man might be a great orator and a great preacher without in the least resembling Henry Ward Beecher. The general conclusion arrived at seems to be that Dr. Parker has a good voice, fine articulation, splendid diction and faultless elocution all round, but that he lacks Beecher's naturalness, spontaneity and magnetism.

IN his opening lecture last week Principal Caven touched a most important practical point when he said:

While disallowing all that is irreverent and low, there is no wish, I need hardly say, to encourage a dull and heavy pulpit diction, or any kind of mock solemnity. In commending directness and earnestness of speech we have already pronounced against such a manner. The true remedy for dullness is not in flippancy and jocularly, not in slang and the phrases of the reprobate, but in clearer and more vital thought, in a more earnest purpose, in a stronger sense of the divine presence, in greater zeal for the spiritual well-being of men. Let everything be real, and false solemnity, whether in words or in voice, will be hardly possible. A dead, formal, artificial manner is indeed a great evil, but there is no gain in exchanging it for vulgarity and levity, or any of the arts of the pulpit mountebank.

All true, and timely no doubt, but if a city pastor sees his pews half empty on Sabbath evenings, and knows that some who practise the methods very properly condemned by Dr. Caven, have their churches or pews crowded to the doors, there is a strong temptation to adopt their methods, at least in part. The temptation becomes stronger when office-bearers hint at empty pews, and a revenue that does not meet expenditure. There is sometimes this gain in exchanging a dead, formal, artificial manner for vulgarity, levity and the arts of the mountebank—the change fills the pews, at least for a time. The esteemed Principal might probably find an illustration of what we mean without going out of his own city. Of course, no minister of the Gospel is justified in making a mountebank of himself to fill any church, but if the church of mountebankism is crowded, and the church of severe good-taste empty, we can easily understand the strength of the temptation to do things a little out of the ordinary way. The fault lies partly with the people who crowd around mountebanks of the most vulgar kind.

NO speaker at the Conference last week rendered better service to the cause of truth and righteousness than the Rev. J. A. Murray when he described in plain and manly language a class of characters who always flock to special services of every kind, but are

never found taking part in any other good work. Mr. Murray said:

He would also have a vigilance committee to "snub" men. He was not using any language any too strong. There were certain men who were never seen at the services of the congregation, or at the contribution box; but, like spiders and moths which come out from their holes into the candle-light, they always appeared when any little special service was got up. These men ought to be snubbed and kept in the background until they learned what the true work of Christ was; let them know that after that they would be glad to receive their co-operation.

These men are rarely seen in the house of God on Sabbath. They treat the ordinary preaching of the Word with a feeling a good deal like contempt. They care little for the sacraments, and remain away from the Lord's table for the most trifling reason, or for no reason at all. Attendance at the weekly prayer meeting regularly is something they never think of. They never support missions, nor any other good cause. In fact, they are not factors in the religious life of the community in which they dwell. But the moment special services are announced they are all on deck and anxious to get control of the ship. If anybody tries to keep them in their proper place, they coolly inform him that he is opposed to revival. If he tries to control their insolent vagaries, they inform him that he is resisting the Spirit. Whether "snubbing" is the proper remedy or not, these are plain, hard facts. Mr. Murray might have gone much further when dealing with doubtful characters who thrust themselves into special services, and injure the work by their unsavoury presence and impertinent meddling. It too often happens that persons push themselves to the front in such services who not only have no standing as religious men, but who are in bad odour with the honest business men of the community. The presence of such characters as prominent workers in special services does more to injure the effects of such service than probably any other cause. How can an honest man of business who makes no profession of religion be expected to attend special services, or have any respect for them, if he knows that some of the men who figure prominently in these services night after night are dishonest, or untruthful, or unclean? Conference may sit and talk, and pass resolutions until doomsday, but no conference, nor church court, nor any other body, can make special services profitable to any congregation or community, unless they are conducted by men in whom the Christian people of the community have full confidence. One of the reasons why men of known Christian character and high standing keep aloof from such services is because they have no confidence in the integrity of some who are allowed to figure prominently in the meetings. Men who take part in such services should be men about whose religious character and whose social and business standing there is no reasonable doubt. When this reform has been introduced, one of the hindrances to special services will have been removed.

### THE CONFERENCE.

THE Conference held last week in Toronto was fairly well attended. The spirit of the meeting was good, and the interest well sustained from beginning to end. The addresses touched on a great variety of topics, and though some diversity of opinion prevailed in regard to methods of working, there was thorough unanimity on all vital points. The one thing desired by the Conference as a whole and by each individual member was increased spiritual life and power in the Church.

Unlike some of its predecessors this Conference framed a deliverance, and in plain terms told the Church some things that, in its judgment, the Church should do to renew and increase spiritual life. This deliverance is so sensible, practical and feasible that we cannot do better than lay it before our readers. The Conference was of the opinion:

1. That it is highly desirable that more prominence should be given in the courts of the Church, and especially in meetings of Synod, to the great practical work which lies before the Church—the conversion of sinners and the edification of believers.

There are few Christian men in the Church who have not come to this conclusion, and who have not said in private what the Conference says in this part of its deliverance. Theoretically Sessions, Presbyteries, Synods and Assemblies are spiritual courts. As a matter of fact their proceedings are often not specially spiritual. Sometimes they are the reverse to a painful extent as everybody knows who attends such meetings.

The General Assembly, though congested with work, does manage to give a considerable, and we are glad to say an increasing, amount of time to the vital work of the Church. The Synods have little work to do, and might very well give more time to the consideration of vital questions. As Dr. Smith suggested, it might be a good thing to remain over Sabbath and spend the time in devotional exercises and in discussing the best measure for increasing the spiritual life of the congregations. Is there any reason why a Presbytery meeting should not be a helm to a minister in the more spiritual part of his work instead of a hindrance, as Presbytery meetings sometimes are? This court is the one above all others that gives tone to the Church. It is more in touch with the people than any other. It is a local court, and the people of the locality know what takes place. It meets every two or three months, and the other courts meet only once a year. The influence of the Presbytery is felt all the year round, and in every congregation and mission station of the Church. Many of the people are present as members of deputations, and in other capacities. Will any one say that the deliberations of Presbyteries are usually of such a nature as to benefit their own members or to impress visitors with the idea that the principal work of the Church is the conversion of sinners and the edification of believers?

The second part of the deliverance of the Conference touches a weak point and suggests a good remedy:

2. That it is very important for the quickening of spiritual life in our congregations that the work of Presbyterial visitation should be carried on more generally and should be accompanied, when possible, with addresses and devotional exercises, fitted not only to call attention to the duty of Christian effort on the part of believers, but also to awaken the careless, and lead them to the immediate acceptance of Christ.

The usual procedure is for the Presbytery to induct a pastor—in many cases a young inexperienced man—over a congregation, and leave him to his own resources. If he succeeds, good and well; if he fails, evict him. A few years after the induction perhaps, the young man resigns, or a petition or a deputation comes before the Presbytery asking for a Presbyterial visitation. The visitation takes place, and is generally followed by a rupture of the pastoral tie. Now what did that Presbytery do? Help the pastor? No. It simply held an inquest over his remains when he was ecclesiastically dead. Had he been helped by such a Presbyterial visitation as that suggested by Dr. McLaren at the Conference he might never have died. Dr. McLaren suggested a Presbyterial visitation with religious exercises, prayer and addresses by members of Presbytery. The doctor was perhaps old-fashioned enough in his ideas to think that a visitation of that kind might do a congregation more good than a so-called judicial investigation with commissioners from plaintiff and defendant making angry speeches, members of Presbytery posing as judges, and an excited crowd in the background putting in applause when they thought their champions made a hit.

What does Presbyterial oversight mean anyway? Does it mean that the Presbytery merely does a certain amount of routine business occasionally for its congregations—asks for money, and spends it in various ways? If so, then a Presbytery stands in about the same relation to its congregations as a municipal council stands to its municipality. Does it mean that the Presbytery settles—or makes worse—congregational quarrels? If so, a Presbytery is no more than a civil court, with this difference: that it often takes ten times as long to try its cases, and sometimes does not try them in so dignified a manner as cases are tried in a civil court. Does it mean that the Presbytery interferes when congregational affairs have gone so far wrong that something must be done? If so, the Presbytery in most cases simply acts the part of a coroner. Presbyterial oversight should surely mean help, encouragement, and at times spiritual work in the congregations within its bounds.

On the question of holding special continuous services the resolution of the Conference was, we think, timely and prudent:

3. That wherever the desire for the quickening of spiritual life warrants the hope of favourable results, or wherever there is urgent need, in the absence of any such promising indications, special continuous services may well be held with a view to the ingathering of the careless, and the leading of God's people to a more earnest consecration of themselves to Him in the Gospel of His Son; that these services

should be held under the direct supervision of the Sessions, and that, in humble dependence on God, from whom alone the blessing can come, the aid of our pastors, elders and members should be mainly relied on in the conducting of them.

The conditions under which the Conference thought special continuous services should be held are (1) such a desire for the quickening of spiritual life as warrants the hope of favourable results, and (2) "urgent need" in the congregation. The desire should come from responsible people, not from mere lovers of the novel and the exciting, and should be for spiritual life, not for excitement, or even for special services for their own sake. "Urgent need," spiritual destitution, is certainly a reason why any means not wrong or unwise should be tried. The Conference was no doubt of the opinion, and it is a fact, whether the Conference thought so or not, the best life is perennial life; the best growth, growth that never stops, and the best revival, a revival that lasts all the year round.

On the manner in which special continuous services are to be conducted, the Conference was clear and emphatic. Each service should be under the direct supervision of Sessions and pastors, elders and members should be mainly relied on to conduct them.

And after all has been said, if pastors, elders and members worked as they should all the year round, would special services be necessary? Would it not be better to try and make every service special? Why not make every prayer meeting as good as it can be made, and every day's work in the Sabbath school as good as it can be made? Why should not a preacher do his best every time? It is because these things are *not* done that Conferences on the State of Religion are held.

### SCRIPTURAL PREACHING.

NO one who had the privilege of listening to Principal Caven's lecture (appearing in the pages of this issue) at the opening of the present session of Knox College, needs to be told that it was one of exceptional ability and appropriateness. Principal King in the few remarks he made at the close of the proceedings correctly voiced the general feeling. He had, he said, never heard Dr. Caven speak without receiving pleasure and profit, but he had never heard him with greater enjoyment than in his lecture on "Scriptural Preaching." The mental and moral equipoise with which the learned Principal of Knox College is so finely endowed enables him to approach the exhaustive consideration of every subject that claims his attention with a judicial calmness and serenity that leave nothing to be desired. He is massive without being ponderous, logical without the irksome artificiality of the scholastic, and his style is clear and lucid as a crystal stream.

The important topic he selected for treatment is one to which attention needs to be directed, and Principal Caven has rendered a valuable service to the Church by the manner and spirit in which he fulfilled his task. He does not take a narrow view of any subject. The tenacity with which he clings to all that is distinctly orthodox does not arise from gazing intently in a straight line. He sees a question from all sides. He will listen with patient gentleness to all that one whose views are different from his own has to say in their defence. The strength of the Principal's attachment to evangelical truth and its modes of presentation is the result of calm, deep and clear conviction. It is this that gives definiteness and force to his teaching. There is a difference between the unbending rigour of the bigot and the steadfast demeanour of the Christian sage. Because he is able to take a large and comprehensive view of whatever comes under his consideration and from a keenly sensitive moral nature his utterances always command respectful attention, and carry great weight with them.

The principles laid down in Dr. Caven's lecture will commend themselves to the vast body of the Christian people. Most will accept without question that anything opposed to the truth taught in Scripture can have no place in evangelical preaching. Neither will the position that other than scriptural themes deserve treatment in a truly Christian ministry be seriously contested. We hear much about preaching to the times, but the lecture shows clearly that the great principles of the Christian faith, the entire teaching of the sacred Scriptures, are not local or temporal in their application. They are for every age, far-reaching and adaptive to all conditions. The absorbing

questions of the day cannot be properly solved apart from the principles laid down in the Word of God. The strong thing said regarding the kind of pulpit discourse known as sensational only gave voice to what a large portion of the Christian people in all the Churches deeply feel. It is clear that the Principal sets high store on the place that the sermon should occupy, and that it should ever be an efficient instrument for accomplishing the work it is designed to effect. The opinion that the preacher who most conscientiously devotes himself to his own proper work will thereby effect more for the general welfare of the community in which he labours than he can possibly do by meddling more directly with social or political questions will meet with a very general response.

Another important point in the lecture was the exposition of the idea that preaching ought to aim at a symmetrical and proportionate presentation of the truths relatively to the prominence they receive in Scripture. It may be questioned whether this obviously correct principle has received the attention its importance deserves. Were it more generally followed it is manifest that there would be less tendency to descant on a few favourite themes, and to indulge in profitless hobby riding. Adherence to this principle would give greater variety of theme, thereby securing freshness, and it would certainly make preaching very instructive and edifying. The hints on scriptural quotations in sermons were decidedly good. Instances will readily recur to memory of preachers who excel in the appropriateness and beauty of their introduction of the language of Scripture in their discourses as will also the unhappy effect of its infelicitous application in other instances.

The passage on irreverence was one of the most powerful in the whole lecture, and deserves most careful consideration. It is unhappily too prevalent in these days. It is said that in the circus the days of the clown are over; it would be lamentable if he should find a place in the Christian pulpit. Wit and humour have their place, and are not without value, but clearly their place is not in the public worship of the sanctuary. It is holiness, not flippancy, that becomes the habitation of God's house. Reverential worship ought to be earnestly cultivated and maintained. Certainly thoughtless levity and misplaced wit do much to lower a becomingly devotional tone. The closing portion of the lecture inculcates sympathetic preaching in such a manner as will deeply impress itself on the mind and heart of all who aim at the attainment of a powerful and impressive ministry. No one we think can rise from the perusal of this valuable and opportune lecture on scriptural preaching without feeling grateful to its author, and making the resolve to profit by its valuable hints.

### Books and Magazines.

THE ENGLISH ILLUSTRATED MAGAZINE. (New York: Macmillan & Co.)—This admirable monthly presents as its frontispiece a finely-engraved "Portrait Study." Swinburne pays his respects poetically "To a Sea-new." The attractive descriptive and beautifully-illustrated papers of the number are "Coaching Days and Coaching Ways" and "Summer in Somerset." Two new serials are begun this month, "The Story of Jael" and "The Meditations of Ralph Hardelet," the latter by Professor Minto. H. D. Traill writes racyly under the heading "Et Cætera."

THE CENTURY MAGAZINE. (New York: The Century Co.)—The massive kindly face of Mrs. Harriet Beecher Stowe forms the frontispiece of the October *Century*, and James Love Allen has a finely illustrated paper on "Mrs. Stowe's 'Uncle Tom' at Home in Kentucky." "Hand Car 412, C. P. R." is a thrilling piece of description by John Heard, jun. Sherman's March Through Georgia is the subject of the war series of papers, and Abraham Lincoln's Life gains in interest. As this number completes a volume the powerful serials reach their termination. Christian Union is discussed in Open Letters. Mrs. Schuyler Van Rensselaer's "Ely Cathedral" is beautifully illustrated. The number as a whole is one of decided excellence.

RECEIVED.—THE WOMAN'S MAGAZINE (Brattleboro', Vt.: Frank E. Housh & Co.) BOOK NEWS (Philadelphia), THE SIDEREAL MESSENGER (Northfield, Minn.: William W. Payne), THE SANITARIAN (New York: 113 Fulton Street).

### THE MISSIONARY WORLD.

The last number of the *Church of Scotland Home and Foreign Mission Record* contains the following notes from Darjeeling:

Since the beginning of the year, notwithstanding some discouragements, the mission work in the Darjeeling division has made fair progress.

#### BAPTISMS.

Since the 1st of January there have been thirty-three baptisms, and on the 19th of May the membership of the division was 386. Among those who were baptized is a Bhutia, who, we trust, may supply a want long felt of a well-qualified catechist to work among the Bhutias. Mr. Turnbull thus writes of this convert. "We should have liked to have written a column about the excellences of this convert, aged twenty, did not prudence, compelled by experience of Bhutia converts in the past, counsel us to forbear. Suffice it to say in the meantime, that without exception, he is the most enlightened and promising accession to the mission since we joined it seven years ago. His knowledge, not only of the letter, but of the spirit of the Christian Scriptures, is simply wonderful, and his social position and the wealth of his worldly possessions seem to place him above all suspicion of mercenary motive. Is he at last the man we have been seeking so long?"

#### LOCAL EUROPEAN LIBERALITY.

The European tea-planters and other Europeans continue to subscribe liberally to our mission. For the first five months of the year they have contributed R1,364 for the support of six catechists in the Terai and two at two other places. A tea-planter, Mr. Hancock, of whose continuous interest in the mission Mr. Turnbull speaks in the warmest terms, has built at his own expense at Potanjhar an excellent Kachcha church (thatch walls and roof on wooden framework), 57 x 24 feet. He has also presented to the Terai Church a small harmonium and a baptismal bowl. Miss Roby and Miss J. Roby, by their personal exertions, collect subscriptions sufficient to pay for two catechists. This personal interest and liberality on the part of the Europeans show how highly appreciated our mission is in the Darjeeling district.

#### NATIVE CHRISTIAN LIBERALITY.

Mr. Turnbull says that he has been frequently asked what proportion the Christian liberality of the native Christians bore to their incomes, and no doubt the supporters of missions in this country naturally desire to know whether our native converts abound in this Christian grace. Mr. Turnbull says that, taking the 127 families who constitute the membership of the Darjeeling division church, he found these facts—that their aggregate monthly income was R1,510 (the rupee just now is about 1s. 5d.); that half of these 114 families earned less than R10 per month (or about £8 10s. per annum); that there was only one family that earned R100 a month, and that the aggregate Christian liberality had been for 1885 \$530. When we bear in mind how very poor many of these native Christians are, some of them having less than 4s. a week, this comparatively large sum of R530, contributed by those who have only recently come forth from heathenism, may well put to shame many of the members of the Church of Scotland.

#### NATIVE HYMN TUNES.

Mr. Turnbull recognizes the truth that every nation likes best its own national music. He has welcomed the assistance of a native Christian Babu, David Isaac, who has commenced to teach the native Christians to sing native hymn tunes. The results are most encouraging. Mr. Turnbull says: "To show how much more attractive their own country's airs are in the natives' ears, it is sufficient to mention that the singing of one of them draws twice as large an audience to the Bazaar preaching house as European airs do."

#### UNIVERSITIES' MISSION TRAINING INSTITUTION.

The great want in our Darjeeling Mission is the want of a sufficient number of well-qualified catechists. This is the want which we trust will be supplied by the systematic instructions given at the Universities' Mission Training Institution. Five teachers, three Nepalis and two Lepchas, have given up their schools, and entered themselves as students in the Training Institution to qualify themselves for catechists' work in the Darjeeling district.





ROBERT LOUIS STEVENSON.

Mr. Stevenson could not pass for anything but the thorough Scotchman that he is. His speech betrays him. In appearance he is just the man one would expect to find the author of the "Strange Case of Dr. Jekyll and Mr. Hyde" to be. His clear-cut features are emphasized by sunken cheeks that tell a tale of ill-health and literary toil, and his dark eyes, beneath black, pronounced eyebrows, form a striking contrast to the pallor of his countenance. His long black hair is brushed straight back from a high forehead, and clusters round his shoulders. As he talks, his eyes acquire a deeper intensity, and the listener seems to see nothing beside them. Mr. Stevenson's figure is slight, and he is not above middle height. He is still a young man, perhaps thirty-five or six.

The author of "Kidnapped," "Treasure Island" and "Dr. Jekyll" is as remarkable for the versatility of his genius as for its fertility. He is fresh from another literary triumph, having gained new laurels by his recently-published poems called "Underwoods," and he is on the eve of publishing another book. He did not distinctly indicate to the reporter what this would be; but it will probably consist of a number of sketches. At least, when conversing about Edinburgh University and the recent students' fancy fair, the reporter said:

"You wrote something for the album of autograph contributions of celebrated authors which was sold at the fair?" and Mr. Stevenson replied:

"Yes, I wrote a piece for it; and I intend to incorporate it in my next book."

The sketch referred to is one of personal recollection, in which Mr. Stevenson tells how, when he was an Edinburgh student, he did not attend regularly and study hard.

"The last time I came to America," said Mr. Stevenson, pleasantly, "was when I crossed in the *Devonia* as an emigrant; I travelled second cabin, and I was engaged all the way in writing a certain bad story. The captain and passengers as well were highly amused at seeing me constantly writing. When I landed I went to California. I blame that for undermining my health. That was before I wrote any of my best-known books."

"You are aware that a dramatized version of 'Dr. Jekyll' is to be produced here shortly?"

"Yes. The dramatization has been done with my consent; but really I don't know how it will succeed. It seems to me too ugly, too repulsive a story to put on the stage. It is not pretty enough. And, indeed, I have the same objection to the play of 'Deacon Brodie,' which I wrote in conjunction with Mr. Henley. It is nothing new for me to receive requests for permission to dramatize my novels. I get lots and lots of letters about it and I am sorry to say I don't answer them all; I have not time. But when I do reply, most politely according to the permission asked, I write with an infinite sense of humour; because the fact is I could not hinder any one from dramatizing my plays; and probably if people did not get permission they would do it just the same. I don't think a novel makes a good play, anyway. The two are so essentially different. A first-class tale may make a poor drama, and vice-versa."

Mr. Stevenson was interested to hear that the son of Nathaniel Hawthorne, in collaboration with Inspector Brynes, was writing detective stories.

"I should like to read them," said he. "I have often thought of writing a detective story, but life's too short."

"Wilkie Collins could have made a success of such a book."

"Yes. If you have not already read it, read his 'Arma dale.' It stands at the head of that class of work."

Mr. Stevenson, who is her husband's literary helper, is a bright, dark-eyed little woman. She is possessed of great ability, and her name appears along with her husband's on the title-page of "The New Arabian Nights." Their plans both as to the duration of their stay in America and the places they will visit are not yet settled. Probably they will spend the winter in Indianapolis, Mrs. Stevenson's birthplace.—*New York Tribune*.

THE SECRET OF LONGEVITY.

A little way beyond the ancient church at Holderness is a brick residence, whose front is half hidden by one of those monster elms that are the pride of our Northern States, and beneath its shade I saw yesterday an old man who is passing his ninety-fifth year, sitting comfortably in a great arm-chair. My wife told me that his aunt had recently died, aged 105; and, curious to know if there was any reason for such longevity, I made inquiries. "No," said my informant; "only they were always out-of-doors, and lived a quiet life."

Yet in that single sentence lay a greater philosophy than he dreamed of, a sounder precept than he knew. To keep out-of-doors and avoid worry is a maxim that, if followed, would close a majority of our hospitals, which, I regret to say, have a greater number of occupants with each succeeding year.—*American Magazine for October*.

WHEN NICHOLAS DIED.

With the death of the Emperor Nicholas began a new era for Russia. It was, at last, possible to breathe. Men with ideas could express them, and even professors of philosophy were allowed to speak. Mr. Herzen has told us how, either at Twickenham or Richmond, hearing of the Emperor Nicholas's death, he became filled with a sort of divine joy, not for his own sake, since he had no intention of returning to Russia, but for the sake of his country; also, how he expressed this joy in a very human, and, as some will think, slightly unbecoming manner, by throwing half pennies to the street-boys in order to encourage them to shout. "Hurray, the Emperor Nicholas is dead!"—*The Fortnightly Review*.

THE Rev. Dr. McLaren, of Larbert, has been elected president of the Educational Institute of Scotland.

SHE WAS SOMEBODY'S MOTHER.

The woman was old and ragged and gray,  
And bent with the chill of the winter's day:

The street was wet with the winter's snow,  
And the woman's feet were aged and slow.

She stood at the crossing and waited long,  
Alone, uncared for, amid a throng

Of human beings, who passed her by,  
Nor heeded the glance of her anxious eye

Down the street with laughter and shout,  
Glad in the freedom of school let out,

Came the boys like a flock of sheep,  
Hailing the snow, piled white and deep

Past the woman so old and gray  
Hastened the children on their way.

Nor offered a helping hand to her,  
So meek, so timid, afraid to stir.

Lest the carriage wheels or horses' feet  
Should crowd her down in the slippery street.

At last came one of the merry troop,  
The gayest lad of all the group—

He passed beside her, and whispered to her:  
"I'll help you across if you wish to go."

Her aged hand on his strong young arm  
She placed, and without hurt or harm,

He guided the trembling feet along,  
Proud that his own were firm and strong.

Then back again to his friends he went,  
His young heart happy and well content.

"She's somebody's mother, boys, you know,  
For all she's old and poor and slow;

"And I hope some fellow will lend a hand  
To help my mother, you understand,"

"If ever she's old and poor and gray,  
When her own dear boy is far away."

And "somebody's mother" bowed low her head  
In her home that night, and the prayer she said

Was, "God be kind to the noble boy,  
Who is somebody's son and pride and joy!"

THE SOVEREIGN.

The British sovereign, or pound sterling, is a legal tender to unlimited amount, and contains 113 grains of fine gold, alloyed with two grains of copper to every twenty-two grains fine. Under the act of 1816, when our silver standard was abolished, the gold pound was made to constitute the sole unit and standard of value of our monetary system. Coins of gold first came into use in the reign of Edward III., his "noble" being valued at 6s. 8d., but as it gradually increased in value until it became 10s., Edward VI. replaced the former coin by an "angel," which continued till the Commonwealth. The "mark" was a double "angel," valued at 13s. 4d. The name sovereign was first given to the "double royal" stamped with the figure of Henry VII., and was made current for 20s.; Henry VIII. called it a "unit," and stamped it with the Roman numerals XX.; Charles I. called it a guinea, because the gold emanated from the Guinea coast. Guineas were first coined in 1663; later this coin fluctuated in value from 20s. to 21s., until George I. declared it a representative of 21s. After this we had a double standard, until in 1816 the sovereign in its present form was again made identical with the pound sterling, and the silver coins became mere tokens, deriving their value from the pound, as at present. The half sovereign was the "noble" of Edward III. and the "royal" of Henry VII.—*Longman's Magazine*.

THE ESSAYIST IN LITERATURE.

The essayist is not the commercial traveller nor the scientific explorer, but rather the excursionist of literature. There may be several ways of reaching a given point—as by railways or steamboat, or a turnpike stage with relays of horses. But there may also be such a thing as getting upon an ambling horse or into a family phaeton, and joggling on through bridle-paths or through primrose and hawthorn lanes, going by the sun and not the guide book, making *détours* to gather wild flowers, to gain a wider prospect, or to visit some old mansion or an old friend. Perhaps the way is worth more than the goal, and is an end in itself.—*F. N. Zabriskie, in New Princeton Review for September*.

PRINCIPAL CAIRNS and Professor Candlish were the preachers, along with Mr. Bannerman, the pastor, at special services in St. Leonard's, Perth, in connection with the anniversary of the opening of the new church.

THE Rev. William Fraser, of Brighton, died in his pulpit on a recent Sabbath from heart disease, while preaching a special sermon to soldiers. He was a brother of Dr. Donald Fraser, of London and had reached his sixty-first year. For several years, Mr. Fraser was minister of Free St. Bernard's, Edinburgh. His first charge was at Gourcock.

MR. JAMES R. ROBERTSON, of Hampstead, who during his eldership in Regent Square had a class for young men in which he accomplished a fine work, is dead. He was a licentiate of the Established Church, but his views being somewhat out of harmony with the confession, he left the ministry and entered on a business life. He took an active part in the London Presbytery, and often spoke in the Synod.

British and Foreign.

MR. GEORGE MULLER is on his way to New Zealand. THE Rev. Dr. Wilson's jubilee was celebrated by a dinner at Dundee, on 26th ult.

THE Rev. Dr. Stewart, of Leghorn, has had a shock of paralysis but is recovering.

THE Rev. James Orr, of the Irish Presbyterian Church, Newmills, has resigned, owing to ill health.

THE total sum raised by the Scottish Episcopal Church for foreign missions last year, was \$12,830.

ABERDEEN Presbytery has agreed to the appointment of an assistant and successor to Mr. Fairweather in Nigg parish.

EDINBURGH Presbytery has sustained the call from Newhaven to Rev. Thomas Pearson, B.D., of the second charge, Cupar.

THE Rev. Dr. Howat, of Liverpool, has received six months' leave of absence from his Presbytery, on account of ill health.

PROFESSOR A. B. DAVIDSON, with Rev. D. Mackintosh, M.A., the pastor, conducted the anniversary services at Lanark on Sunday.

MR. ROBERT BELL, sheriff-substitute of Falkirk, a highly-respected elder in the parish church, has died in his seventy-second year.

THE Rev. Adam Cunningham, for fifty-one years minister of Crailing, and whose first charge was Eskdalemuir, died at Glasgow on 11th ult.

THE Rev. Mr. Sim, who has been officiating for some time at Ferryhill, in room of Professor Iverach, has been elected pastor of the congregation.

PROFESSOR BLACKIE says that a recent correspondence in the *Scotsman* has clearly shown the fundamental identity of High Church Anglican Episcopacy with Popery.

THE services at Buxton, held in the dining hall of the Peak hydropathic establishment, have been so successful that it is hoped they may issue in the erection of a permanent church.

A NEPHEW of Dr. Maclaren, of Manchester, has joined the great army of novelists. His maiden story, entitled "Brotherhood," is in part a delineation of student life at Cambridge.

THE Rev. Dr. MacGregor, of St. Cuthbert's, preached at Balmoral on a recent Sunday morning, and had the honour, along with the Empress Eugenie, of dining with the Queen in the evening.

IN France the total number of places where liquor is sold is not less than 430,000. This means an average of one liquor shop for every ninety inhabitants or one for every thirty-three men.

THE final return of the Welsh auxiliary to the jubilee fund of the Congregational Union show that upwards of \$430,000 have been raised by the Welsh churches for the extinction of their chapel debts.

THE Rev. Mr. Connolly, incumbent of St. Peter's Episcopal Church, Montrose, who took the Sheriff to be judge between him and his church managers in the matter of his salary, has lost his case.

THE Rev. Norman Walker tells that during a recent sojourn in France and Italy, the saying of the late Dr. Robert Buchanan often came back to him: Gain the Continent and you will gain the world.

DR. ALEXANDER PATERSON, who has been appointed medical missionary to South Arabia, is grandson of Dr. Chalmers' "Missionary of Kilmory" and son of the Church's first medical missionary to Madras.

BELFAST Presbytery have memorialized the Northern Counties Railway, regarding Sunday travelling, and a promise has been given that such an event as the recent Foresters' excursion to Portrush will not occur in future.

THE Evangelistic Workers' Union in Liverpool Presbytery in arranging a series of meetings for the young to commence on October 16, "the children's Sunday." Dr. Macleod, of Birkenhead, will prepare a letter to the children for wide distribution.

LAST year, Ireland increased its consumption of spirits by 4.43 per cent., whereas England and Scotland reduced theirs by 4.09 and 2.71 per cent., respectively. It would seem that while an Englishman drinks one bottle of spirits an Irishman drinks two.

NOT five per cent. of the brandy manufactured in France is made from grape juice. It is made chiefly from beet and potatoes, but also from turnips, Indian corn and spoiled rice. Fully ninety five per cent. of all spirits now made in France comes from such sources.

THE report on the Welfare of Youth Scheme submitted to Glasgow Free Presbytery shows no fewer than 30,000 engaged studying the subjects. Of these, 3,187 have presented themselves for examination, an increase upon the previous year of twenty-three per cent.

THE Rev. J. M. Shirreffs of the Martyrs' Church, Lochgilphead, died in Glasgow in his forty-seventh year. Ordained at Towie, in Alford Presbytery, in 1867, he was translated to Lochgilphead in 1879. He was a scholarly man, and particularly well read in Church History.

THE Rev. Mr. Tait, of St. Madge, speaking on the case of a student who has already preached on several occasions, though he has not yet entered the divinity hall, said this practice was a growing evil which should be put down, and he for one would do all in his power to put a stop to it.

THE rector of the Episcopal Church at Mackay, Queensland, at the royal jubilee service, selected what was doubtless the most extraordinary text that any preacher in the British dominions employed in honour of her Majesty. It was this: "She painted her face, she tired her head, and looked out at a window." Yet it was an enthusiastically loyal discourse.

## Ministers and Churches.

THE Rev. C. Chiniquy has been lecturing to crowded audiences in various Toronto Churches.

THE address of the Rev. William Bennett, Clerk of the Peterborough Presbytery, is changed from Peterborough to Springville.

THE Rev. Principal King, of Manitoba College, preached last Sabbath in St. James Square Church, an able and impressive sermon to the congregation to which he so long and so ably ministered.

THE Executive of the Home Mission Committee and Sub-committee on Augmentation meet Tuesday and Wednesday of this week in St. Andrew's Church. Report of proceedings next week.

THE Rev. James Gordon Gray, D.D., minister of the Presbyterian Church, Rome, Italy, preached in Knox Church last Sabbath, and this evening is expected to give an account of the work of civilization in Italy, at the prayer meeting in St. James Square Church.

DR. REID was absent from the opening of the exercises in Knox College last week for the first time in about thirty four years,—at all events for the first time since he was appointed agent of the Church. The cause of his absence was illness which, we are glad to hear, is not serious.

AT Sunbury on October 4, the Presbytery of Kingston inducted the Rev. Robt. Laird into the charge of the congregation of Storrington. Mr. McGillivray preached, Mr. Mackie addressed the minister, and Mr. Gallaher the people. On behalf of the congregation an address of welcome was presented to him.

THE Building Committee of the Presbyterian Mission Stations, Aspin, McMurrich and Hoodstown, gratefully acknowledge the generosity of the friends, and especially the Rev. H. M. Parsons, of Knox Church, Toronto, who responded to the appeal of our missionary, Mr. William Wilson, for assistance in finishing our churches.

MISS KATE DONALDSON, who officiated gratuitously as organist for over ten years at West Toronto Junction Presbyterian Church, was presented with an address and well filled purse on the occasion of her marriage. Mrs. Teasdale, formerly organist in Markham, has been appointed by the congregation to the position vacated by Miss Donaldson.

THE Presbyterian congregation at West Toronto Junction has, under the pastoral oversight of the Rev. J. Grant, made most encouraging progress. Last Sabbath, anniversary services were held, when the Rev. John Neil preached in the morning, and the Rev. J. C. Smith, of Guelph, occupied the pulpit in the evening. Both discourses were thoughtful and edifying, and were listened to by large congregations. The following evening a most successful social was held.

THE sacrament of the Lord's supper was administered in the Presbyterian Church, Dresden, on Sabbath, October 2. The pastor, the Rev. T. Falloch, M.A., preached a very earnest and impressive sermon from the text 1 Corinthians xv. 4: "And that He was buried, and that He rose again the third day according to the Scriptures." After which the sacrament was administered; ten new members were added to the Church, nine on profession of faith and one by certificate.

THERE was a large attendance in the Convocation Hall of Knox College at the opening lecture by Principal Caven, last week. There were many ministers from a distance who listened with deep interest to the lecture on Scriptural Preaching, which appears in the present number of THE CANADA PRESBYTERIAN. Principal King and President Wilson made appropriate remarks at the close of the proceedings, and Principal Sheraton, of Wycliffe College, pronounced the benediction.

THE First Presbyterian Church, Truro, was re-opened for worship Sabbath, September 25. The Rev. Dr. Forrest, Principal of Dalhousie College, Halifax, preached eloquent sermons to large congregations. In response for a voluntary offering to meet the outlay made by Rev. J. Robbins, the pastor, the congregation gave the sum of \$965 85, which, with funds on hand, met the entire outlay, much to the joy and satisfaction of all concerned, who vote the system of voluntary offerings for such purpose a grand success.

THE fifty-fifth anniversary services were held in First Esau Church on Sabbath, 25th, and Monday, 26th September. In the morning Rev. J. Leishman, of Angus, preached an excellent discourse to a well filled house, and in the evening Dr Jardine, in a very able manner, laid before a crowded house the Nisbet Academy Scheme of the Church. The usual tea was held on the Monday evening in the basement of the church. The pastor, Rev. Stuart Acheson, M.A., occupied the chair. Rev. R. N. Grant gave one of his usual pithy and profitable lectures, and was followed by neat addresses from Revs. J. Carswell, J. R. S. Burnett, W. H. A. French (Episcopal), and R. McCulloch (Methodist). The choir of the church rendered excellent music. Net proceeds, \$72.

THE monthly meeting of the Canadian Auxiliary of the M'All Mission was held in the parlour of the Metropolitan Church, Thursday afternoon, the president in the chair. The treasurer reports that since the beginning of the year in February \$709.94 have been received; \$585.43 of this was sent to France in July. She also stated that \$200.06 are still needed to make up \$1,000 to support the stations, Rochefort and La Rochelle, which the committee wish to undertake. A letter was read from the treasurer of the M'All Mission in Paris in acknowledgment of the draft for the above \$585.43; also a very interesting letter from Mr. M'All thanking the many friends of the mission in Canada. The treasurer, Miss Caven, 238 Victoria Street, will acknowledge any contributions sent in for the mission.

SABBATH, September 25, will be a day long remembered by the members of the Sturgeon Bay congregation. For

many years they have worshipped in a building cold in winter and warm in summer, as well as cramped in seating capacity to the growing wants of the village. On the 25th ult. their new building, bright, roomy and cheery, was opened. The large congregations that were present morning and evening gave close attention to thoughtful, impressive sermons by the Rev. William Patterson, of Cooke's Church, Toronto. The morning discourse was based on Zech. iv. 6; that of the evening on John iii. 7. They were delivered in Mr. Patterson's usual vigorous style, and will not soon be forgotten. On Monday evening an opening social was held. The building was again filled, and a pleasant and profitable evening was spent. Full justice having been shown the good things provided by the ladies, the pastor, Rev. R. J. M. Glassford, took the chair, and a well-arranged programme was attentively listened to. The musical part of the programme was conducted by the Waubaushene choir, who made a decided hit, and will receive a warm welcome when next they revisit the Bay. Addresses by the chairman and Rev. Mr. Morgan (Methodist) were given, and readings by several local gentlemen. A handsome addition to the building fund was made by the Sunday collections and Monday evening social, and the building with bell and new organ is free of debt. The young pastor and his congregation have much reason to be thankful for the success attending their Christian work.

PRESBYTERY OF QUEBEC.—This Presbytery met at Inverness on Sept. 20. Elders' commissions in favour of F. Smith, Richmond, and Irwin Campbell, Inverness, were presented and accepted. Rev. Duncan Anderson's name was placed on the roll of the Presbytery. Students' exercises were submitted by Messrs. Mal. MacLennan, J. F. Layton and M. Mackenzie. The students were certified to their respective colleges. Rev. John McLeod, of Richmond and Melbourne, and the Clerk were appointed a committee to examine exercises of students who had failed to appear. Mr. Don. MacKay was re-appointed to Metis for another year. Mr. MacKay was granted leave of absence for three months in order to visit Scotland, and bring out his family, Mr. MacKay to provide supply for the field during his absence. A unanimous call from St. Sylvester and Lower Leeds in favour of the Rev. Geo. Coull, probationer, was submitted. The call was sustained, and Mr. Coull being present accepted the call. His induction was appointed to take place on Oct. 12, at two p.m., Mr. Sutherland to preach and preside, Mr. Love to address the minister and M. Tarnier the people. The call addressed to the Rev. Mal. MacLeod, Lingwick, from Loch Lomond and Framboise, Presbytery of Sydney, was taken up. Mr. Kenneth McIver appeared for the Lingwick congregation, and stated that the congregation would not oppose Mr. MacLeod's translation. The call being placed in Mr. MacLeod's hands he signified his acceptance of the same. His translation was granted, the pastoral tie to be severed on the 26th inst. Mr. Lee, of Sherbrooke, was appointed Moderator of the Lingwick Session during the vacancy, also of Gould in room of Mr. J. R. MacLeod, resigned. Mr. James Ferguson was appointed to Sawyerville, etc., as ordained missionary, subject to the approval of the Home Mission Committee. It was resolved to ask a grant of \$400 per annum for that field. Mr. Donald Beaton, commissioner from Lake Megantic congregation, was heard in its behalf. The congregation was assured of the interest of the Presbytery, and encouraged to proceed with a call to a minister. Mr. Charbonnell presented a petition from ten French Protestant families of Sherbrooke and vicinity praying to be organized. The prayer of the petition was granted, and Mr. Lee appointed to attend to the matter. An offer of a piece of ground, to be used as a cemetery, from Mr. F. MacKerzie, Richmond, was accepted with thanks. The Presbytery adjourned to meet in St. Andrew's Church, Quebec, on the 20th of December, at eight p.m.—J. R. MACLEOD, *Pres. Clerk*.

PRESBYTERY OF SARNIA.—The Presbytery of Sarnia met at Strathroy on the 27th of September, and Rev. J. C. Tibb was appointed Moderator for the next six months. The committee in charge of the Oil Springs debt reported that they had received from congregations \$134 for the payment of a note of \$150. It was agreed to thank the committee and instruct them to correspond with such congregations as have not responded, and urge their attention with the view of retiring the note. Mr. Currie, Convener of the Presbytery's Home Mission Committee, gave in the half yearly report from the 1st April till 1st October, inclusive. In connection with the report Rev. Mr. Tibb intimated that Guthrie Church, Wilkesport and Black Creek were anxious to obtain settled and continuous service, and were prepared to contribute for the same \$500 per annum. The Presbytery expressed satisfaction with the state of matters and agreed to instruct the Home Mission Committee to advertise for a missionary, and in view of the occupancy of the field, to ask \$2 per Sabbath from the Assembly's Home Mission Committee till next April. Rev. Mr. McCutcheon reported from Duthel Church. It was agreed to receive the report and recommit the matter to the Home Mission Committee with instructions to report at next meeting. In regard to the supply meantime, it was agreed to advertise, as in the case of Guthrie Church. Information having reached the Presbytery that Rev. Mr. McLeod, a member of the Presbytery of Bruce, had been dispensing sealing ordinances within the bounds of Alvinston and Napier congregations without instructions from this Presbytery, the Clerk was instructed to communicate with the Bruce Presbytery, requesting an explanation in the matter. The following deputation was appointed to visit the Log Church, Brooke, with the view of having the parties residing there organized into a congregation; Rev. Hector Currie, Convener; Messrs. Daniel Mackenzie, H. Mackenzie and Thos. Gordon, elders. The following students having been examined by the committee appointed for that duty were ordered to be certified to the senates of their respective colleges as having satisfactorily discharged their duties during the summer months within the bounds of the Presbytery, namely: W. L. Clay, B.A., 1st theological year, Montreal; Mr.

Pettinger, 2nd theological year, Knox College; Mr. Frank O. Nichol, 2nd literary year, Knox College. In terms of a petition for organization at Marthaville and Brooke, Rev. Mr. Cuthbertson was instructed to attend to that duty and report. The treasurer's account was submitted by Rev. Hector Currie and was received. It was agreed to instruct the treasurer to correspond with defaulting congregations and that the members of the Finance Committee be authorized to audit the treasurer's account. Rev. Mr. McAdam, Convener of the Committee on Statistics, reported in an able document. It was agreed to receive and adopt the report. Sessions were instructed to make their own arrangements for holding missionary meetings during the winter months, and to report at the regular meeting in March next. The reports of the committees appointed to examine the session records were received, and the records attested accordingly. Rev. Nathaniel Smith was transferred at his own request to the care of the London Presbytery. The Clerk was instructed to intimate the same to that Presbytery. The next regular meeting was appointed to be held in Sarnia, and within St. Andrew's Church there, on the third Tuesday in (20th) December, at two p.m.—GEORGE CUTHBERTSON, *Pres. Clerk*.

PRESBYTERY OF TORONTO.—This Presbytery met on the 5th inst., Rev. P. McF. McLeod, Moderator, with a good attendance of members and corresponding members. A paper and a petition were read from members and adherents of our Church who are interested in the erection of a place of worship at the corner of Bloor and Huron Streets, setting forth in substance that the Sabbath school and Sabbath evening service, authorized by the Presbytery, are going on satisfactorily, and that as they expect to take possession of their place of worship about the end of November they wished the Presbytery to take the usual steps for organizing them as a regular congregation of the Church. In relation to the foregoing mission, T. McCracken, R. J. Hunter, W. Davidson and D. Fotheringham, appeared as certified commissioners and were duly heard. On motion made and seconded, the Presbytery resolved to give intimation to the neighbouring Sessions, that if they have any objection to offer to the granting of the aforesaid application, they are to report to the next ordinary meeting. Attention being called to the recent death of Rev. Dr. Barclay, for many years minister of St. Andrew's Church in this city, Revs. D. J. Macdonnell, M. J. Smith and G. M. Milligan were appointed a committee to draft a minute thereon. Reports were called for from the congregations of Knox Church, Milton, and Boston Church, Esquimaux, on points sent down for their consideration. Accordingly, Mr. Walter Lindsay reported for the one, and Mr. Robert Stewart for the other. As interim Moderator of the Session of said congregations, Rev. James Murray was also heard, and thereafter the Presbytery resolved to grant the separation previously applied for, and appointed Mr. Murray to preach and dispense the communion next Sabbath, in Boston Church, to the two congregations, as also to intimate to them at the close of the services the decision of the Presbytery, and that thenceforth they would be supplied and dealt with as separate congregations. Mr. Murray was also appointed to act as interim Moderator of each of the two Sessions thus emerging from the separation. Mr. Jonathan Goforth, theological student, was taken on public probationary trials. The trials were sustained; and after giving satisfactory answers to the usual questions, he was duly licensed to preach the Gospel. In immediate connection with this proceeding a letter was read from the Assembly's Foreign Mission Committee, requesting the Presbytery to make arrangements for the ordination and designation of Mr. Goforth as a missionary of the Church to China, and hoping that in making such arrangements the committee's Convener, Rev. Dr. Wardrope, will receive from the Presbytery a representative place. The Presbytery agreed at once to the foregoing, and appointed the ordination and designation of Mr. Goforth to take place in Central Church on Thursday, the 20th inst., services to commence at eight p.m., the Moderator to preside; Rev. Dr. Wardrope to deliver the charge; and Rev. Dr. McLaren to address the assembled congregation. A paper was read from the Continental and Colonial Committee of the U. P. Church in Scotland, declaring Mr. John K. Welsh to be a licentiate of said Church, and commending him to the cordial and trustful reception of this Church. Other favourable communications were also produced in name of the same, and Mr. Welsh being present, the Moderator (in name of the Presbytery, and giving him the right hand of fellowship) received him as a regular probationer of our Church. A committee appointed to confer with Mr. John H. Barnett, who wished to study with a view to the ministry, having reported in his favour, the Clerk was instructed to attest him for admission as a student to the Senate of Knox College. The previous day another committee, as authorized by the Presbytery, took action of the same kind in regard to Mr. Esson Reid. The two young men just named are members of Charles Street Church congregation. Authority was given, as applied for, to moderate in calls from Richmond Hill, Stouffville, York Townline and York Station, Knox Church, Milton, and Boston Church, Esquimaux. The next ordinary meeting of Presbytery will be held on the first Tuesday of November, at ten a.m.—R. MONTEATH, *Pres. Clerk*.

P. S.—In the financial report of the Presbytery appended to the Assembly's Minutes—the figures for West Toronto Junction are quite incorrect; in columns 1, 3, 4, 5, 6, 7, the figures should be struck out; there are therefore no arrears; and in columns 8 and 21 the sum should be \$269, instead of \$204.—R. M.

### MONTREAL NOTES.

The Rev. Principal King, of Winnipeg, was in Montreal this week for a couple of days. He received a few handsome contributions from friends here to aid in meeting the last instalment due on the Manitoba College building. This instalment was to be paid on Monday last, thus extinguishing the debt on the college buildings—thanks to the indefatigable efforts of Dr. King. The old debt, due for so many years at Dr. Reid's office for the running expenses of

the college, still remains, though at last Assembly some \$1,800 were subscribed by a few ministers and elders to help in reducing this. It is hoped that many others may forward contributions for this purpose, so that "debt" may be a thing unknown hereafter in connection with Manitoba College.

The Rev. D. Mackay, of Metis, having obtained three months' leave of absence from the Quebec Presbytery, has sailed for Scotland, intending to bring out his family on his return.

The October meeting of the Montreal Presbyterian Women's Missionary Society was held on Friday afternoon in Erskine Church. It was largely attended, and of special interest, being the annual "thank-offering" meeting. Mrs. Arch. Campbell, president, occupied the chair, and read a paper, as also did Mrs. Parker. The thank-offerings were received, the passages of Scripture, etc., which accompanied them being read by the treasurer. Reports were submitted from the French and English Bible women. The mothers' and children's classes are to open early next month for the winter.

In connection with the children's Jubilee service on Saturday last, the following is given as the number of scholars on the roll of the several Sabbath-schools: Presbyterian, 4,367; American Presbyterian, 541; Methodist, 3,798; Episcopal, 3,755; Congregational, 630; Baptist, 675; Reformed Episcopal, 250; Mount Royal Vale, 65; Lutheran, 51; Cote des Neiges, 70; Outremont, 60; Panet Street, 200; total, 14,462. As there were only cups and medals for 8,600—as many as were expected to attend the gathering—and as they were not distributed at the rink, it has been decided to distribute them *pro rata* among the pupils of the several schools. It was a mistake to promise a cup or medal to each, and there will be great disappointment among the young people, seeing that only sixty per cent. will get them. It is suggested that a children's day be held annually in May or June hereafter, in some public park or grounds in the city.

The regular quarterly meeting of the Presbytery of Montreal was held on Tuesday. The attendance of ministers was very large, but few elders were present. The Rev. Dr. Gray, of Rome, Italy, Thomson, of Bathurst, and McCulloch, of Leeds, were asked to correspond with the Presbytery.

The call of Rev. C. B. Ross, of Lancaster, to St. Andrew's Church, Lachine, was accepted, and his induction appointed for Tuesday, October 15, at half-past seven p.m.; Rev. Dr. Campbell to preside, Rev. J. McGillivray to preach, Rev. J. Barclay to address the minister, and Rev. R. H. Warden the people. The Presbytery is to meet in the Lachine Church at half-past five that same afternoon for the transaction of business.

The Home Mission report indicated a fairly successful summer's work. It was agreed to allocate among the congregations of the bounds the amounts to be asked from the Presbytery for Home Missions and for Augmentation, and deputies were appointed to visit all supplemented congregations and mission stations with a view to reduction in the grants.

Messrs. Robert Thompson and John Jarvis were certified as catechists to the Assembly's Home Mission Committee. The former has been a successful missionary evangelist in connection with the Church of Scotland, and the latter a Scripture reader in England.

It was agreed to apply to the General Assembly for leave to receive as a minister of their Church the Rev. C. Mosseau, of the Congregational Church. Mr. Mosseau is a graduate of the college here, who now returns to labour in the French field here, after several years' work among the French-Canadians in New England.

The Rev. G. Colborne Heine submitted the report of the French Committee of the Presbytery. About \$500 had been recently been collected in the city, with which the buildings for the St. John's Church, French Mission School and the Italian School had been put into thorough repairs and furnished. Both schools were opened two weeks ago with a goodly number of pupils. About \$650 have thus far been collected in the city to aid in purchasing a lot and erecting a French church and school building in the east end of Montreal, and the canvass is still being prosecuted. About \$5,000 will be required for this purpose, and the buildings are very much needed, the number of pupils being greater than the present rented building can accommodate with safety to health.

The opening lecture of the present session of the college here was delivered in the Convocation Hall on Wednesday evening. The Rev. Principal MacVicar presided, and was surrounded on the platform by the professors, Sir J. W. Dawson, Mr. David Morrice and other members of Senate. A large number of ministers from the city and beyond were present in the hall, together with the students and many friends of the college. The opening exercises were conducted by the Rev. Dr. Gray, of Rome, Italy, after which the Rev. Professor Scrimger, M.A., delivered his lecture on "The Law of the Sabbath." Principal MacVicar announced that the attendance of students was larger than that of any preceding year, twenty new men having already come forward. He also referred to the greatly improved appearance of the *College Journal*, and commended it to all the friends of the institution.

Mr. Moody's meetings have been very largely attended this week. Two have been held daily, the afternoon one in Crescent Street Church, the body of which has been filled every day at four o'clock, and the evening one in the Crystal Rink, where 5,000 people of all classes have gathered nightly. An enquiry meeting, also largely attended, has been held at the close of the public meeting in the Rink and in Knox Church. It is proposed to hold three services daily during next week: at noon in the St. James Street Methodist Church, at four o'clock in Crescent Street Church, and in the evening in the Crystal Rink.

A Sabbath School Convention, under the auspices of the Sunday School Union, is to be held in the American Presbyterian Church here, on the 28th, 29th and 30th inst.

Among those taking part are Messrs. Jacobs and Reynolds from Illinois, well known in connection with Sabbath school and other Christian work.

CONFERENCE ON EVANGELISTIC SERVICES.

During the meeting of the General Assembly, a number of members interested in evangelistic work held several consultations, and as a result a very satisfactory and successful conference was held in the Central Presbyterian Church, Toronto, last week. The meetings began on Monday afternoon, at which time the Rev. H. M. Parsons presided. Revs. J. K. Smith, Dr. Wardrope, D. L. Macrae, J. Carmichael, J. A. R. Dickson, D. D. McLeod, R. Wallace and others spoke strongly in favour of holding special evangelistic services. At the evening meeting the Rev. P. McF. McLeod presided, and Dr. Battisby delivered an address in favour of holding special services, and enumerated many of the results that might be expected from them. Among the speakers at the evening meeting were Revs. J. K. Smith, Mr. Carruthers and H. M. Parsons, who spoke pointedly of some of the abuses that sometimes accompanied such services. He questioned very strongly if it were right in the Church of God to imitate the world's methods of drawing crowds by firing advertisements and pressing invitations working on the curiosity. The duty of the minister is to act on the minds and consciences of his people that each in his place shall become a minister of the Gospel. For such outpouring of the Spirit as was necessary for this, the prayers of good people, of saintly women even more especially, had been and still would be very efficacious.

Next morning the Rev. S. Lyle presided, and Rev. J. A. Murray gave an address on "Modes of Evangelistic Work," in which he said many crisp things regarding the manner in which evangelistic work was sometimes conducted. After an address by Dr. McTavish, Dr. Munhall was invited to address the conference. He said there was a great temptation to sensationalism in revival work. The newspaper press, as a rule, gave more notice to men who drew large crowds, and nobody cared to preach to empty benches. But, as the result of long experience, he had come to the conclusion that it was better to preach to empty benches than to resort to questionable methods. When his address was concluded, a number of questions were put which elicited clear and incisive answers. He was accorded a vote of thanks.

At the afternoon meeting the Rev. G. M. Milligan presided, and the opening address on the best means of enlisting in evangelistic work was given by Rev. D. D. McLeod. He was followed by Revs. J. M. Cameron, W. S. Ball, I. Gourlay, George Smith, D. L. McRae, J. K. Smith, R. N. Grant, J. McAlpine and J. Bryant. Rev. Dr. King, of Manitoba College, was invited to address the meeting. He expressed his thorough belief in the beneficial character of the gathering, and said that he had heard no address which had not contained valuable suggestions. Speaking on the subject under discussion, he said that he protested against any definition of Christian workers which did not include the mother toiling for the temporal and spiritual welfare of her children. That was the pre-eminently Christian work. Nor could he overlook the value of a Christian life. A man who was engaged in a workshop, though he were silent, yet if he carried the presence of Christ with him, and bore himself as a pure-minded, right-living man, he was not a useless man to the community. He was doing a most important work. The pre-eminently obligation was to be so filled with the Spirit of God that the life should speak even though the lips were silent. If special evangelistic services were to be useful and not harmful, they must be connected with the life of the congregation, and he did not see how they could hope to benefit by services conducted by a stranger. What was required in order to stimulate evangelistic work was a deeper sense of the value of the soul. The discussion was brought to a close with some remarks by the Rev. Professor McLaren, Rev. H. M. Parsons and the chairman.

The proceedings of the conference were brought to a close at the evening meeting over which Rev. J. K. Smith presided. Rev. K. P. Mackay gave an address on the importance of united prayer, and R. v. W. G. Wallace spoke on "Life." He was followed by Mr. J. K. Macdonald, who delivered a brief but earnest address, and the chairman made a few appropriate closing remarks. On motion of Dr. Wardrope, the following resolutions were unanimously adopted:

This conference of ministers and elders of the Presbyterian Church, before closing the very profitable and refreshing meetings which they have now enjoyed, desire to record their convictions:

1. That it is highly desirable that more prominence should be given in the courts of the Church, and especially in meetings of Synod, to the great practical work which lies before the Church in the conversion of sinners and the edification of believers.

2. That it is very important for the quickening of spiritual life in our congregations that the work of Presbyterian visitation should be carried on more generally, and should be accompanied, when possible, with addresses and devotional exercises, fitted not only to call attention to the duty of Christian effort on the part of believers, but also to awaken the careless, and lead them to the immediate acceptance of Christ.

3. That wherever the desire for the quickening of spiritual life warrants the hope of favourable results, or where there is urgent need, in the absence of any such promising indications, special continuous services may well be held with a view to the ingathering of the careless, and the leading of God's people to a more earnest consecration of themselves to Him in the Gospel of His Son; that these services should be held under the direct supervision of the Sessions, and that in humble dependence on God, from whom alone the blessing can come, the aid of our pastors and members should be mainly relied on in the conducting of them.

After votes of thanks, the conference was closed with prayer by the Rev. H. M. Parsons.

Sabbath School Teacher.

INTERNATIONAL LESSONS.

Oct. 23 }  
1887. }

THREE MIRACLES.

[Matt. 9: 18-31.]

GOLDEN TEXT.—According to your faith be it unto you.—Matt. ix. 29.

SHORTER CATECHISM.

Question 44.—The moral law is the expression of God's infinite righteousness. He is supreme over all, and knows what is best for his creatures. We are dependent on Him, and by the relation He sustains to us we are bound to keep His law. Then He is in covenant relation and our Redeemer, therefore the perfect law of God is binding on us. From love and gratitude we ought to obey God's precepts. Love is the fulfilling of the law.

INTRODUCTORY.

After Christ and His disciples had returned to Capernaum from the country of the Galilees, He was invited to a feast in the house of the evangelist Matthew. A number of people were there, and Jesus conversed with them concerning the truths of His kingdom. While thus engaged, a ruler of the synagogue, whose daughter had just died, comes to Jesus to ask His help.

I. **Jairus' Appeal to Christ.**—Jairus was a ruler of the synagogue, most probably of the synagogue at Capernaum. This synagogue was built by the liberality of the Roman centurion who came to Jesus on behalf of his servant. It may be that this ruler was one of those who accompanied the centurion. If so, he had learned to trust and love Jesus. He came reverently, and his first act was an act of homage and worship. He came with a heavy grief on his heart. "My daughter is even now dead." She was his only daughter, about twelve years of age. His grief did not crush out his faith, it only became the stronger and more active. "But come and lay Thy hand upon her, and she shall live," is the language of strong faith in Christ's power and love. Jesus at once complies with the request. He, together with His disciples, rose from the tables at which they were reclining, and went to the ruler's house.

II. **A Suffering Woman Healed.**—As Jesus was proceeding to the house of Jairus, "a woman, which was diseased with an issue of blood twelve years, came behind Him." Her name is not given, and several have indulged in suppositions regarding her. As none of the traditions have been verified it would serve no purpose to repeat them. As in all the recorded miracles of healing in the New Testament, so here, faith appears an essential condition. She came modestly and shrinkingly, but, pressing through the crowd, she came with a strong faith, "for she said within herself, if I may but touch His garment, I shall be whole." She touched the border of the loose flowing outer garment worn by the Saviour. Jesus, who knows all things, was at once conscious of the woman's touch and what prompted it, and turning round He addresses her in gracious words, "Daughter, be of good comfort, thy faith hath made thee whole." The long years of pining sickness are ended. Christ's work is a perfect work. The cure is complete. The woman was made whole from that hour.

III. **Jairus' Daughter Raised from Death.**—When the ruler's house was reached the preparations for the funeral had begun. The minstrels were there with their instruments, and the hired mourners were making their noisy lamentations. To these the Messiah says: "Give place, for the maid is not dead but sleepeth." In the New Testament death is often spoken of as a sleep. The image is most appropriate, for it implies the awakening at the resurrection. The people in the house ridiculed the idea that the maid was only sleeping; they failed to grasp the Saviour's meaning, and so laughed scornfully. When they were put forth, the Saviour, with Peter, James and John, and the girl's parents, entered the room where the lifeless form lay, and taking her by the hand said, "Damsel, arise!" In immediate answer to His powerful word the dead arose perfectly restored. There is a grand simplicity about all the words and works of Jesus.

IV. **Sight Restored to the Blind.**—In the East blindness, arising from various causes, is a very common affliction. The two men here mentioned, like most who are subject to the same deprivation, have some compensation in the acuteness of their hearing. The trampling and whispering of the crowd that followed Jesus would arrest their attention. The blind men join the throng, and cry, "Thou Son of David, have mercy on us." Here again the same conditions that ever accompany the Saviour's healing and saving work—a strong sense of need and a strong faith in Him. The cry of the blind men expressed a twofold aspect of their faith. They acknowledged Him as the Messiah, and His power to help them. When Christ touched their eyes and restored their sight, His saying has a deep significance, "According to your faith be it unto you." Jesus cautions them to remain silent respecting their miraculous cure. Jesus did not work miracles to make men marvel. Neither did He desire to spend all His time in healing bodily sickness; nor was the time yet come when the resentment of His enemies should be so keen as to interfere with the work His Father had given Him to do. The men whose blindness was cured misunderstood His meaning, and disobeyed the command He had given them.

PRACTICAL SUGGESTIONS.

It is right to pray for temporal as well as for spiritual blessings.

The sorrowing and the suffering never appeal to Jesus in vain.

Faith is the condition of receiving Christ's blessing. "According to your faith be it unto you."



**Sparkles.**

SOME people are too proud to beg and too honest to steal, so they get trusted.

THE single eye glass is worn by the dude. The theory is that he can see more with one eye than he can comprehend.

PAT stole a watch, Mike a cow, and both were arrested. "What time is it?" says Mike. "Faith," answered Pat, "just milking time."

A LOVELY THING IN PERFUMES.—"Lotus of the Nile."

DOMESTIC: What will I get for breakfast? There isn't a bit of bread in the house. Mrs. Youngwife: Dear, dear! That is too bad. I suppose you had better have toast.

WE don't question the statement that George Washington never told a lie, but he certainly was never asked by a fond mother what he thought of her cute little baby.

A SEVERE ATTACK.—"I never felt better in my life than I have since taking Burdock Blood Bitters. I had a severe bilious attack; I could not eat for several days, and was unable to work. One bottle cured me."—John M. Richards, Sr., Tara, Ont. For all bilious troubles use B.B.B.

AN agricultural writer says: "Women have handled chickens and bees with profit." This may be a good way of handling chickens, but bees should be handled with gloves.

"HOW did you contrive to cultivate such a beautiful black eye?" asked Brown. "Oh!" replied Fogg, who had been practising upon roller skates, "I raised it from a slip."

FOR TOOTHACHE.—Go buy a bottle of Pain-Killer, and find relief in the twinkling of an eye.

MRS. HAYSEED (whose son is at college): George writes that he is taking fencing lessons. Mr. Hayseed: I'm glad o' that. I'll set him a-diggin' post-holes when he gets home.

CITY BOARDER (to farmer): This milk seems pretty poor. Farmer: The pasture here ain't what it ought to be. City Boarder: And yet I saw lots of milkweed in the fields this morning.

"I LOVE you with a deep and undying affection," he sighed. "Can I hope that that affection is returned?" "Why, cert'n'y," responded the matter-of-fact young lady; "I have no particular use for it."

AN OLD TIME FAVOURITE.—The season of green fruits and summer drinks is the time when the worst forms of cholera morbus and bowel complaint generally prevail. As a safeguard Dr. Fowler's Extract of Wild Strawberry should be kept at hand. For 30 years it has been the most reliable remedy.

"MA, de fiziology say yere dat de human human body am imposed of free-fourth watah." "Wall, yo' bettah mosey off to school, an git outen dar hot sun, ur fus ting yo' know yo' know yo' be 'vaporatin'."

"WE all have our burdens to bear," said the minister. "There are many trials in this life." "Yes, I suppose there are," said the poor lawyer, ruefully; "but I don't seem to have much luck in getting mixed up in 'em."

**A FINE PIANO FOR SENATOR MAHONE.**

From the Baltimore American.

A number of prominent musical people gathered in the warehouses of William Knabe & Co. yesterday, to examine a piano made by the firm for Senator "Billy" Mahone. of Virginia, for his Washington residence. The instrument was specially designed and built for that gentleman, and is truly a magnificent specimen of the highest mechanical as well as decorative art. It is a full Concert Grand, the same in size and general outline as the famous Knabe Piano, made by Knabe & Co. for the White House. The case is of rich and beautiful figured rosewood, decorated with hand work of white holly, of unique and intricate design, carried out in the most artistic manner. Each panel has a group of different musical instruments, the whole surrounded by borders of fine marquetry work in leaves and flowers, etc. The legs and lyre are richly carved and decorated to match the body of the case, the whole producing a striking, and at the same time most refined aesthetic effect. The tone is superb, striking the listener by its wonderful volume, depth and richness, combined with greatest power, a most refined and mellow character and charming singing quality, the action and touch perfectly delightful to the performer by its ease and responsiveness.

"MY friends," said a temperance lecturer, lowering his voice to an impressive whisper, "if the grog shops were at the bottom of the sea what would be the result?" And the answer came: "Lots of people would get drowned!"



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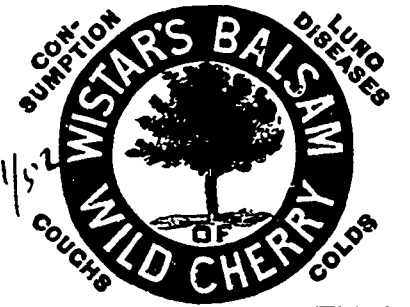
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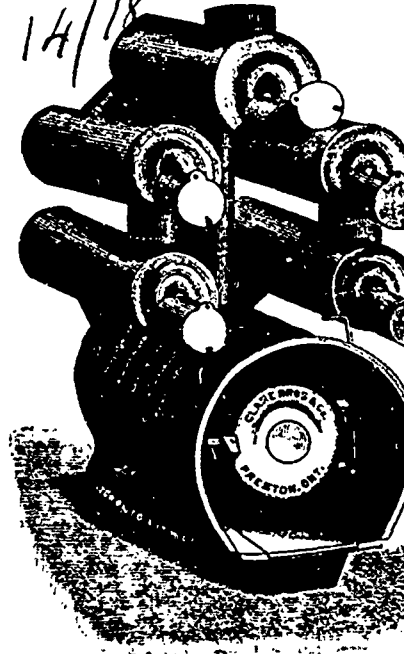
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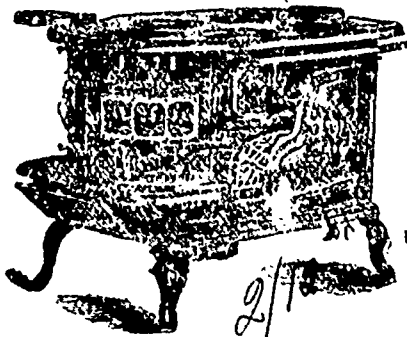
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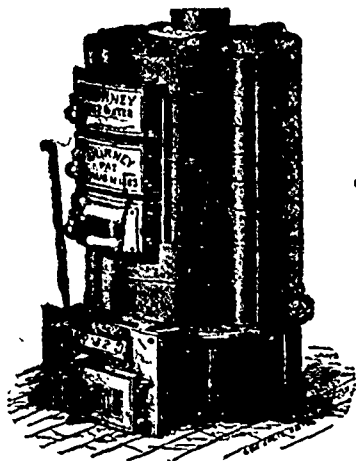
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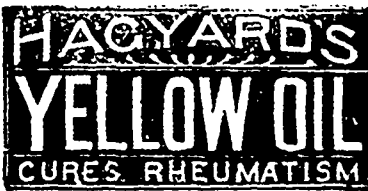
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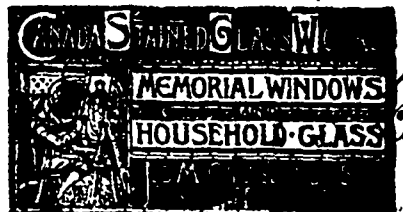
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MEETINGS OF PRESBYTERY.

WHITBY.—At Oshawa, on Tuesday, October 18, at half-past ten a.m.
LINDSAY.—At Woodville, on Tuesday, November 29, at eleven a.m.
STRATFORD.—In Knox Church, Stratford, on Tuesday, November 8, at half-past ten a.m.
SAUGREN.—In Mount Forest, on Tuesday, December 13, at ten a.m.
PARIS.—In Zion Church, Brantford, on Tuesday, November 8, at ten a.m.
WINNIPEG.—In Knox Church, Winnipeg, on Tuesday, December 13, at half-past seven p.m.
BRUCKVILLE.—At Prescott, on Tuesday, December 6, at two p.m.
BRUCE.—At Port Elgin, on Tuesday, December 13, at four p.m.
CONFERENCE on Sabbath Schools and Evangelistic Work at half-past seven p.m.
QUBEC.—In St. Andrew's Church, Quebec, on Tuesday, December 20, at eight p.m.
HURON.—In Seaford, on Tuesday, November 8, at eleven a.m.
CALGARY.—In Medicine Hat, on Tuesday, March 6, 1888, at two p.m.
KINGSTON.—In St. Andrew's Church, Belleville, on Monday, December 19, at half-past seven p.m.
CHATHAM.—Adjourned meeting in First Church Chatham, on Tuesday, October 11, at ten a.m.
GUELPH.—In St. Andrew's Church, Guelph, on Tuesday, November 15, at half-past ten a.m.
BRANDON.—At Portage la Prairie, on Tuesday, March 13, 1888, at half-past seven p.m.
HARRIS.—At Harris, on Tuesday, November 29, at eleven a.m.
PETERBOROUGH.—In Mill Street Church, Port Hope, on the second Tuesday of January, at ten a.m.
MAITLAND.—At Wingham, on December 13, at a quarter to twelve a.m.
TORONTO.—On the first Tuesday of November, at ten a.m.
OWEN SOUND.—In Division Street Church, Owen Sound, on Tuesday, October 18, at half-past one p.m.
SARNIA.—In St. Andrew's Church, Sarnia, on Tuesday, December 20, at two p.m.

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