

PRESBYTERIAN REVIEW.

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No. 6.

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A residence is not of necessity a home; love must be the basis and the bond of family union, and out of this union the home must grow. In the rudest hut of the Western settler the affections of the inmates may consecrate every log, and raise the hovel to the glory of a home, while in the luxurious mansion mutual hatred or mistrust may degrade the palace to the level of a prison.

"Are you not surprised," demands the sainted James Hamilton, "how much happiness can be condensed into the humblest home? A cottage will not hold the bulky furniture and the sumptuous accommodations of a mansion; but if God be there, a cottage will hold as much happiness as might stock a palace." Ah! there's the secret of a home that prolongs the memory of Eden and heralds the day of Paradise regained.

The Queen of the home is not, of right, the tiny baby girl, not the brilliant elder daughter, but the mother. Mothers are quick to forget their own rights in the interests of those they love, and many of them are far too prone to descend to a lower plane than their daughter may step up higher. It is an evil day in a girl's life when mother gives up a needed dress to furnish her with some bit of finery for a party; when mother exchanges her large, sunny room for a darker and less pleasant one that her daughter may enjoy the better one; or when she suffers herself to be thrust into the background that her daughter may shine.

No, let the mother be queen of the home. If she abdicates her throne through mistaken love, she does an injury to herself, but a greater injury to her daughter and the whole household. And it makes no difference how many more books the daughter may have read, how many sciences she may have studied, or how brilliant she may be in any way. As long as a daughter remains under her father's roof, she should look up to her mother as the sovereign of the home, and defer to her in all things.

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And makes her biscuit crisp and light,
Her bread so tempt the appetite?

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A treat, her husband eats so much,
Though pies he never used to touch?

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Better than lard, while less in price,
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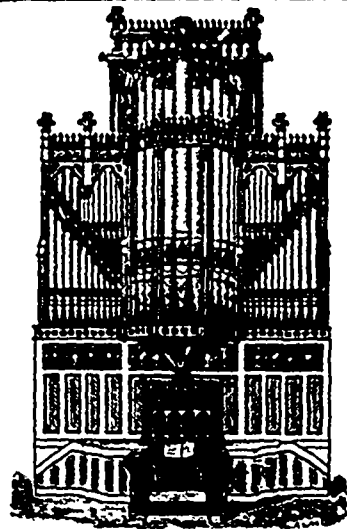
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The Presbyterian Review.

Vol. X.—No. 6.

Toronto, August 17, 1893.

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Beautiful Things.

Beautiful faces are those that wear—
It matters little if dark or fair—
Whole-souled honesty printed there.

Beautiful eyes are those that show,
Like crystal panes where heart fires glow,
Beautiful thoughts that burn below.

Beautiful lips are those whose words
Leap from the heart like songs of birds,
Yet whose utterance prudence girds.

Beautiful hands are those that do
Work that is earnest and brave and true,
Moment by moment, the long day through.

Beautiful feet are those that go
On kindly ministries to and fro—
Down loneliest ways, if God wills it so.

Beautiful shoulders are those that bear
Ceaseless burdens of homely care
With patient grace and daily prayer.

Beautiful lives are those that bless—
Silent rivers of happiness,
Whose hidden fountains few may guess.

Beautiful twilight, at set of sun,
Beautiful goal, with race well won,
Beautiful rest, with work well done.

Beautiful graves, where grasses creep,
Where blown leaves fall, and fruits lie deep,
Over worn out hands—Oh, beautiful sleep!

—Allen P. Allerton.

The Old Scotch Church of New York.

BY REV. DAVID WYLIE, PH.D.

THE First Presbyterian church of New York was organized in 1716, forty years before the organization of the Scotch church, which was second on the roll of Presbyterian churches. It was hard to realize all that had taken place in the period that had since elapsed. It was one of the most interesting eras in the world's history, and volumes would be required to tell the story properly. The city, for one thing, has experienced a wonderful growth. A hundred and thirty-seven years ago it was as small and comparatively insignificant town, the several parts of which were grouped around Battery Place. Dr. Howard Crosby has put on record the fact that about 110 years ago his father got lost in the woods where the City Hall now stands, while Dr. Crosby himself, looking back over a period of sixty years, remembered when Bleeker street was the last paved street in the city towards the north. When the Scotch Church was founded, there was no organized government in America, no United States Constitution, no mighty States of the Union. The Revolutionary and other wars had been fought, and the struggling Colonies united into a mighty sisterhood of States, since the Church began its organized existence. In Great Britain George III., George IV., and Victoria have occupied the throne, and on Continental Europe there have been a great array of distinguished sovereigns, including Frederick the Great. Waterloo and other great battles have been fought, and among other events that have occurred during the period are the partition of Poland and the union of Great Britain and Ireland. In all that time there have been but six pastorates—five of them finished, and the sixth re-

cently begun—in the Scotch church. The first pastor was the Rev. Dr. John Mason, who came from Scotland soon after the organization of the church, and was its pastor from 1762 till his death in 1792. He was a man of much ability, and during his pastorate the church prospered. He was succeeded by his son, the Rev. Dr. John M. Mason, a man of even greater attainments than his father, and who did a large amount of useful work both in connection with the church and outside of it. He travelled extensively in Europe, and preached memorable sermons in Edinburgh and London, being regarded as the prince of the American pulpit at that time. After him came the Rev. Robert B. C. McLeod, who was a man of piety and culture, but not of a very robust constitution. During his pastorate the church separated from the Associate Reformed denomination, and united with the General Assembly of the American Presbyterian Church. The Rev. Dr. Joseph McElroy was the next pastor. He had studied under Dr. John M. Mason, and was a man of commanding presence, a lucid and powerful thinker, and an earnest, tender and able preacher. His was the longest of any of the pastorates of the church, beginning in 1824 and lasting nearly half a century. The fifth pastor, the Rev. Dr. Samuel M. Hamilton, now living, came to the church in October, 1873, and remained until January, 1890, when he accepted a call to Louisville, Ky., where he is now labouring successfully. Of the church's six pastors and two co-pastors six were born in America, one in Scotland, and one in Ireland. Dr. John Mason was pastor for 30 years, Dr. John M. Mason for 17 years, Dr. McLeod for 12 years, Dr. McElroy for about 50 years, Dr. Hamilton for 17 years, and the present pastor (the writer) was entering upon the second half of his third year. The congregation have likewise been noted for the strong men who have filled the offices of elder, deacon and trustee, among the number being Alexander Robertson (the founder of the parochial school), George Lindsay, Peter Sim. Robert Boyd, Robert Johnston, Hugh Welsh, Robert Harper, Samuel Loudon, George Gosman, James R. Smith, Robert Blake, Isaac L. Platt, Henry Beeckman, Peter De Witt, Robert Carter, Joseph Rogers, Andrew Mitchell, Samuel Cochran, Robert Henry, H. A. Kerr, John Taylor Johnston, John Pirnie, Wm. O. Hunter, James Riddle and Alexander Miller. The first place of worship the congregation had was a small wooden building on Cedar street, between Broadway and Nassau. In 1768 this was replaced by a larger building of stone. The congregation subsequently removed first to the corner of Crosby and Grand streets, and then to the present location. At the time of the last removal it was stipulated that land was to be secured not further north than 14th street, which was then well out in the country. During Dr. McElroy's pastorate about \$700,000 was contributed for benevolent and charitable purposes; during Dr. Hamilton's pastorate something over \$500,000, and during the present pastorate something over \$55,000. Regarding the first 70 years of the church's existence there is not equally reliable information, but I calculate the amount at \$350,000, which made a grand total of \$1,705,000, or an average of over \$13,000 per year.

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Toronto, August 17, 1893.

Distribution of Probationers.

AN important question brought before the General Assembly was the distribution of probationers. It should not be lost sight of, when in a few weeks, the holidays being over, full work will have been resumed by the various agencies of the Church. The committee's report is virtually a complaint of neglect of duty. It sets forth a state of things that ought not to exist and raises a problem which must be faced. The character of the supply placed at the disposal of the committee is one cause of complaint and another is the meagre information furnished by Presbyteries in answer to the committee's circulars. As to the first the report states that scarcely any of the younger men, and of the licentiates of the Church apply for work to the committee through their Presbyteries. In most cases, it is stated, the supply consists of men who have been a considerable time in the ministry and who have resigned from their charges, or of men grown old in the ministry. It is with cause complained of that with this class of limited supply the work of the committee is extremely difficult, and that it is well-nigh impossible to give satisfaction to vacant congregations who depend on the committee for efficient and suitable supply. The second point, the scanty information furnished to the committee by Presbyteries, admits of no defence. The relations of the organizations of the Church to each other should be not only harmonious, they should be such as to produce systematic work throughout, and defaulting Presbyteries ought to be reported to and dealt with by the General Assembly. A little method and punctuality from the congregation to the Presbytery, from the Presbytery to the upper courts and committees would prove a great benefit, and it should be insisted upon. The necessity for it is illustrated in the report on the distribution of probationers, but it might be equally well shown in the work of almost any of the other committees. Let the business of the Church be attended to in a business-like way, just as the business of the merchant is, and time will be saved all round as well as greater and better results secured.

The question of supply for vacancies is one that requires wise handling. The condition of the vacant congregation has often to be delicately considered, and in many cases the counsel of the Presbytery determines, to a great extent, the future of the congregation. It is, therefore, more than

desirable that there should be perfect understanding between the Presbytery and the committee, the duty of both bodies being of a peculiarly important character. But from the following extract from the report it is to be feared the committee has been given the cold shoulder oftener than the cordial grasp of the hand:—"Very seldom do any of the replies to the circulars that are sent out quarterly by the committee contain anything more than a bare and brief statement of the names and number of the vacant charges requiring supply and the amount of this asked. Among the information sought by these circulars is whether Presbyteries have committees to co-operate with the elders of vacant charges in procuring supply for the pulpit; but it is only in some instances that the question is answered, and from the answers received it would appear that little attention is paid to the regulation of the Assembly bearing upon the point. Were it more faithfully carried out, Presbyteries might feel themselves bound to ask their representatives on the committees to report regularly what arrangements for supply were made, and in this way an opportunity would present itself for ascertaining if that other regulation of the Assembly was observed for application to be made to your committee for full or partial supply."

Look for a "Via Media."

IN a recent issue we published an article on the effects so far of the Declaratory Act passed by the Free Church of Scotland. An esteemed correspondent, for whose letter, on account of its length, we cannot supply space, takes exception to one or two statements, notably in saying that the leaders of the minority "lead the people too far," and that "in their zeal they lacked knowledge." Our purpose was to show by the experience of the Free Church, where a strong, it might be said, overbearing majority, forced its views on a minority; and where a minority, aroused by the unequal struggle went beyond its depth in an effort to check and discredit the majority,—to show by this experience, the danger of rushing to extremes in Church matters. Our correspondent must admit that we tried to apportion the responsibility for the present deplorable state of the Highlands of Scotland fairly between the parties. If the scales did bend to one side it was to the side of the weak as against the strong. We are fully aware of the steps leading up to the action of the secessionists in severing their connection from the Free Church, and columns could be produced to show that the leaders of the minority advised the people that, if the Church tolerated the Declaratory Act, she would, by that toleration, be fundamentally and vitally a different church from that of 1843. We could also show that legal advice was taken as to which party could hold the property of the Church in the event of a disruption and this was openly discussed among the people. Were the minority leaders warranted in thus acting unless prepared to carry out their evident purpose to the end? Were they warranted on the merits of the case in going so far? Evidently not, or what becomes of the following deliverance by the eminently cautious Presbytery of Skye, drawn up in the open air, at the locked door of the Free church, of Raasay, the rain pouring down on their unsheltered meeting:—"That the Free Presbytery of Skye, while all along disapproving of the Declaratory Act, yet, considering that it is a relieving and not an imposing act, find that it is not binding on the office-bearers or members of this church, and that it does not require any one to hold or to teach what it sets

forth; therefore, that there is no Scripture warrant for leaving the Church on account of it. They wish further to point out that the act does not throw any doubt on any book of the Bible from Genesis to Revelation, and that it makes no reference whatever to hymns or organs, although the contrary is maintained by some, and that the constitution of the Free Church is now exactly what it was in 1843." The minority leaders themselves have acknowledged their mistake and have now placed themselves right on the subject. But the seed of strife has been sown, the fruit already is the formation of an independent Presbytery and for this the minority must shoulder their fair share of the responsibility.

The Karmarker Incident.

THE religious press of the United States have had a good deal to say during the past few weeks of the Karmarker incident at the Montreal Convention. There is unanimity, or practical unanimity, that the Convention acted in a very weak manner when it tried to explain away the statement made by the Hindoo, instead of sustaining him in the truth of what he had intended to say. The plea that after the gracious welcome by Mayor Desjardins the Convention was bound by the obligations of hospitality, will find no favour. Mayor Desjardins' welcome could only be regarded remarkable on one ground, viz.: That the religion he professes is thorough going in its exclusiveness, which is indeed true. From a devout Roman Catholic his address came as a surprise, but its fine breadth surely did not carry with it a restriction on free speech in the Convention. It does not seem that the Convention, for the moment, understood the serious nature of the situation, nor saw that while trying to placate with the one hand, they were stirring up feeling with the other among their own friends. The lesson should not be lost. Stand by the truth as you believe it, at all hazards. When next the Convention meets, it will be in order to place on record a resolution embodying the views of the wide constituency the delegates represent, and in the meantime and as preparatory to this, it will be found a profitable exercise to examine how far the statement attributed to the Christian Hindoo is in accord with facts.

A Practical Pointer. ADDRESSING the annual gathering of Christian workers at Northfield, D. A. J. Gordon of Boston, who presided, made the suggestive statement that a large part of the sentiment concerning the closing of the World's Fair in Chicago was the direct consequence of the Evangelical work done in that city during the last two months, that, while the attendance at the Fair on Sundays had decreased steadily, that of the religious meetings in the various tents and theatres under Mr. Moody's direction had steadily increased until it reached an aggregate of 40,000. While some were in favour of compelling the directors to close the doors on Sunday by boycott and others by prosecution, Mr. Moody and those immediately associated with him had left the question to God and the people.

For Christian Endeavourers. A suggestion worth considering is thus thrown out by the Presbyterian Record, with respect to the question of winter supply: If, in all mission stations, the summer labourers were to organize Christian Endeavour Societies it would do much to relieve the needs of the coming winter when they return to college. In many of these stations there is no regular religious service of any kind, in the absence of the preacher or catechist, on account, of the difficulty of getting anyone to take any part, however

small, in the conduct of a meeting. The simplicity and freedom of the Christian Endeavour meetings, the practice of a few months now in the summer with the missionary present, and the pledge to keep that practice in operation during the winter when no missionary can be obtained would result in many cases in the keeping up of a regular religious service by the people where none such now exists. Hitherto the mission of the C. E. Society has been largely confined to organized and settled congregations. May there not be a new field of usefulness and a great work awaiting it in our Home Mission fields?

Lane Seminary. THE crisis through which Lane Theological Seminary is passing is watched with anxious interest throughout the land, not only because of the position and standing of the institution itself, but, also, on account of the theological issues which, by bringing about the retirement of the professors, have precipitated the crisis. Professor E. D. Morris has general charge of the Seminary, but the trustees have decided that it is inexpedient at present to fill the vacancies in the faculty, and they have requested Professor E. D. Morris in the coming year to give instruction in Theology and such other departments as he can and to secure assistance in the matter of instruction. The Executive Committee has determined to open the institution as usual and provide instruction as follows: Professor Morris is to give his usual courses in Theology and Apologetics and lecture on the "History of Christian Doctrine," "The Structure and Delivery of Sermons," and also act as Dean of the Seminary. Rev. Kemper Fullerton becomes instructor in Greek and Hebrew Scriptures, and courses of lectures will be given by prominent ministers and laymen. In the Biblical department, Rev. Dr. R. W. Patterson lectures on "Christian Evidences;" Rev. Dr. G. M. Maxwell on "Scientific and Practical Studies in the English Bible;" Rev. Dr. A. B. Riggs on "The Pauline Epistles;" President G. S. Burroughs, of Wabash College, on "Old Testament Prophecy;" President W. A. Williams on "New Testament Exegesis," and President Scovel on "Biblical Ethics." In the historical department Professor Hulbert will lecture on "The External History of the Church" and in the line of Practical Theology, the subjects of "Church Government," "The Art of Preaching," "The Church and Her Work," and "The Christian Endeavour Movement" will be respectively treated by Rev. Drs. G. H. Fullerton, H. A. Nelson and W. F. McCauley. Candidates for the ministry are invited to attend the Seminary, and the trustees state their belief that students of suitable qualifications, standing and Presbyterian recommendations, will not be refused aid by the Board of Education, but if aid should be declined by the board, the trustees assure such students the same amount and measure of financial aid as they would receive in any other Seminary of the Presbyterian Church.

Colonial Moderators. The Moderator of the South Australian Presbyterian Church is the Rev. A. C. Sutherland, formerly minister of the Free Church of Scotland at Strathbraan. He belongs to Lybster, was a graduate of Edinburgh University, and studied theology in the New College. He was one of the first among the Free Church students to take the degree of B.D. The Moderator of the New South Wales Assembly is Mr. P. F. Mackenzie, who was also trained in the Free Church of Scotland, and who went out to the Antipodes as a probationer. It may be added that the Moderator of the Presbyterian Church in Canada, Dr. Sedgewick, had a U. P. upbringing.

Current Literature.

New Books and Periodicals

BRADDOCK: A STORY OF THE FRENCH AND INDIAN WARS. Vol. VIII. The Columbian Historical Novels. By John R. Musick. \$1.50. New York, London and Toronto: Funk & Wagnalls Company.

BETWEEN the covers of this lively historical novel are given all the principal events in the history of our country from the year 1700 to 1760, a period which includes the struggle between the English and the French for supremacy in the New World. This struggle was the school in which the hardy colonists were educated in self-reliance, courage, and fortitude, and in which the belittled provincial soldiers were for the first time brought into comparison with the British regulars, which comparison was favorable to the Americans. It was during this period that George Washington first came upon the stage of American history, and we accordingly read a most interesting account of his boyhood, his first love affair, which, happily, was a failure, the beginning of his famous military record, etc. The main interest of the period centres about the Braddock campaign, the story of which is admirably told, and from which the book derives its title. Notable among the chapters of the volume is one entitled "The Debtor's Prison," an English institution of oppression and misery, from the emancipated inmates of which the colony (now the State) of Georgia was originally founded in 1733. The romance of the volume is cleverly wrought out, and the Stevens family, whose lineage is traced in the previous volumes of the series of Columbian Historical Novels, from the time of Columbus, is well represented. Great care has been exercised to distinguish fact from fiction, and the fiction is so arranged as to aid the reader in comprehending the facts, and this he cannot fail to do. The book is a marvel, combining, as it does education with romance in such a way that it must prove both very instructive and permanently impressive. It is liberally illustrated with excellent engravings, has a good historical index, and supplies highly interesting reading for the young or old of either sex.

THE August Magazine of Art contains an illustrated article on "Street Balconies in North Italy," by H. E. Tidmarsh.

ARTHUR WAUGH reports in *The Critic* that the English Illustrated Magazine, which recently passed into the hands of Mr. Edward Arnold, is, within a short time, to come into the possession of the proprietors of *The Illustrated London News*.

THOMAS J. MAYS, of Philadelphia, contributes an article to the forthcoming number of *The Century* on proper breathing movements as a preventive of consumption. He explains that the upper parts of the lungs is not used as much as the lower part, and that pulmonary diseases may be avoided by breathing so that every part of the lungs is brought into use. The article is illustrated with diagrams.

"A BOY'S REFORM" is the fascinating title of an article to be published in *McClure's* for August, in which is described a Summer camp for boys conducted by Mr. Ernest Berkeley Balch. The government of the camp of the boys, their courts of law, their rivalries in little business enterprises, their practical life, which tended to develop manual skill and self-reliance, all go together to make an article which has the attractiveness of a wholesome boys' story, such is "Tom Brown" in Aldrich's "Story of a Bad Boy."

THE *Cosmopolitan* has not succumbed yet to its own boldness in cutting its income in half in one direction, with the hope of trebling it at another. It can still, at the nominal price of a shilling, offer its readers the work of Poultney Bigelow and Camille Flammarion, W. D. Howells, and Martha McCulloch Williams, Thomas Janvier and H. H. Boyesen, Louise Chandler Moulton and Ella Wheeler Wilcox, Edgar Fawcett and Andrew Lang, Clinton Scudder and Bliss Carman, all in one issue and exclusive of other writers not mentioned. Some of the subjects covered are *The International Railway*, *Frozen Mountains of the Sea*, *Conversations with Bjornson*, *Leaf and Tassel*, *The Prairie Hen and its Enemies*, *Evolution*, and *Salmon Casts*.

THE editors of Scribner's have arranged a Fiction Number for their August issue to help beguile the long afternoons' hours of the sultry season. Julian Ralph describes the "Newspaper Correspondent," in the fourth article of the series on "Men's Occupation," and J. A. Mitchell delineates "Types and People at the Fair." For the rest, Scribner's is given over to light literature of a pleasing character. The August number is adorned by a rare character study, Sarah Orne Jewett's "Flight of Betsy Lane." Grace Ellery Channing contributes a tale of modern Etruria "The House on the Hill-top;" Howard Pyle "Beneath the Mask;" and Thomas Bailey Aldrich "Her Dying Words," a modernized love story. Mr. Robert Grant is far more entertaining in "The Opinions of a Philosopher" than in his former piece "The Reflections of a Married Man." Mr. H. C. Bunner describes the old-time aspects of the range from "Tiemann's to Tubby Hook," from the edge of the Manhattanville bluff to the junction of Spuyten Duyvil Creek with the Hudson River. This paper is replete with recollections of personages distinguished in their day, but long since laid to rest in their appointed places.

AMONG the most noteworthy Magazine articles of the year will be the three papers written and illustrated by Edwin Lord Weeks, and describing the journey from the Black Sea to the Persian Gulf, on which Theodore Child lost his life. The first will appear in the October Harper's Magazine, and will be called "From Trebizond to Tabreez by Caravan." The text is made up from Mr. Week's diary, and the illustrations, painted from sketches made along the way, are unusually strong and suggestive.

THE Manchester Presbytery can do some things better than any other Presbytery of the Church. For one thing it can produce a "Year book," which stands unrivalled for neatness of get-up, and for fullness and accuracy of information. Its "Year-book for 1893-94," edited by Rev. W. Young, B.A., has just been issued, and is a pattern of what such a publication should be. It contains excellent views of the churches at Grosvenor square and Higher Broughton. From this "Year-book" we learn that, for the Special Foreign Mission Fund of £10,000, Manchester was asked to raise £1,000, and raised £1,189, the chief contributions being as follows:—Witherington, £380; Bowden, £255; Grosvenor square, £140, and Higher Broughton, £125.

THE August Atlantic has an important paper from Ex-Senator Dawes on "Washington the Winter Before the War." Charles Egbert Craddock's vividly told story, "His Vanished Star," is continued, and there is a clever short story by Ellen Olney Kirk, entitled "A Strategic Movement." Mrs. Alice Morse Earle, whose pictures of pre-Revolutionary life are always entertaining reading, has a paper called "A Boston School-girl in 1771," which will reward attention; and Rev. George E. Ellis, president of the Massachusetts Historical Society, has an able paper on "Jonathan Belcher, a Royal Governor of Massachusetts." Mrs. Olive Thorne Miller has a bird paper entitled "Little Boy Blue," and Edith M. Thomas sketches a quaint character in her story of "The Ogo of Alewife Cove." A second paper in the correspondence of Petrarch, and an interesting account of the first principal of Newham College, the great English institution for the collegiate training of women, with other papers, some reviews, and the usual quota of good poetry, complete one of the best numbers of this highly prized monthly.

THE contents of late numbers of the *Living Age* exhibit the usual wide range of subjects and nice discrimination in their selection, characteristic of this leading eclectic magazine. Foremost in value and interest is an article entitled "Literary Discoveries in Egypt." The land of Egypt is ever of deepest interest; around its name cluster memories of by-gone ages, and from its bosom are drawn, from time to time, literary treasures of untold value. The article to which we have called attention gives a full account of numerous clay tablets, some of them made of Nile mud, covered with cuneiform inscriptions, unearthed within a few years at Tel el-Amarna, and which prove to be a correspondence between certain Kings of Egypt who lived in the 15th century B.C., and their contemporaries and dependents. From these letters, the reader will gain a fair insight into the social life at that time in Syria, Babylon and Palestine.

WORTHINGTON'S ILLUSTRATED MAGAZINE for August opens with the second of the interesting papers entitled, "Random Notes on Hawaiian Life," written by C. T. Rodgers, M.D., a prominent physician, now and for many years a resident of Honolulu. The article treats of the native feasts, of Honolulu's picturesque mountain background, with a description of the Pali and the superb view from its summit; of beautiful Waikiki, "the Long Branch of Honolulu;" of the fern and shell and wild animal hunting of Hawaiian youths, and furnishes a very graphic account of life and work upon the great sugar plantations, from the planting of the cane to the granulating of the sugar. The third paper will treat of Mauna Loa with its lonely crater dome rising nearly 14,000 feet, and of Kilauea, "the volcano," where nature's fires are never extinguished. The illustrations from special photographs are noticeable for their beauty and artistic reproduction, adding greatly to the enjoyment and value of the article.

THE National Archives of Paris contain a unique literary collection, consisting of 800 specially noteworthy, original documents on the history of France, which, arranged in chronological order, were formerly deposited in the rooms of Princess Soubise. These documents cover nearly the entire history of France, and a brief account of a few will illustrate their character and value. The oldest in the lot is a papyrus by which Chilperich, the son of Chlothar, in 628, was appointed the heir of the cloister of Saint Denis. Among the Carolingian documents, one with the signature of Charlemagne, dated January 13th, 769, is the oldest. Another document of the same kind has a seal stamped with the impression of a picture of Jupiter Serapis. Hugo Caput is represented by only a single document, in which he presents the place Maisons-Alfort to the famous cloister Saint Maur-des-Fosses. Of great importance are the papers of Louis VI. in which he gives the serfs of Notre Dame the right to give testimony against free citizens, as these practically indicate the beginning of the end of serfdom in France. The documents recording the trials of the Templars are also important. The Ordinance, dated August, 1374, in which the majority of the King is put at his fourteenth year, is a fine specimen of calligraphic art. The collection also contains secret letters of Admiral Coligny addressed to Montgomery, which was found in the lining of an overcoat; also a pack of playing cards on which Louis XVI. has written the names of those to be invited to court festivities. Very interesting is the original manuscript of the edict of Nantes, as also the official records of the trial and condemnation of Jeanne d'Arc.

Canadian Pulpit.

No. 5.

Wrestling With Jacob.

SERMON PREACHED RECENTLY IN KNOX CHURCH, ST. THOMAS,
BY THE PASTOR, REV. J. A. MACDONALD.

TEXT, Gen. xxxii., 22. "Jacob was left alone, and there wrestled a man with him until the breaking of the day." Few Old Testament stories are more penetrating, more spiritually suggestive, more instructive to modern readers, than the chequered story of the life of Jacob. The setting is old-world and Jewish, but the heart and meaning answer to no local interest or antiquated experience. With a truth wide as human nature, speaking of a struggle as real as earnest, as decisive to-day as was Jacob's wrestling on the banks of the Jabbok, this picture reflects the face of many a nineteenth century Christian, and appeals to an experience that is "yours, mine, every man's."

In Jacob's history the incident at Peniel, when "there wrestled a man with him until the breaking of day," marks the crisis. Into that incident all the good and bad in Jacob's character is crowded. At daybreak he will emerge Jacob still, the crafty, self-reliant supplanter, or Israel, the Prince with God, the inheritor of Canaan. The significance of the story is the same whether we regard it as entirely historical or as partly figurative and mythical.

I.—JACOB'S EXPERIENCE.

The leading facts of Jacob's previous life must be recalled if we would rightly interpret this midnight experience. We must remember the story of the birthright, and the stolen blessing, and how that Jacob had to flee to escape the vengeful wrath of the supplanted Esau. For twenty years Jacob was in Haran. Here the biter was bitten and the man who overreached Esau was himself outwitted and made to serve twice seven years to satisfy the greed of the grasping Laban. But in the end Jacob's cunning was more than a match for Laban's greed. The man who came an exile with nothing but a staff, at last goes out at the head of a caravan moving southward to Canaan.

It is all-important to remember that, although he had obtained the birthright and the blessing, although he had been at Bethel, heard the call of God in Haran and seen the hosts of God at Mahanaim, yet Jacob was the same self-reliant, resourceful, cunning, far-seeing supplanter as when he hoodwinked Esau and lied to Isaac. He acknowledged God, to be sure, but he depended far more on his own skill. Even in his prayers he manifests the same calculating spirit as though success depended not only on his clever managing of Esau, Rebecca, Isaac, Laban, and all the men and circumstances coming into his life, but also on his shuffling with God and snatching by lucky chance the blessing from the divine hand.

But that night at the Jabbok was one of unusual suspense and anxiety. The menacing figure of his wronged and wrathful brother leading four hundred armed men rises before him and Jacob is at a standstill. But his cunning does not forsake him. He counts out and arranges a series of gifts with which he hopes to make peace with the fickle Esau. Then he sends over the stream his entire possessions and he himself remained behind, alone.

"Jacob was left alone," but not depressed or afraid. He had the high spirits of one in whom hope was big, and the confidence of one to whom failure was unknown. That night he watched the struggling Jabbok at his feet beating its course against impeding obstacles. It seemed to speak to him of himself and how he must "least the blows of circumstance." Then he thought of Esau's anger and how he might be eluded or overcome or bribed. "Esau can be managed," he said to himself. "It was done before, it can be done again." And so, strong in his own self-strength, confident of success, and relying upon his own ingenuity and skill, with lips compressed and head erect, Jacob stepped firmly down the bank to cross the ford and take his chances against Esau. He listens to the murmur of the water and measures the distance in the dark. He gathers himself up for a splendid leap. Then a hand is laid on his shoulder and he is caught in the grip of an unseen wrestler whose sinewy strength is plainly a match for his own. His blood is up and his teeth are set. Instinctively he grapples and closes with his man, opposing muscle to muscle, strength to strength, skill to skill. "There wrestled a man with him." They wrestle in the darkness and Jacob holds his own. But he prevailed not. He uses all his arts. He tries all his tricks. But all in vain. The withers of the stranger are unwrung. The tightening grip and steady breathing of his unseen combatant told Jacob that he was in the hands of one against whom craft, cunning, and nature-strength combine in vain.

When the first streaks of dawn began to gild the highest peaks of Gilead, Jacob looked up to see his man. The face at his shoulder takes shape. Then the man touched the bulging sinew of Jacob's thigh and the corded muscle was shrivelled in a moment. As Jacob falls, a helpless thing, he recognized the Mighty One against whom he has been all his life long obstinately striving. Like his nerveless, powerless

thigh, self-confidence is stricken and the Jacob-nature overcome. He falls, but falling he clings to his Conqueror. Self-life dies and the stout-hearted wrestler becomes the pleading suppliant, with strength only to cling and to cry "I will not let thee go, except thou bless me." He went down the supplanter, but he rose a prince with God.

II.—LESSONS FROM JACOB'S EXPERIENCE.

1. This is a wrestling not of man with God, but of God with man. The unseen is the aggressor. Man is on the defensive. "There wrestled a man with him." This gives us a clue to the meaning of the incident. It shows how mistaken the view is which makes this scene descriptive of prayer. Yet how almost universal is that view. In commentary and sermon and hymn we are exhorted to wrestle with God in prayer like Jacob at Peniel. But Jacob was in a far other mood. He did not remain behind to pray. So far from praying, he was all the while opposing God with the utmost energy of his obstinate nature. Besides the controversy was not his, but God's. God had an account to square, and He came out of the otherwhere and as a man wrestled with Jacob until the breaking of the day.

O, has that "Man" found you, laid his arresting hand on you and measured strength with you? Have you never been reminded of a guilty past you would gladly forget? When you, unchanged and unrepentant, try to regain the peace and power lost because of your sin, and are just on the verge of success. He who pleads the widow's cause and hears the weakling's cry, lays the heavy hand of retribution on your stubborn shoulder. Your victim may be silenced by bribery or death, but your sin struck against the throne of Love and Righteousness, and you must make your peace with an offended God before you can inherit the promised blessing. You must learn what that means, "Against thee, thee only, have I sinned." God grips you in the fingers of events and holds you in the clutch of confounding circumstances. You may think it luck or chance or fate, but when the day breaks you will know that it was God.

2. God sometimes interferes between us and a coveted promised blessing. It was so with Jacob. He was held back not because the promise had failed or the purpose changed, but because as Jacob he could not receive Canaan as a gift, nor could God bestow it. Israel would otherwise have held the land not by divine right and covenant, but by human artifice, policy and power. So is it with us. Our coveted Canaan may be earthly pleasure or advantage, social or intellectual attainment, spiritual good or opportunity for service. In the purpose of God it is ours, but we cannot enter on its possession until we recognize the hand that grants permission. It must be a gift or it will be a curse. Our self-life and pride of heart must be weakened.

3. If you are of the election of God the restraining hand will not be lifted until you yield in penitence and prayer. If you continue obstinate, learn this from Jacob that God will lay his hand on your stoutest sinew and touch to weakness the knotted muscle of your self-strength. It may be ease, or pleasure, or love, or business, or fame, or public service. It matters not. Before the morning of achievement dawns God must touch that sinew. It may not seem joyous but grievous, but Love must chastise when gentler persuasions are unheeded. Remember it is Love. Nothing else can touch Self with such shrivelling power. Only beneath that angel-hand will its sinew shrink.



REV. J. A. MACDONALD.

Love took up the harp of Life,
Smote on all the chords with might,
Smote the chord of Self which trembling
Passed in music out of sight.

1. Note the mark of this experience. Jacob went halting upon his thigh. He lacked the old-time firmness, ease and grace of movement. Ah, is not that true to life! How many a man has been worsted in his wrestling with God, and in sadder face or furrowed brow or whitening hair or softened speech, bears to his grave the marks of the heavy stroke by which his heart was broken and his pride humbled. To the shallow crowd religion has cramped and narrowed his life. To the eye of sense he walks with a halt. But that limp is the mark of the touch of God—the touch that worsted the Jacob-nature and gave new life and power to the princely Israel. These are the lame who take the prey, the halt who win the race. Out of that experience men have come purified and powerful. In that darkness men catch a glimpse of God that transfuses and transforms the Soul. In that silence the Name is heard, the new unutterable name of Love. There we get the vision of God at the breaking of the day. O, this is our life—one long passionate wrestle against the royal Love of God until at day-break we see the face and yield to the touch of Love.

Contented now upon my thigh
I halt till life's short journey end;
All helplessness, all weakness, I
On Thee alone for strength depend;
Nor have I power from Thee to move,
Thy nature and Thy name is Love.

[For brief sketch of Mr. Macdonald's career, see page 82.]

Church News.

In Canada.

Meetings of Presbyteries.

ALBION—Mantowaning, Sept. 27th, at 10 a.m.
BARRIE—Barrie, Oct. 3rd, 10:30 a.m.
BRUCE—Paisley, Sept. 12th, 9 a.m.
CALGARY—Calgary, Sept. 5th, 8 p.m.
CHATHAM—First church, Chatham, Tuesday, Sept. 12th, 10 a.m.
GUELPH—St. Andrew's church, September 19th, 10:30 a.m.
HURON—Clinton, September 12th, 10:30 a.m.
MAITLAND—Wingham, Sept. 19th, 11:30 a.m.
ORANOVILLE—Oranoville, Sept. 12th, 10 a.m.
OWEN SOUND—Knox Church, Owen Sound Tuesday, Sept. 19th, 10 a.m.
PARIS—Knox church, Woodstock, Oct. 3rd, 11 a.m.
PETERBOROUGH—First Church, Port Hope, Sept. 19th, 9 a.m.
QUEBEC—St. Andrew's church, Sherbrooke, Aug. 29th, 8 p.m.
REGINA—Broadview, Sept. 13th, 3 p.m.
SAURER—Mount Forest, Sept. 10th, at 10 a.m.
SYDNEY—Falmouth Street Church, Sydney, Sept. 6th, 10 a.m.
VANCOUVER—Nanaimo, St. Andrew's church, September 6th.
WHITBY—Oshawa, Oct. 17th, 10 a.m.

Presbytery of Sydney.

PRESBYTERY OF SYDNEY met on the 2nd inst. Revs. Messrs. A. McLean, M.A., John Robertson, and A. Cameron were invited to correspond. A call from St. Andrew's congregation, Sydney, addressed to Rev. D. B. McLeod, M.A., Orwell, P.E. Island, was sustained. It was signed by 210 communicants and a large number of adherents. The salary is \$1000 with manse or rented house. Also a call to Rev. John Fraser, North Shore and North River, from Whycomagh, and largely signed, was laid on table of Presbytery. Both calls were hearty and unanimous, and were disposed of according to the rules of the Church. Revs. Messrs. J. Forbes, E. B. Rankin and Dr. Murray were appointed a committee to arrange meetings in view of Rev. E. Smith's visit to the Presbytery in the interests of the Mission cause. Rev. W. Grant and Rev. D. McMillan were appointed to dispense the Lord's Supper at Leitch's Creek, on the 4th Sabbath of August. After disposing of routine business and local matters Presbytery adjourned to meet in Falmouth Street Church, Sydney, on Wednesday, the 6th of September, at 10 o'clock.—I. MURRAY, Clerk.

Presbytery of Ottawa.

THE quarterly meeting of the Presbytery of Ottawa was held in Knox church. Rev. Mr. Doudiet, of Buckingham, was unanimously elected Moderator for the ensuing term. The resignation of Rev. Mr. Moege, of Aylmer, was accepted, Rev. Mr. Scott, of Hull, to declare the pulpit vacant. Rev. Mr. Winfield was received into the Presbytery as a minister in good standing and was accorded a hearty welcome. Rev. G. M. Clarke, formerly of New Edinburgh church, was placed on the superannuated list.

The application of Rev. F. W. Farries, from New Bern, N.C., for his Presbyterial certificate was granted. Application was also granted the Stewarton church to increase the mortgage indebtedness of the church by \$2,500; making it \$7,500 in all.

The standing committees of the ensuing term were then arranged by the substitution and addition of names for those who were leaving the bounds. State of Religion, Rev. McFarlane; Sabbath Observance, Rev. O. Bennett; French Evangelization, Revs. Doudiet, Beatt, Whillans, Scott and D. Campbell; Statistics, Revs. Doudiet and Beatt; Examination for Licenses and Ordinations, Revs. Tufts and McFarlane; Church History and Government, Revs. McLaren and

Crombie; Examination of Students' Exercises, Revs. Doudiet and Herridge; Evangelistic Service, Rev. Scott, substituted for Rev. Clark, and Rev. McLaren added.

In view of the present state of educational matters in Quebec, it was decided to continue the committee on Protestant education in the province.

At the afternoon session considerable time was taken up in discussing the call of the North Gower congregation to Rev. I. G. Lockhead, of Parkhill.

The representatives of the congregation having been heard to the effect that the congregation could only pay \$600 per year, and \$150 was required from the augmentation committee, Rev. Mr. Moore feared it was useless for the Presbytery to recommend the same in view of past deficits, and it was decided that Rev. Messrs. McFarlane, McLaren, and Goodwillie should visit the congregation of North Gower and report at a meeting of the Presbytery two weeks hence on the call to Rev. I. G. Lockhead.

Rev. Mr. Gamble next presented the report of the French Evangelization Committee. It referred to the fact that Rev. Mr. Seylaz, pastor of St. Mark's (French) church had been absent from his church for five months. He was ill. Rev. Mr. Roudeau, colporteur, had filled his pulpit.

Presbytery of Guelph.

ON the 8th of August this Presbytery held an adjourned meeting in Chalmers' Church, Elora, principally for the purpose of the ordination and induction of Mr. R. H. Horne, B.A., LL.B., to the pastoral oversight of that congregation. Mr. Horne in the forenoon underwent trial exercises, and his appearance being highly satisfactory, it was agreed that his ordination and induction be proceeded with at two o'clock in the afternoon. The Presbytery then took up the report of its committee appointed to confer with the office bearers of the congregation at Waterloo on the claim of their late pastor. The report was unanimously adopted. Mr. Hamilton reported that on the 7th inst. he had moderated in a call in the church at Waterloo, which had come out unanimously in favour of Mr. John McNair, B.A., a licentiate. It was sustained, and the Clerk was instructed to send it on to Mr. McNair for his decision. In the event of his accepting arrangements were made for hearing his trial exercises, and should these prove satisfactory, proceeding to his settlement on the 22nd inst. at an adjourned meeting in the church at Waterloo. The guaranteed stipend promised Mr. McNair \$500 of salary, and \$100 for house rent, with two weeks holidays. Dr. Dickson reported that he had moderated in a call given unanimously by the congregations of Doon and Preston to Mr. H. J. Thomas, M.A., licentiate. It was sustained, and Mr. Thomas having signified his acceptance of it, arrangements were made for his undergoing his trial exercises, and in the event of these being satisfactory, of his being ordained and inducted at Preston on Monday, the 21st inst. The guarantee of stipend is for eight hundred dollars, five hundred of which are to be paid by the Preston section of the charge and three hundred by the Doon section. At two o'clock in the afternoon the Presbytery proceeded, according to appointment, to the ordination and induction of Mr. Horne. Mr. Atkinson, of St. Andrew's church, Berlin, preached an excellent sermon from the words of Christ, John xi, 6, "I am the way, the truth and the life." After the sermon, Mr. McInnes, who has acted as Moderator of Session during the vacancy, and who was appointed to preside on the occasion, gave a narrative of the steps in the call to Mr. Horne, put to him the usual questions, and, satisfactory answers having been given to them, he was, by solemn prayer, and the laying on of the hands of the Presbytery, ordained to the office of the holy ministry and inducted into the pastoral oversight of the congregation, with the rights and privileges thereto pertaining. He then received the right hand of welcome from the brethren present, after which Mr. Norris addressed him in earnest and appropriate terms, and Mr. Mullan, with equal earnestness and appropriateness, the people, on their respective duties. Upon the dis-

missal of the people Mr. Horne repaired to the door of the church, accompanied by Mr. McInnes and Mr. Sutherland, that the people as they retired might welcome him as their minister, and Mr. McInnes was appointed to introduce him to the kirk session, which was instructed to meet immediately after the rising of the Presbytery. The entire services connected with Mr. Horne's settlement were of a deeply solemn and most impressive character. The settlement is a cordial, and there is every prospect of its being a prosperous and comfortable one. The congregation is to be congratulated that it has so soon procured a pastor in room of Dr. Middlemiss, who retired from the active duties of the ministry in the end of February last, on the ground of failing health, and who had laboured among them in a very active and devoted manner for upward of thirty-seven years, who held a high place in the esteem of all his brethren, whose pulpit discourses were characterized by careful preparation and prayerful thought and faithful dealing with consciences, and who was looked up to as an authority on ecclesiastical procedure. Dr. Middlemiss is at present in Edinburgh and intends remaining there all winter, that his health may be thoroughly restored.

REV. MR. HORNE was inducted to Chalmers church, Elora, on Tuesday.

ON Sabbath week the pastoral charge of Ivy and Townline Presbyterian church, Thornton, was declared vacant by Rev. Mr. Hewitt, Moderator of session.

REV. DR. McDONALD, of Seaforth, has been sent by officials of the Presbyterian Church to inspect the mission schools of that Church between Winnipeg and the Pacific coast. He is now in Winnipeg.

THE congregations of Keady, Deaboro and Peabody, in the Presbytery of Owen Sound, have extended a call to the Rev. James Hamilton B.A., who has laboured there as ordained missionary for the past two years.

REV. ROBERT JARDINE, D.Sc., of Prince Albert, N.W.T., has retired from the Presbyterian Church. Mr. Jardine is a graduate of Queen's, and about ten years ago was pastor of St. John's church, Brockville. It is said that views at variance with the Confession of Faith caused his retirement.

THE members and adherents of the King Street Presbyterian church, London, Ont., have extended a unanimous call (lacking one vote) to Rev. Mr. Wilson, of Dutton, to fill the vacancy caused by the resignation of Rev. W. M. Roger. A committee will wait on the Presbytery at its next meeting in St. Thomas, and it is expected the Presbytery will cordially sanction the call.

THE Synod of the Maritime Provinces will meet in St. Paul's church, Truro, on the first Tuesday of October. The committee appointed to make arrangements for the accommodation of members of Synod met last week. Rev. T. Cummings was appointed chairman, and Rev. A. L. Geggie, secretary. A circular was prepared which will be sent to every minister in connection with the Synod to ascertain who expect to be present—ministers and elders.

AT a special meeting of the Presbytery of Whitby on 8th inst., the resignation of the congregation of Newcastle by Rev. W. F. Allen was accepted regretfully by the congregation and by the Presbytery. The step was forced on Mr. Allen owing to the ill-health of his wife. The pulpit will be declared vacant by Rev. Alex. Leslie, M.A., on the second Sabbath of September next. Rev. R. D. Fraser, M.A., of Bowmanville, was appointed Moderator of the Newcastle session during the vacancy.

REV. W. R. JOHNSTON, B.A., son of Mr. W. E. Johnston, 158 St. Patrick street, Toronto, who recently graduated in Knox College, was on Tuesday of last week ordained into the pastoral charge of the Presbyterian congregation of Penetanguishene and Wyebridge. Rev. D. James, Moderator of the Presbytery presided, Rev. W. Wylie, of Waubesahe preached, Rev. John Ross, Churchill, addressed the minister, and Rev. Mr. Galloway, Hilldale, addressed the congregation. Rev. Dr. Grant, of Orillia; Rev.

W. R. McIntosh, Aliandale; and I. McLean, student, of Wyeval, were present; also Rev. Mr. Card of the Reformatory. A very successful social was held in the evening, presided over by Mayor Beck, when a pleasant time was passed with addresses from the above-named gentleman and others, and excellent music by the local talent. The young minister enters upon his first charge under the most promising auspices.

The Congregation.

REV. DR. ORMISTON on a visiting tour, took the service in the Presbyterian church, Columbus, Ont., a week last Sunday.

THE Sacrament of the Lord's Supper was administered to the members of Knox church, Camden East, at the close of a special service on Sabbath morning of last week.

THE Knox church Sabbath school, Kincardine, held its annual picnic on Wednesday of last week in Mr. Gentles' lake-side grove. There was a great outing, beneath a sun-shiny sky, and every person experienced enjoyment.

THE "Harvest Gathering" of the Willing Workers at Ballinasfad Presbyterian church was a most pronounced success. It was held in beautiful grounds, the entertainment was excellent, and the refreshments were admirably served. The proceeds amounted to \$50.

THE school-room addition to the Watford church is rapidly approaching completion, and the opening of the same is expected to take place in September. A special communion service was held on the 6th inst. when eleven names were added to the Communion roll.

REV. MR. McNAN, of Toronto, but late of Scotland, preached a very able discourse to a large audience on Sabbath week in St. Andrew's Presbyterian church, Showers' Corners. There was a large turnout in the evening at the song service and the young folks' Christian Endeavour meeting.

REV. MR. CRAIG, of Oakville, formerly pastor of Claude and Mayfield Presbyterian churches, preached on his old circuit Sabbath before last. Claude church was crowded in the morning, when the reverend gentleman preached a forcible sermon on "Upright Living."

AS consequence of the illness of the pastor, Rev. Dr. Smith, the services in the First Presbyterian church, Port Hope, were conducted on Sunday, 13th inst., by Rev. Mr. Dowsley, of Campbellford. Last Sunday there was a union service between the First Presbyterian and Mill street congregations.

REV. DR. SEXTON, at present supplying the pulpit of the Presbyterian church, Ridgeway, is delivering by special request a series of weekly lectures on "Evolution." The Doctor is, as most of our readers are aware, a most determined opponent of Darwinism from a scientific standpoint. He is now arranging his winter's course of lectures. Address St. Catharines.

REV. ROBT. THORNTON, of London, Eng., lectured on South Africa in the Presbyterian church, Simcoe street, Oshawa, on Tuesday night of last week. A small but select audience listened with great pleasure to his graphic language. Mr. Thornton is chiefly interesting to Oshawa citizens from his being a son of the late Rev. Dr. Thornton, who officiated as pastor of the Presbyterian church here with much acceptance for over thirty years. The rev. gentleman is the guest of Captain Dillon, who gave a garden party in his honour on Friday evening last.

THE anniversary services of the Presbyterian church, Colborne, were held on Sabbath, the 30th of July. Two sermons were delivered by the Rev. J. H. MacVicar in both of which he described our mission work in Honan. As revealing the realities of missionary life in China, nothing could be finer than these addresses. Large audiences listened with the closest attention at both services, and it is believed that all were awakened to a deep sense of the arduous work of our Church in Honan. Were these addresses given throughout the Church, a mighty impetus would, by the blessing of

God, be given to our missionary enthusiasm. The Colborne church was beautifully ornamented with flowers arranged by the choir and others for the occasion.

A UNITED meeting of the congregation of Doon and Preston, was held on Monday evening, July 31st, in the Presbyterian church, Preston, when Dr. Dickson, of Galt, preached from Eph., iv., 11—"And he gave pastors and teachers," and afterwards moderated in a call which came out unanimously in favor of Mr. H. F. Thomas, B. A., a graduate of Knox College, Toronto—salary \$800.

THE report that the First Presbyterian Church, of Chatham, has presented their pastor with a free ticket to the World's Fair proves to have been incorrect. The gift was of more value, amounting to \$125. The presentation of the purse was made the occasion of a happy gathering of a number of members of the congregation, and the gift, which was spontaneously subscribed to, was intended as a means by which the popular pastor could have a pleasant holiday at the hands of the people.

THE first communion in the Dalhousie congregation under the care of the Rev. J. A. McConnell, since beginning his work here, was observed on Sabbath, the 3th of July, and it was a very encouraging one, both for minister and people. Services were held on the 29th, at St. James' church in the morning, and at Brightside church in the afternoon, preparatory to the service of the next day. On Saturday and Sabbath elders Baird and Penman, from Middletown, were present. At these services there were added to the communion, on profession of their faith, nineteen persons.—CON.

THE Ottawa Citizen says, Rev. Mr. Aston, of Musselburgh, Scotland, preached again in St. Paul's Presbyterian Church yesterday (6th inst.) It was the 6th successive Sunday he had officiated there for Dr. Armstrong who is away on his holidays. Mr. Aston has created a very favorable impression in the Capital, and as he intends to remain in Canada, no doubt those who have heard him will soon be afforded a gratification of their expressed wish to listen to the reverend gentlemen again. He will be the guest of Rev. Mr. Glong, of Morwood, for a couple of weeks."

THE fourth annual convention of the Township of Charlottetown Sabbath School Association was held in the Lynedoch Presbyterian church. Mr. W. A. Charlton, M.P.P., president, occupied the chair. An interesting programme was submitted and the sessions continued throughout the day. The secretary's report of the past year was not so gratifying as the friends of the Association would have liked it to be, for it was noted that there was a decrease in the number of scholars within the bounds; an unwelcome fact, which may be possibly accounted for by the intimation that some schools had sent in no report whatever, a negligence which will not be repeated, we trust, in the ensuing year. As a token of the interest evinced in these conventions the good attendance at the morning session was remarked. In this respect the afternoon improved upon the morning and in the evening there was a crowded house.

REV. A. MACWILLIAMS, of St. Andrew's church, Peterborough, re-opened the Presbyterian church at Garden Hill. This is a very handsome brick edifice with a seating capacity of between 300 and 400. It has also a beautiful, bright basement with various compartments, where the Sunday school, prayer meetings, and all society meetings are held. This church was erected twelve years ago and would be an ornament to even a pretentious town. It speaks volumes for the taste and liberality of the congregation for it is long since free from debt. For many years the Rev. Dr. Jamieson ministered to this people, but it being deemed wise to unite this congregation with Millbrook, Dr. Jamieson resigned that this union might be effected. About two years ago this united congregation called the Rev. Mr. Bloodsworth, who is doing excellent work, is much respected, and under whom the congregations are rapidly increasing. The people of Garden Hill, having renovated their handsome building from basement to

ceiling, calomining, carpeting, papering, varnishing, adding additional furniture, etc., deemed it fitting to have a re-opening, and so requested the Rev. Mr. MacWilliams to preach, which he did to large congregations, morning and evening, in his usual impressive manner. The Methodists dismissed their evening congregation and in large numbers attended the Presbyterian church, which shows an excellent spirit existing between these two great bodies.

THE Presbyterians of Murray Harbor South, Little Sands and Murray River, P.E.I., held their tea meeting in a beautiful field at Murray River. The weather being fine, there was a large gathering, about two thousand people being present. There was a large tent erected and inside were fifteen tables most elegantly prepared with all the luxuries and delicacies that the good ladies of those places could so well furnish. There was also a beautiful saloon, where temperance refreshments were amply supplied. There were swings set up for such a preferred bodily exercise. Numbers of beautiful cakes were sold by auction, which realized a handsome amount. The large gathering represented various denominations; i. e., Presbyterians, Methodists, Baptists, Roman Catholics, &c. Notwithstanding the large variety of denominations, they all conducted themselves throughout in an agreeable and orderly manner. Surely this is a good sign that Christians of various denominations can enjoy themselves together socially, and help one another financially. The total receipts were \$770. Great credit is due to those who carried out the arrangement, and they are to be congratulated on account of the success which crowned their efforts.—CON.

THE Presbyterian congregation of Alberton, P.E.I., has commenced a new and happy era in its history. A large and handsome hall has been completed, as an annex to the church, greatly increasing the facilities for congregational work. While the audience room itself has been thoroughly renovated. On the 30th ult. the event was marked by special services appropriate to the occasion, conducted by Rev. W. S. D. Moss and Rev. D. T. Fraser, two recent graduates of our Montreal College, both of whom we are glad to learn are likely to settle in our Maritime Synod. On the following evening the new hall was crowded by an enthusiastic congregation when refreshments were served, and pithy addresses delivered eulogizing the importance of cultivating the social side of our congregational life. On Tuesday evening there was a gathering of an intellectual nature when Mr. Moss gave sketches of life in British Columbia and the Northwest, drawn from his own experiences. On Wednesday evening was held the usual prayer meeting, which closed a series of opening services appropriate to the end which the new hall is designed to serve. There are probably few, if any, places in the Maritime Provinces where Presbyterianism has made such rapid growth within the past few years as in the western portion of P. E. Island, of which Alberton is the centre. Where there was but one congregation less than thirty years ago, there are now four—all flourishing churches. The consolidation and organization of these congregations was the work of Rev. A. F. Carr, now of Campbellton, the value of whose service to our Church may be measured by the strong cause which we now boast of in this part of the Island—a monument to the work accomplished by him during a pastorate of eighteen years. The men, too, who sowed the seed, the magnificent harvest of which the church is now reaping, are not forgotten. Such names as M. Gregor, Dunbar, Sinclair, and Allan Fraser are still fragrant in the memories of the people, and are honoured by their children. At the morning service on re-opening Sunday the labours of their devoted pioneers were feelingly alluded to by the speaker who took as his text the appropriate words, "Herein is the saying true: One soweth, another reapeth." May this historic congregation be true to her traditions and continue to enjoy in the future the same success which has attended her in the past.—Presbyterian Witness.

The Church Abroad.

SCOTLAND. REV. JAMES CAVEN, of Kirkintilloch, died on the 23rd inst., in his 57th year. He was born at Lochridden, Kirkeudbright, and was ordained at Kirkintilloch in 1871.

REV. DR. LYMAN, of Brooklyn, preached in Newington church, Edinburgh, on Sabbath forenoon.

A PORTRAIT of Rev. Dr. Walter C. Smith is to be painted by Sir George Reid and placed in the Church's collection.

A MOST successful mission has been conducted in Cowcaddens church, Glasgow, by Mrs. Baeyertz, the Jewess.

REV. D. D. McLAREN, of Downfield, Dundee, has accepted the call to Oldham street church, Liverpool.

A SUCCESSFUL sale of work in which the three leading Presbyterian bodies were associated has been held in St. Boswell's in aid of Zenana work.

A MOVEMENT is on foot among admirers and students of Principal Rainy to have his portrait painted by a leading artist and placed in the New College.

SIR DONALD CURRIE, M.P., has contributed £500 towards the £3,000 needed to complete the building fund of the Poplar Hospital for Accidents.

THE Earl of Cassillis, speaking at Troon bazaar, said that the Church was being attacked by those who wished to ruin her and humble her in the dust. The receipts amounted to £1,764.

REV. DR. STALKER, in opening a sale of work at Crieff last week in aid of the Women's Foreign Mission Society, remarked that it might be said that heathenism concentrated itself in the hearts of women.

THE death has taken place in his 71st year of Mr. Donald Henderson, farmer, Taindalloch, an elder in Urray church, and a catechist widely known and greatly esteemed in the counties of Inverness and Ross.

REV. DR. MACGREGOR, speaking at a "flower concert" in connection with St. Cuthbert's congregation, said that in the great alleys of Edinburgh there was being developed one of the purest tastes God had planted in the human breast.

REV. DR. BOYD and Anderson of St. Andrews, were witnesses for pursuer in the action by Provost Paterson against Messrs. Welch and Hall for alleged slander in imputing to him a statement that if board school children were admitted to Madras College the parent children would be contaminated. In cross-examination, Dr. Boyd said that when an adequate number of governors were present he sometimes thought of other things than the business in hand.

REV. DR. MARSHALL LANG, in opening a bazaar last week in Troon, in aid of the building fund of the new church, said that there was no fear of disestablishment if only people would shake off any lingering apathy and make it apparent that they will not have their most ancient institution made a shuttlecock in a political game of battledore. The churchman who went about whispering that disestablishment was coming acted disloyally, and by stopping benevolence played into the hands of the enemy.

WE regret to say that at the **ENGLAND.** meeting of the Intercourse with Other Churches' Committee last week, Principal Dykes, D.D., gave notice of a motion for November, recommending the Synod to ascertain whether it would be agreeable to the Church of Scotland to have an interchange of friendly deputations with the English Presbyterian Church. In present circumstances this proposal will probably be viewed by a very large party in the Free Church, and in the United Presbyterian Church, as an act of betrayal. It would certainly destroy the relationship between these Churches and the Presbyterian Church of England, which has been beginning to revive in its old strength, after a period of coldness caused by the

action of the late Dr. Donald Fraser and other members of the English Presbyterian Church.—British Weekly.

REV. ROBERT GRIMSON, M.A., a licentiate of the Free Church, and presently assistant to the Rev. R. G. McIntyre, B.D., of St. Andrew's Church, Birkenhead, has been admitted as a probationer of the English Presbyterian Church.

THE vexed question of the ordination of ministerial assistants, when deemed desirable, will be considered in November at a joint-meeting of the Law and Historical Documents Committee, and the Committee on the Distribution of Probationers.

THE Presbytery of London (North) held a meeting at Finchley when, after public worship, conducted by the Rev. Alex. Ramsay, B.D., of Highgate, who presided, a call was addressed by the newly-formed congregation to the Rev. Henry Crombie, probationer-in-charge. The call was accepted by Mr. Crombie.

AN influential committee has been appointed to report on the best time and way of celebrating the Jubilee of the London Presbyterian College, which falls to be held in 1891. To commemorate the event, a fund is being raised for the endowment of the college library, and not for the increase of the library accommodation merely.

MR. G. O. F. Gracie has been **WALES.** appointed Hebrew professor at Bala College, in succession to Professor Munro.

MISS HANNAH JONES, of Rhyl, has given £500 towards the Calvinistic Methodist Foreign Missionary Society.

REV. W. J. JONES, Palylllyn, has received a unanimous call to the pastorate of the Presbyterian Church, Berry's Green, Gower, near Swansea.

THE Hebrew, Greek, Latin, and German books of the late Rev. Owen Edwards, M.A., Melbourne, have been bequeathed to the library of Bala College.

A new chapel for English Calvinistic Methodist services has been erected at Merthyr, at a cost of £3,500, out of which £1,500 is in hand. The Rev. D. Charles Edwards, M.A., is the pastor of the church.

THE Synod of the Reformed **IRELAND.** Presbyterian Church of Ireland has unanimously passed a resolution condemnatory of the Home Rule bill, but expressing a want of confidence in the Unionist party for deliverance at this crisis.

THE income for the past year of the Irish Presbyterian Church has amounted to £245,489, an increase of £12,654. The adherents number 444,974.

R. F. DILL, M.D., died recently at his residence, Belfast. Dr. Dill, who held the offices of Professor in Queen's College and city coroner, was a steadfast Presbyterian, and belonged to a family who have done good service to the Presbyterian Church. His son, the Rev. S. M. Dill, was for some time minister of first Ballymand, and is now incumbent of the parish of Alloway, Ayrshire.

ON the grounds of Bangor Castle, the residence of R. E. Ward, D.L., a sylvan fair was opened for the purpose of raising funds to build a new school and lecture hall in connection with first Bangor Presbyterian church, of which the Rev. Dr. Patton is minister. The ceremony of opening was performed by Lady Clau Morris, who made kindly reference to the friendship that had existed between her family and the Presbyterian body in the neighborhood for many generations. The fair is expected to realize about £1,000.

AT a recent meeting of the **EUROPE.** international committee of the Y.M.C.A., held at Geneva, it was agreed to publish a volume to be called The Golden Book of the Association, containing historical sketches of work for young men in the different countries of the world, commemorative of the jubilee of the London Y.M.C.A., which is to be celebrated next year.

THE first regular meeting of the **AUSTRALIA** the Ministers' Association, Presbytery of Sydney, was held at

Randwick on June 20th. In the absence of the Moderator, Rev. R. S. Patterson was called to the chair. Present: Rev. J. Paton, T. Hill, J. Walker, T. E. Clouston, A. Miller, W. S. Frackleton, A. Mackay, T. W. Dunn, J. MacAnlay, R. Inglis, J. J. F. L. Fergusson, W. J. Cuthbert and W. Barnett. Apologies for absence were received from Rev. Dr. Steel, Dr. Cosh and R. D. Mackay. Rev. A. Miller opened the conference on "Missions," and brought up many interesting points in connection with both great branches of the work. He said we should keep abreast of mission literature and keep in touch with some one missionary. For our city work he recommended more lay agency and evangelistic services. The discussion was entered upon with great freedom and interest, and the claims of such methods as house to house visitation, mother's meetings, lady visitors, street preaching and out-station work, were commented upon. This meeting was felt by all to be a success and to mark a distinctly forward and useful movement.

UNDER the will of the late Mr. Berry the Sustentation Fund of the Presbyterian Church in New South Wales receives £30,000.

THE Presbytery of Adelaide has appointed Rev. Dr. Paton and A. C. Sutherland to give instruction in theology, Church history and homiletics to fourteen members of the Fellowship Union as a preparation for lay preaching.

THE Rev. William **UNITED STATES.** McNeill, of Chicago, a brother of Rev. John McNeill, of London, is supplying Grace church, Oswego, during July and August with great acceptance. The audience was very large last Sunday evening, over 1,000 persons being present. The chapel, which seats over 300, has become too strait for the Wednesday evening audiences, and the church will be opened next Wednesday evening to hear his Bible readings.

REV. M. A. BROWNSON, D.D., has declined the call to the First church, Pittsburg.

THE church at Thompsonville, Conn., has called Rev. A. V. S. Wallace, Green Island, Troy, N.Y.

ON July 25th, the Colorado Presbytery of the Reformed Presbyterian Church was organized, composed of three churches.

REV. J. J. BEACON, D.D., has entered on his duties as Treasurer of the Presbyterian Board of Missions to the Freedmen.

THE Presbyterian churches in Iowa are freely contributing special funds for rebuilding the church edifices which was wiped out by the cyclone at Pomeroy.

THE First church of Pittsburg, has extended a call to Rev. Marcus A. Brownson, D.D., pastor of the First church of Detroit, Mich.

REV. G. W. KNOX, D.D., who has served the Presbyterian Church long and faithfully in Japan will make Pittsburg his home for some time.

REV. DR. JAMES L. VALLANDIGHAM, pastor of the Head of Christians Presbyterian church, Dela., and the oldest minister in the New Castle Presbytery, announced his resignation on July 30th, after a pastorate extending over forty years.

THE New York Y.M.C.A. reports a membership of 7,182. Situations have been secured for 3,883 out of 14,062 applications; 2,185 young men have personally sought counsel in relation to the beginning of the Christian life. There are 998 volunteer workers, 81 paid officials, and the total expenditure last year was \$35,000.

BROOKLYN PRESBYTERY met in Trinity Presbyterian church, Brooklyn, and released Rev. Joseph H. Montgomery from the pastorate of Trinity church. Mr. Montgomery has been the pastor of the church for three years, having been installed in June, 1890. He succeeded Rev. Lyman D. Calkins, now of Far Rockaway, L.I.

The Mission Field.

CAPTAIN WILLIAMS is expected home this week from Uganda.

COMMISSIONER JOHNSTON'S Sikh force for the suppression of the slave trade in Central Africa is to be doubled.

REV. ED. ROSS, M.A., Newcastle, probationer of the Presbyterian Church of England, has been appointed and ordained as a missionary to Jamaica.

DR. GEORGE F. HERRICK, principal of the Americo-Armenian college at Marsovan, calls on all Christian Europe to demand from Turkey free exercise of the Christian religion.

DEATH has been busy among the missionaries at Old Calabar. Since December last the deaths have been recorded of Rev. J.W. MacKenzie, Mrs. Dean, Mr. J. Murdock Ross, and Mrs. Cruikshanks.

THE Society for Promoting Christian Knowledge is making a special feature of its medical missions and has just granted a further sum of £2,000 for the erection and equipment of buildings, and for the maintenance and training of medical missionaries.

THE Presbyterian Church in Japan is not divided into half a dozen factions, but is one body, having six Presbyteries, seventy-three churches, and 10,993 communicants. Able and discreet men are coming forward from among the natives to be leaders in things religious. Behold how good and how pleasant it is for brethren to dwell together in unity; and especially when upon heathen soil.

THE Rev. C. Campbell Brown, who has been minister at Holybourne, Hants, for the past six years, has been appointed by the Foreign Mission Committee of the English Presbyterian Church, to the post in Amoy, China, vacated by the Rev. Alex. Gregory. Mr. Brown studied Chinese under Professor Legge, LL.D., at Oxford, and has been contemplating service in the Foreign Mission field for some time. He is a nephew of the late Rev. I. r. Thomas Brown, of the Dean Free Church, Edinburgh, and took his theological course at the London College.

THE proceeding of the Ninth Continental Missionary Conference, held in Bremen in May, have now been published. There were about thirty members of Conference representing the sixteen leading Missionary Societies of Germany, Switzerland, Denmark and the Netherlands. Amongst the members of Congress were Dr. Warneck, Dean Vahl, Bishop Romig, Dr. Grundemann, Pastor von Bejelschwingh, Count Bernstoff, and others eminent in missionary devotion; a considerable number of ministers were also present as auditors; the chair was occupied by Inspector Oehler of Basle. We learn from the proceedings that a joint committee of the German Societies transacts a large amount of business in watching over matters of common interest, and renders valuable service in this way. We are also glad to notice that a hopeful step was taken towards procuring uniformity in the preparation of missionary statistics. Several important subjects were discussed in a luminous and helpful manner, such as: The relation of Evangelical to Roman Catholic missions; The quality of existing native Christian Churches, and its practical bearing on the conduct of missions; The regulation of the administration of baptism; The relation of missions to the press; The official and financial relation of native missionary agents to those sent from home; The missionary and self-defence; Temperance Societies in the missionary field.—Missionary Record.

ANOTHER year ago, Merza Ibrahim, a Mussulman convert to Christianity, was brought before the Governor-General in Tabriz for his apostasy. He made a noble confession of his faith in Christ, and was consigned, in consequence, to the miseries of a Persian prison. He lay in the dungeon for twelve months. While there he embraced every opportunity of speaking to his fellow-prisoners of Jesus and His salvation. In April last he did so to twelve wicked outlaws who were with him in prison. They

got angry and attacked him mercilessly, beating him and kicking him. By turns they attempted choking him, till his eyes almost fell from their sockets. At intervals, in his torture, they asked him, "Ali or Christ—which?" He replied, "Jesus, though you kill me." The injury done to his throat turned into oedema. He could scarcely speak or eat. Dr. Vanneman of the Mission visited him, but he died on the 14th of May, happy in Christ, his Saviour. May his blood be us seed of a Christian Church in Persia!

AFTER sixty years of help and oversight, the Baptist Missionary Society has arranged for the withdrawal of all pecuniary assistance from the Nassau and Bahamas churches. The district thus thrown upon its own resources includes nineteen islands, ministered to by ninety-four native evangelists, who are superintended by one European missionary. The same course is to be taken with San Domingo, Turks, and Caicos Islands after four years of gradually decreasing grant. These embrace fourteen stations, wrought by two missionaries and forty evangelists. "The churches here," writes one of the missionaries, "are certainly progressing steadily in power and spiritual force; thirty-two persons have been baptized in the Caicos Islands during the past year. Trinidad is also to be similarly treated, with its twenty stations, two missionaries, and thirteen evangelists. It is hoped that after four years in that Island, also, the churches will be able fully to maintain their own religious ordinances.

Summer Session and Winter Supply.

To the Students of the Church:—

THE supply of our Missions during the winter season is suggested by the first of August. The summer session in Manitoba College gave us considerable relief last winter, twenty-seven young men having remained in the field. These furnished supply for as many fields, connected with which were over 1,200 families of our own Church. We shall receive valuable help this winter in the same way. But the work is growing and the supply of men not adequate. Over seventy fields will be vacant this autumn, and even should every man now attending Manitoba College volunteer his services for winter work, there will still be over forty fields unsupplied. Will not some of the young men of the Church come to our help to supply these? It will be a great pity if we cannot man our fields when circumstances are so favourable and work so important and promising. Let us look at the case

1. There are more students at present studying for the ministry of the Church than can find settlement without waiting. Although twenty-seven were attending Manitoba College nearly forty more students sought appointments under the committee of the Western section last spring than could be appointed. Thence some went to the States, to find settlement there, likely, in some cases, after finishing their course.

2. The interests of the Church demand the careful cultivation of the mission field. Dr. Torrance, in his report to the Assembly, states that the communicants in the Synod of the Maritime Provinces were 701 fewer in 1892 than in 1891, and that the total increase of communicants in the Church for 1892, from ocean to ocean, was only 8,681. Of this total increase, he finds 4,152 west of Lake Superior. Supposing exceptional causes swelled the figures in the west for that year, it is easily seen where the Church is growing, and where her strength will lie if Christian work is followed up.

3. The interests of the country demand that religious and educational institutions be planted in the west. How shall such a country as Canada be governed unless the moral and religious tone is high.

4. Souls must perish unless we follow up settlers and give them continuous service. A missionary sent to a new field this spring, reports that, in a district seventy miles long, he found, after careful inquiry, only one professing Christian. Shall we abandon this field after the summer passes away?

5. Is not the growth of the Christian Church to be mostly from within? Of the nominal 450,000,000 Christians of to-day were not 272,000,000 born within the Church during the past 100 years, while 4,000,000 only were received from without? Should not every branch of the Church therefore care for this internal growth?

Consideration of this nature should influence our young men to make sacrifices if necessary, for the Home Mission work of the western part of the Church.

Last year it was said that many were prevented from offering their services because of the uncertainties of the Summer session. These facts should dispel all such fears for the future.

The staff of Manitoba College, under the new arrangement, is the peer of any in the Church. Principals King and Grant, Professors Baird, McLaren, Scrimger and Thomson, and Rev. D. Wright, B.D. form a brilliant staff; and the staff of 1894 will not be a whit behind that of 1893.

The health of the students was never better than during the current session, and in the examinations already passed the average number of marks received, it is said, was higher than in any previous session. Scholarship has not suffered by the summer session, and the students are more than pleased with the experiment so far.

As was stated last year a student can come to our help for a winter, take the summer session and return to his own college for the following session, and not lose a day in graduating. The rate of remuneration during winter, for summer session students is \$5.00 per Sabbath and board. Travelling expenses to and from fields are provided for as in the case of students attending colleges during winter. Who will come to our help?

J. ROBERTSON.

Winnipeg, Man., August, 1st, 1893.

Zambesi Industrial Mission.

A FAREWELL meeting, in connection with the departure of twelve missionaries to the colony founded by this mission, was held at Exeter Hall. The chair was taken in the absence of Mr. John Cory, J.P., through indisposition, by Rev. C. J. Moore, who was supported by Messrs. J. G. Govan, Frederick G. Toller, treasurer, J. B. Keith, Ha d-wicke, F. J. Rayner (whose daughter was among the missionaries leaving), and Burroughs.

The twelve missionaries were Dr. and Mrs. Fallow, Mr. and Mrs. Graham, Mr. Allan (who has received medical training) and Mrs. Allan; Mrs. Wilson, Miss Rayner, Miss Davis, Miss Mortimer, Mr. J. G. Edwards, Mr. J. E. Booth (the only son of Mr. Booth, the pioneer missionary to Africa). The chairman said that meeting was to take farewell of the friends who were going forth to the dark places in Africa to spread the gospel by living among the natives. There were certain things which could only be accomplished by founding a colony, and though the mission had only been formed twelve months, so far it had been a success. Mr. Caldwell, the secretary, said the effort to form a Christian colony in Zambesi was commenced about a year ago. It was not a mere human effort, but of divine purpose and it had succeeded beyond all expectation. One thousand acres of land were at first considered sufficient, but this had increased to 100,000 acres, and all the money was forthcoming as required.

There were, with those now starting, thirty missionaries, some of whom were going partly at their own expense. The colony was in Nyasaland, near Lake Nyassa. In two or three years' time the colony would be entirely self-supporting, and the natives would become pioneers to other parts. Another effort of the mission was on behalf of the 150,000 slaves in Angoniland. To every family they offered an acre of land whereby these slaves were brought under the protection of the missionaries, who taught them how to cultivate the land, and at the same time preached the gospel to them. The twelve missionaries, each in few words, told how they were led to give themselves to the work. Mr. Govan and others also addressed the meeting.

The Church in Canada.

(Continued.)

A BUILDING permit for a new manse has been granted in connection with the Presbyterian church in New Edinburgh. The new building will be of solid brick with stone foundations and will be 41x38 feet in size and 2½ stories high. It is the gift of Mrs. Judge McKay, of Montreal, and will cost \$4,000. Mr. M. C. Eley is the architect.

Rev. Dr. PATON, the grand old missionary hero of the New Hebrides Islands, visited Owen Sound on Sunday, 23rd ult., and addressed three meetings, and notwithstanding the brevity of his visit he will long be remembered by the hundreds who were privileged to see his face and hear his voice. At 11 a.m. Dr. Paton preached at Annapolis Presbyterian church; at 2.45 p.m. addressed a large meeting of women in Division St. Church; at 4 p.m. a mass meeting of Sunday School children in Knox church, and at 7 p.m. again preached in Division Street church to an immense congregation which crowded the building to the doors. Dr. Paton's sermon was in the nature of a history of the great missionary work that has been done in the New Hebrides, where whole islands have been evangelized and civilized by the missionaries and where thousands and thousands have turned from the darkest heathen vices and crimes and are now peaceable, gentle and Christian people. Dr. Paton, on Monday, addressed meetings at Keady and Chatsworth. Notwithstanding his great age, he intends once more going back to continue his noble work of self-sacrifice and love in the islands which he has so close to heart, and which he hopes to see entirely evangelized before his death. The sympathy and support of the Christian people of Owen Sound we feel sure will follow Dr. Paton in his work in a way that they have never done before. The collections taken up at Dr. Paton's services on Sunday were as follows: Morning service at Annapolis, \$33.70; Sunday School Mass Meeting in Knox church, \$16; Women's meeting and evening service in Division Street church, \$108.12. The money collected goes to the carrying on of the work in the New Hebrides.—COM.

LAST Sabbath week being the fifteenth anniversary of the induction of the Rev. J. L. Murray, M.A., into the pastorate of Knox church, Kincardine, he preached a special sermon bearing upon it, sketching the history of the congregation up to the present time. Thirty-nine years ago steps were taken to build a church on the site of the present one. In the year 1855 the congregation petitioned the Presbytery for a pastor, but for four years a pastor was not secured. At length the Rev. John Stewart was called and induction on the 3rd of August, 1859. After four years he was called to Blyth, Knox church again became vacant and it remained so for three years. The year 1866 marks another era in the congregation's history, since in that year the old church was enlarged and also the Rev. John Fraser was called to the pastorate. Four years later Chalmers' church congregation of Kincardine township separated from Knox church and became an independent charge on May 7th, 1870. In the following year West church and Knox were formally united into one by the Presbytery on the 20th of April. Some families of West church preferred uniting with St. Andrew's. The town was growing larger, and the old Knox church building, though enlarged, was too small to accommodate the growing congregation; so, eighteen years ago, steps were taken to erect the present building. On the 10th of July of the following year (1876) the lecture-room was dedicated to the worship of God and in it the congregation worshipped for more than three years. Early in 1878 Rev. John Fraser was called to Indian Lands, Glenora, and, after a vacancy of about five months, Rev. J. L. Murray was called to succeed him. His induction was on July 11th, 1878. Fourteen months later the auditorium was completed and dedicated. Another era in the history of the congregation was its union with St. Andrew's church which took place some nine years ago. This union, like the union with

West church, was, and has ever since been, most happy and harmonious and attended with excellent results. The old lines are obliterated and they are thoroughly one. Had the town continued to grow to comprise a population of 10,000 or 12,000, as was sanguinely hoped by many, it would have been prudent to continue two or more Presbyterian congregations in it, but having remained a town of about 3,000, the Presbyterians show their good sense by worshipping under one roof. As regards the numerical growth of the congregation during the last fifteen years it had to depend mainly on the growth of the town. A sufficient number of families have left the bounds to form two average-sized congregations. Several excellent families have come in to take their place. The attendance on public worship is much larger now than it was ten or fifteen years ago. The following statistics will be of interest to many: Fifteen years ago there were 125 members in the congregation; now there are 300. The number added to the roll under the present pastorate is 562 (an average of thirty-seven per annum) 333 of whom were received on profession of faith and 229 by certificate. This shows that 400 names were removed from the roll in fifteen years on account of death and removals. The pastor stated that he administered the ordinance of baptism to 362 persons, 59 of whom were adults. He also attended nearly 400 funerals, three-fourths of them out of homes in his own congregation. After referring to the Sabbath schools, Bible classes, prayer meetings and the various missionary and other societies, he dwelt briefly on the exceptionally happy relations between himself and the people of his charge. In all the fifteen years there had not been a jar to disturb their harmony, weaken their mutual attachment or hinder the steady progress of the Lord's work.

Rev. J. A. Macdonald, B.A.

No name is better known or more kindly spoken of among the young ministers of Ontario than that of Mr. Macdonald, Knox church, St. Thomas, who holds the place of honour in this number of the PRESBYTERIAN REVIEW. Robust in mind as he is in person, he takes a foremost place among the brainy men of great promise in the Church. Well-read in theologies, familiar with every author which must be known, and with many that need not, he finds a library an earthly paradise, and the bright thoughts of genius a never-setting sun. His literary bent is marked, finding an outlet frequently in articles in the British as well as the Canadian press, and for eight years in the work of the editorial chair of Knox College Monthly, a position he resigned in April of 1892 on account, chiefly, of the ministerial duties of his charge. As editor he was singularly successful, the range and high merit of the contributions he could command being remarkable; besides showing the intimate literary connection he had made with the "men of thought and expression" in the Church, at home and abroad. The Editor's Book Shelf, a department of the Monthly to which he devoted especial attention was one of the best and freshest literary dips to be found in current periodicals. He also acquired great success in handling character sketches, work in which the artistic taste of a writer is surely tested. Some of his best work was done in this latter fascinating field and while his keenness of insight, his grasp, his discriminating judgment are here seen, his own personality is also disclosed. The Celtic element predominates in his character, nurtured by the unfolding influences of a pious family life amid surroundings in their nature bound to impress the young mind. Born in Middlesex county, Ontario, his parents belonged to East Williams' congregation, of which the late Rev. Lachlan Macpherson was for more than thirty years the minister. He was educated in Toronto and Hamilton Collegiate Institutes, Toronto University and Knox College, graduating in theology in 1887. He spent the session of 1888-89 in Edinburgh studying in the theological halls there, and it is now nearly two years since he assumed the pastorate of Knox Church, St. Thomas,

where his labours meet with decided appreciation. Such are a few facts of one who, if spared, many think, possesses the gifts and graces to fit him for service of the very highest value to the Church.

Christian Endeavor.

A Y.P.S.C.E. has been organized in connection with St. Andrew's church, Wolfe Island. The weekly meeting is held on Sabbath evening and is well attended and quite successful. The officers are:—Pres., Mrs. A. Avery; Vice-Pres., Miss N. Harno; Recording Sec. and Treasurer, Miss H. Abbot; Corresponding Sec., Miss L. Moore.

Correspondence.

Confession of Faith and the Pope.

Editor *Presbyterian Review*:

Sir,—Will you kindly reproduce the following from the Confession of Faith of the Presbyterian Church, chapter xxv., section 6—“There is no other head of the Church but the Lord Jesus Christ; nor can the Pope of Rome in any sense be head thereof, but is that anti-Christ, that man of sin and the son of perdition, that exalteth himself in the Church against Christ, and all that is called God.” The above is the doctrine that I have been taught in the Highlands of Scotland thirty years ago and that doctrine I still believe. In view of the Karmarker incident in Montreal I would like the words to be reproduced. The end of the Christian Endeavour at Montreal and Mr. Ames' apology to the French press is not yet. I have yet to learn that any minister of the Presbyterian Church owes any apology to the Church of Rome for teaching the doctrines of the Westminster Confession of Faith. The day is not far distant when the Presbyterian Church in Canada will have to explain its position more fully to the laity. For the six years I have been in Montreal I have not heard one genuine Protestant sermon about the Church of Rome. In the words of the Captain of our salvation I would like to ask the Christian Endeavour Convention “What went ye out into the wilderness for to see?” Mr. Ames' apology deceives either Protestant or Roman Catholics. Which is it? NORMAN MURRAY.

Unbearable Agony.

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Births, Marriages and Deaths.

Births.

McLACHLIN—At the Manse, Harrington, on July 12th, the wife of Rev. A. G. McLachlin of a son.

Marriages.

PORTER—SUTHERLAND—At St. Andrew's church, Toronto, on Wednesday, August 9th, 1894, by the Rev. James C. Stuart, Frederick D. Porter, to Jean Evelyn, daughter of D. Sutherland, Esq., and granddaughter of the late Lieut.-Col. Williamson, of Cathness, Scotland.



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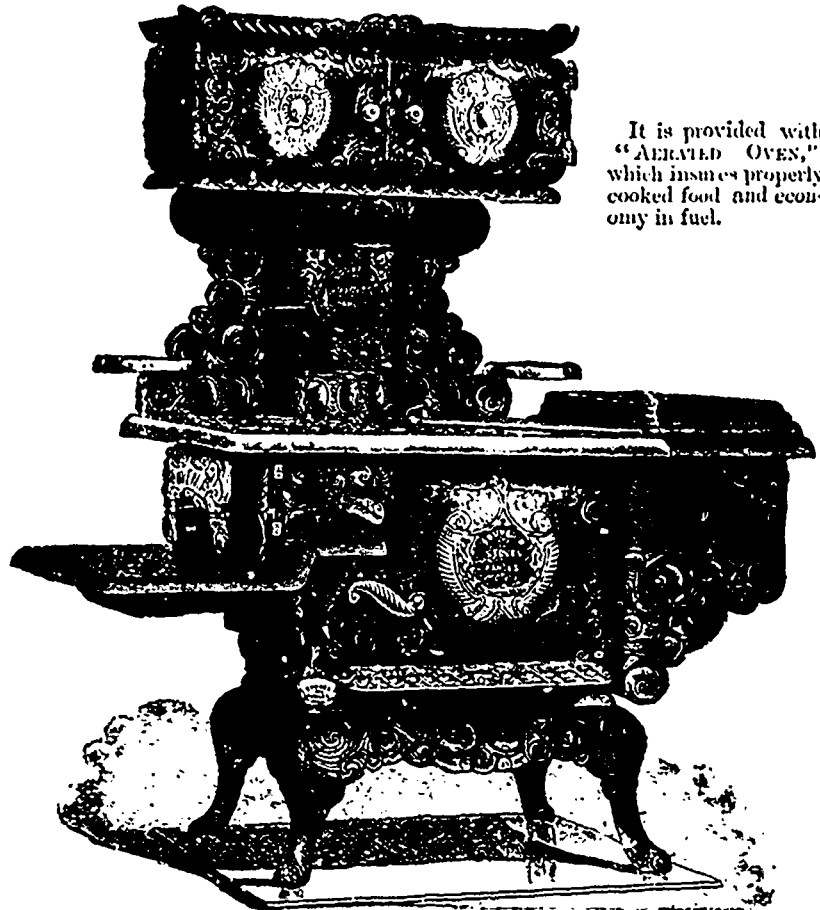
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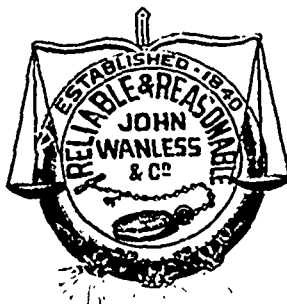
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SESSION . . . 1893-4.

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FACULTY OF LAW (Opening Sept. 4th).
FACULTY OF MEDICINE (Oct. 2nd).
FACULTY OF ARTS, or ACADEMICAL FACULTY (including the DONALD SPECIAL COURSE FOR WOMEN (Sept. 14th)).
FACULTY OF APPLIED SCIENCE—including departments of Civil Engineering, Mechanical Engineering, Mining Engineering, Electrical Engineering and Practical Chemistry (Sept. 15th).
FACULTY OF COMPARATIVE MEDICINE and VETERINARY SCIENCE (Oct. 1st).
MCGILL NORMAL SCHOOL (Sept. 1st).
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