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The Presbyterian Review.

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OVER LAND AND SEA.

An encouraging statement is made in the September number of the *Church at Home and Abroad*, as to the new Presbyterian building. The Board of Home Missions is already at home on the seventh floor; the Board of Foreign Missions is on the eighth floor, and the Board of Church Election is on the ninth floor. A number of offices are already rented, and vigorous efforts are being put forth to have the building occupied at as early a date and as profitable as possible.

Rome, not content with adding during the century certain dogmas to her creed, especially that of the papal infallibility, is now preparing to revive and extend the cult of the Virgin, ten Cardinals, thirty-four Archbishops, and ninety-four Bishops having already signified their intention to attend what is called the Marian National Congress in Rome, the object of which is to place the worshipping of the Virgin Mary still more distinctly and authoritatively among the tenets of the church.

Protestant missionaries in Mexico have begun a crusade against the prevalent and abominable idolatry of the Virgin of Guadalupe. They have put forth a circular against it which promises to cause some political as well as religious commotion, as the priests use the ignorant worshippers of the Virgin for political ends. Some of the Catholic hierarchy, however, disgusted and alarmed at the abominations caused by this idolatry, have raised their voices against it, and it seems that Mexico is entering upon an exciting religio-political controversy.

We suggest that those, who are lamenting the heavy expenditure of money by young people in their conventions, have something to say about the expenses and work of such gatherings as that of the Knights Templar in Boston. What are they doing to make the world better and happier? Let these and their methods and work be contrasted with the Christian Endeavor Convention, held in Boston a few weeks ago.

The census statistics tell us that in the United States there are 22,735,664 wage-earners of all descriptions, men, women, and children, who receive stated amounts for services rendered. Of these, there are 121,219 saloon-keepers and bartenders, while there are 88,295 clergymen. So long as these liquor men do their work it can not be seen how much good the ministers would do, but so long as the ministers are at work the saloon-keepers can not do all the harm they would.

If it is true that family worship is falling into decadence, it is one of the most unpromising signs of the times. The home is the real stronghold of faith and piety and patriotism. So long as the homes are full of the spirit of devotion and consecration to God, the country will be pervaded by true and healthful influ-

ences. Strong men and true women will be reared to bear testimony for God and righteousness. Trained in these schools of virtue and of prayer, they will grow up to practice what is good and to live for what is unseen and eternal. The home must be the center of piety if the church is to be full of spiritual power.

There are few pastors who are able to visit their people so frequently as they seem to desire. Pastors are sometimes thoughtlessly charged with neglect in this matter. If they are diligent students, as every minister must be, if he would render acceptable and profitable pulpit service, frequently visit the sick, the feeble and the aged, they have but little time for social visiting. Besides, the conscientious minister is too intent upon the great work of his office, to feel that his time should be spent with so little profit as must be the case, if it is largely taken up with the amenities even of social life.

For our guide in life we want something which our passions or fancies cannot alter, or fingers cannot touch; as we need not a mechanical instrument alone, but the north-star and the sidereal time of the heavens, to direct us on an earthly voyage. Conscience, independent of religion, of God's will, is not enough; all history, in every land, shows it is not enough. It is but like a lantern on the vessel's mast, casting a little light around, but swaying and turning with every motion of the waves, or eclipsed by the tempest and incapable of illumining the whole course. The sailor must look beyond his candle to the steady, ever-shining pole. And while we move in the varying light of our own mind, and keep that inner, indispensable lamp carefully trimmed and burning, we must supply its deficiencies from the bright, high oracles of God in Jesus Christ.

So live with men as considering always that God sees thee; so pray to God as if every man heard thee. Do nothing which thou wouldst not have God see done. Desire nothing which may either wrong thy profession to ask or God's honor to grant.

The American Female Guardian Society and Home for the Friendless, in New York, is one of the oldest of the child saving institutions. Forty years ago, it organized a day school for street children. This proved so successful that more were established, till now the society has twelve. To these schools, which are in the tenement-house districts of the east and west sides of the city, the poorest of the city's poor, mostly foreigners, or the children of foreigners—Hebrews, Hungarians, Poles, Germans, Italians, etc.—go. They numbered 5,684, and were of fifteen nationalities last year. The school teachers made, in the year, 6,600 visits in the homes of the children, and 12,600 garments were distributed, besides shoes, quilts, coal and food tickets, and, through the generosity of the *Tribune* coal and food fund, 500 of the families of were supplied with groceries or with coal.

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Toronto, September 26, 1895.

Another Step in Advance.

THE readers of the REVIEW will be pleased to notice in this issue a column of Montreal notes, taking somewhat the form of an Eastern letter.

We are pleased to be able to announce that hereafter from week to week, these will appear in the columns of the REVIEW, a special letter bearing on the Churches' life and work in Montreal and the East, this department will be conducted by the Rev. Professor Scrimger, D.D., of Montreal College, to whom may be sent any matters of general interest occurring in those districts.

Professor Scrimger is too well known by the Church in Canada to require any introduction on our part and we feel sure that the announcement will be received by our readers with deep satisfaction and that the establishment of this department will prove of inestimable value to the Church generally.

The Revised Version.

The Provincial Synod of the Anglican Church during its recent meeting in Montreal, discussed a motion to allow the use of the Revised Version of the Bible in public worship when it might be thought desirable; and almost unanimously refused to grant any such liberty. Doubtless they felt there were good reasons for this refusal at the present time at least. Fortunately the Presbyterian Church is under no restriction in this matter and any minister who chooses to do so may adopt it as often as he pleases in the public church services, as well as in private, without waiting for the leave of any Synod or Assembly. It may not be generally known that the only sanction ever given for the use of the Authorized Version in Scotland was that of Charles I. in connection with Laud's unfortunate attempt to force the Book of Common Prayer on an unwilling people. The Westminster Directory of Public Worship, by which our Church is supposed to be guided, does not specify any particular version but simply provides that the Scriptures shall be "read in the vulgar tongue out of the best allowed translation." As a matter of fact many ministers have made occasional use of the Revised Version and have been deterred from doing so more frequently only by their unwillingness to disturb the more aged among their people who can hardly be expected to take very kindly to it. There seems, however, no good reason why those who prefer it should not introduce it in some of the services, such as the prayer-meeting or the Sunday evening service, without further delay. At these services the aged whose ears are most likely to be offended by the unfamiliar sound, are least numerous and the younger generation will the sooner become accustomed to a version which, with all deductions made is undoubtedly a great advance on the old. There is no need to wait for ecclesiastical approval. That may never be given, and if the new version can-

not make its way among us without that it will never do so with it. It is well to bear in mind that the copyright for the New Testament, at least, will soon expire and the circulation of it is likely to be stimulated by a considerable reduction in price. The Church generally ought as early as possible to enjoy the full benefit of the very best version that scholarship has been able to provide.

Australian Echoes.

It is interesting and helpful to hear of the work in which sister Churches are engaged, and of the special efforts put forth in distant corners of the great vineyard. This is especially the case with respect to the Presbyterian Church in the Australias, where many serious social difficulties confront the Church. The great Australian evil is gambling, and against it the Church has set a resolute face. The passion for gambling has reached every class of people, so that the farmer, the squatter, the miner, as well as the town and city "sports" indulge it to an alarming extent. Moral suasion has thus far been of no avail, but so glaring has the bad practice become that even supporters of a modified form of gambling have been compelled to acknowledge the gravity of the evil, and a curious remedy has been proposed. It is that gambling should be regulated by legislation and be formally controlled. The details of the modus operandi by which the State could control the gambling habits of a people have not come to hand, but it is very doubtful whether a measure could be devised which could reach and regulate betting incurring of debt, the loss of money, by betting on horse races. *But there is a more serious objection to such legislation, and the Anti-Gamblers of Australia are quick to perceive it; it is the fact that legislation would mean practically the licensing of the evil and the protection of it by law.* The arguments for and against the licensing of the liquor traffic tell here and have been made use of on both sides.

This great question and the condition of the poor in Australia have opened the eyes of the Protestant Churches to the need of co-operation among themselves and of having a recognized basis from which to attack the open evils from which the community, as a whole, suffer. Consequently there have been thoughts awakened of a union of the Churches and a public congress has been held, the discussions at which proved to be of exceedingly great interest and value. It was recommended that united services be held in townhalls on Sabbath afternoons, and in country towns, that churches should unite for evening services; the minister relieved from duty by the arrangement to devote that evening to mission work or other pastoral or presbyterial duty. One result has been a concerted crusade against gambling and a movement for the suppression of the sweating system. There are many expressions to be met with in our Australian intelligence, of a most sanguine hope that the non-Episcopal Churches may find feasible means for a federation under which the work of the several churches would be more efficiently and easily conducted.

The echo of these throbbings has reached Scotland and has drawn from the venerable leader of the Union idea a shrewd opinion of the prospects of Presbyterian Union in Scotland. He asks the question "Are we making any progress in Scotland toward the Union of Presbyterian Churches?" And this is the answer he sends to his Antipodean brethren:—"In one respect we are; the Free Church and United Presbyterian Church

are certainly very near each other, nearer considerably, I think, than they were twenty-five years ago, when negotiations for union were going on. It is easy to be wise after the event; but it seems to me that at that time, the denominational policy in the Free Church was too young and too keen to be prepared for an amalgamation with another church. The Disruption was too recent, and the traditions of other days too lively for a union then. Another quarter of a century has changed that. We are not so exclusive Free Churchmen as we were then; we are more prepared for a union. And if it took place to-morrow, I don't think there would be many in the Free Church who would hold back. A few would, but these would not be of the vigorous, life-ful, energetic portion of the Church. They would form a very languid body. But then, there is not much enthusiasm for *partial* union. The feeling is that a general union would be very desirable, embracing the Established as well as the other two sections, But here comes the difficulty. The Nonconformists will not consent to a union with the State on any terms. And the Established Church will not even dream of a union that involves separation from the State. So there is a deadlock. As the Established Church has a large adherence, and can show signs of advancing prosperity, and as she hopes that a general election will place the Tories in power, she is very strenuous in maintaining her present position. Yet surely she cannot fancy that the *status quo* is to go on for ever. She does not take a statesmanlike view of the position—does not grapple with the true elements of the union problem, does not even hint at a possible solution. She is content to hold her own, whatever comes of the Presbyterian cause at large. She claims to be the national church, yet owns that half the nation is outside her pale. And she knows that in efficient work, the Free and United Presbyterian Churches stand on at least as high level as she does. It is this deficiency of statesmanship that makes the case so hopeless from a union point of view, and makes one feel that there is nothing for it but to prepare for disestablishment, as a necessary step towards such a union, as would ultimately make the Scotch Presbyterian Church one of the most powerful, and one of the most beneficent forces in the world."

Home Mission Funds.

A statement, setting forth the needs of the Home Mission Fund has been issued by the Home Mission Committee. We trust it shall be met by a liberal response from all concerned. The facts cannot be better stated than in Rev. Dr. Cochrane's own words:—

"In April last, notwithstanding the contributions of the British Churches, the Committee had a deficit of about \$20,000. But for the special appeals made to the wealthier congregations and members (which were generously responded to), the salaries of our Missionaries would have suffered to that extent. That the Committee were able to discharge their obligations, was a cause of thankfulness, but the present year began with the small balance of \$600 on hand. The fact that there is necessity for repeated calls upon the more generous givers in the Church, is due to the fact, that notwithstanding an increased membership, less is being given to the Home Mission Fund than in former years. And should the revenue of the present year, 1895-6, be only that of the past, a large deficit is inevitable. It is estimated that the sum of \$79,000 is required to meet the obligations of the Committee for the year; about half of this amount has to be borrowed in October, to pay the claims for the past summer's work, the balance in April next.

The Committee have apportioned the several amounts to the different Presbyteries, taking into account their membership and ability, but leaving it to the Presbyteries to allocate to the Congregations and Mission Stations, as they deem best. May I earnestly ask you to take the necessary steps in your Congregation, to raise the amount that may be allocated, and forward it as soon as possible to the Rev. Dr. Reid? Congregational Treasurers who forward their contributions early, help to reduce the amount of interest paid on borrowed money. As some of the smaller Presbyteries and weaker Congregations may not be able to give the sums asked of them, the stronger ones should (as many have done formerly) increase their contributions beyond the sums allocated them."

The importance of the Home Mission work of the Church cannot be over estimated and it is to be regretted that there should be any difficulty experienced at any time in meeting all obligations promptly. With a bountiful harvest and brighter material prospects the contributions ought to mount up rapidly this fall. What is given quickly is given twice.

Remuneration of Students. To remove misapprehension existing regarding their remuneration of students laboring under the Home Mission Committee this summer it is well to state that while the Committee last spring named \$5.50 per Sabbath and board, the General Assembly in June last, on motion of Rev. Dr. Warden, amended this and increased the amount to \$6. All students laboring this summer in Ontario and Quebec, as well as in Manitoba, the North-West Territories and British Columbia, are, therefore, entitled to \$6 per Sabbath and board. Where Mission Fields receive grants from the Home Mission Fund it is hoped that the people in the field will make good this extra fifty cents per Sabbath.

Missionary Schemes. The statement of the estimated requirements for carrying on the missionary and benevolent schemes of the Presbyterian Church in Canada for 1895-6 is as follows: The principal items are:—Home Mission proper (western section), \$78,000; stipend augmentation (western section), \$29,000; foreign missions, \$71,118; Woman's Foreign Missionary Society, \$44,273; French Evangelization, \$49,000; Coligny College, Ottawa (special to remove debt), \$25,000; colleges, \$10,000; Aged and Infirm Ministers' Fund (western section), \$19,000. An average contribution of a little over \$2 per member would furnish the amount required.

Spurgeon tells of a man who stopped at an inn while travelling in England, and when his bill was presented to him, said: "I never thought of a bill, and have made no preparations for paying." The inn-keeper replied: "You must either be a fool or a knave, if you have made no provision for your reckoning." Yet how many are travelling toward the end of their earthly journey without making any provision for reckoning with God.

Our Coupon.

A very awkward and misleading error appears in our Coupon for this month published in our last issue and referring to the price of the "Bonnie Briar Bush." Our special rate was 90 cents but the nine having dropped out left it to be inferred that the book would be sent free. A few of our subscribers have written us in this matter so we thought it advisable to make an editorial correction.

Regular Attendance at Church.

REV. J. A. R. DICKSON, B. D., PH. D. GALT, ONT.

Written for the Review.

One of the opportunities of our lives, charged with unspeakable and far-reaching consequences, is that of attendance upon the ordinances of God's house. To a man professing godliness there is no question as to the place the House of God shall hold. That must be a first place. He who really loves Christ will not cast contempt on his appointments. And how many of God's appointments stand closely connected with the House of God? That is central in our life. Our activities flow out of it, and around it, in ever moving streams. Planted as it is in the very heart of the Holy Sabbath it is to men the open fountain in the desert of this life. They go up and drink of its healing waters, and go down again into the valley of the week, girded afresh, encouraged, cheered, and made strong to endure hardness as good soldiers of the cross. Little do thousands think how large a place the House of God fills in their existence. It is one of the largest factors. It is a ministrant of sweet fellowship, noble and pure fellowship, by its society;—of inspiration and hope by its teachings;—of strength and firm resolve by its discoveries of the Hereafter;—of life by its contact with the living God. It spreads its wings over all our lot, and lifts us into the region of the noblest thoughts, the purest motives, the grandest truths and the highest ends the human mind can contemplate. It speaks home to the soul. It stirs the heart. It brings us into the realm of the spiritual, and withholds us from descending into the pit of carnality, and the moral death of materialism. Through it the hand of God is stretched out to help. In it, as God's Word is read, God speaks direct to the conscience rousing up all that is deepest in man. There, man in fellowship with his brother man draws near to God, the Father of our spirits. There God imparts to the humble and contrite heart blessing. In God's House there is a festival for the higher nature. He brings us into his banqueting house and his banner over us is love. As Augustine has said "Thou hast made us for Thyself, and our heart is restless till it repose in Thee." We must come to God. Our souls hunger after Him. And because of this the foundations of God's House are laid in the depths of our spiritual nature. There is necessity laid upon us not alone by the Will of God in the Scriptures, but also by the Will of God in our natures to go up to the House of God, and the fellowship of His people, and the enjoyment of the ordinances. And so regular attendance is of prime moment. David regards the desire to God's House a mark of special Divine favor: "Blessed is the man whom thou chooseth and causet to approach unto thee, that he may dwell in thy courts. We shall be satisfied with the goodness of thy House even of thy holy temple." He looks on it as his highest honor to be in any way connected with it. "A day in thy courts is better than a thousand. I had rather be a doorkeeper in the House of my God than to dwell in the tents of wickedness." An invitation to God's House gladdens Him: "I was glad when they said unto me, Let us go into the House of the Lord." These are indications of a truly godly spirit. They have the right ring in them. But sometimes God's people lose this keen relish for God's House. So that they need this reminder: "Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another; and so much the more as ye see the day approaching."

That is in a word: Be regularly in your place in the House of God! Why? Because I. Your own nature, quickened by the Spirit of God; and the Word of God call you there. Not to go, is to deny them both, and thereby violate the promptings of the soul and cast contempt upon God's injunctions. It is to be untrue to one's self and to God. And that at once lowers the tone of the life, and depreciates the character. It prepares a man to despise himself. It begins with the proud saying: "It will do me no harm to absent myself from church to-day, I can read my Bible at home, I can have a nice time of quiet worship all alone, I can make out as well by myself." And the actual experience in most cases is that the beautiful vision fades as soon as the small contingent of the

family closes the front door behind them. There is neither reading, nor worship, but a picking up a newspaper or a novel, or a yielding to sleep: and when the worshippers return the absentee is yawning out his unrefreshed condition upon the others. He who being a professed Christian, and able to go to God's House, but does not go, sins against himself, against God and against his neighbor. He damages his own spiritual condition, he does not give to God the honor due unto His holy name, and he declares to his neighbor that regular attendance at God's House is a matter of little consequence.

Because II. You are looked up to as an example. Professing Christians whether they wish it to be so or not, are regarded by non-professors as being better than they are. And they should be. And one mark of their betterness is that they love to frequent the courts of the Lord. They are so regularly there that they may be spoken of as, "Planted in the House of the Lord." Ps. 92. 13. Irregularity in attendance is a public proclamation of disloyalty to Christ. They are serving their own will rather than obeying Christ's. They are giving a bad example to others. They are witnessing against Christ, on the street, in their pew, in their praise and thanksgiving, in their family, in their community, because one of the primary Christian duties is slighted. Instead of holding up the hands of their pastor and encouraging him by their presence, they are doing their best to weaken him and work against him by their absence. And not unlikely these will be the very first to cry out against him if he does not succeed. And they, not he, may be entirely to blame.

If the people support their pastor and co-operate with him every way God will bless them together with the comforts of his grace, and the conquests of His power, and the rich manifestations of His mercy.

Brother, sister, you are to let your light so shine that men may see it, and glorify your Father who is in Heaven! And everytime you go to church you are as marked a man or woman, as if you carried a flambeau in the night. Everytime you sit in your pew in church you are lighting up that spot with a presence that shines like a star. You are witnessing in a four-fold way, of your loyalty to Christ, of your love to His people, of your desire that others might be saved, and you are strengthening the hands and cheering the heart of your pastor. You are even in that a true yoke-fellow; a fellow laborer.

Because III. You shall encourage others to go to the House of God. Seeing you there wet or dry, stormy weather or fine, cold or hot, they will conclude that there must be something worth while that draws you, and they will be tempted to go and see for themselves. You preach of the value of God's House by your conduct. Then it is that you can extend a hearty invitation coupled with a most comforting assurance: "Come thou with us and we will do thee good, for the Lord hath spoken good concerning Israel." "Come," supposes we ourselves are on the way. An invitation to God's House has led to the Salvation of a Soul. Such was the experience of John Williams the famous missionary to the South Sea Islands. This invitation has been the beginning of new life to many. How can men have faith in Christ unless they hear the Gospel? How can they be warned against sin, encouraged to be holy, and made steadfast in goodness unless they hear the truth of God's Word? To bring one to the church therefore is to do a good work. It is sometimes worth while going just to be able to do this. We are not to live unto ourselves but unto Him who died and rose again.

Because IV. We meet with God there. God is everywhere it is true, but in His House and in His ordinances He discovers Himself as nowhere else. He loveth the gates of Zion more than all the dwellings of Jacob. Where'er His people meet there they behold His mercy seat. The Psalmist sings: "Blessed are they that dwell in Thy House, they will be still praising Thee." They have ever new reasons for praise. And their souls are quickened to feel these reasons deeply. So that this Word is true: "Praise waiteth for Thee O God in Zion; and unto Thee shall the vow be performed." To the soul rightly affected by the Divine goodness and desirous of worshipping God the church becomes the House of God and the gate of Heaven.

What We are to Preach.

A paper read before the Ministerial Association of Barrie introducing a discussion on the subject.

Jesus Christ, the founder of our religion, came into this world



REV. D. D. McLEOD, BARRICK.

to establish His Kingdom. He began and continued to do this work by preaching "the Gospel of the Kingdom." (Matt. iv. 23; ix. 35; xxiv. 14). This then is what His servants are to preach. This Gospel is a divine Gospel coming to us from God. It conveys to us the thoughts and ways of God. It stands above the teaching of man however wise. "The world by wisdom knew not God." "The only begotten Son who is in the bosom of the Father He hath declared Him." No one but Jesus knew this Gospel or could preach it. This is the "wisdom" of God. There

are many mere human gospels, so to speak, worth teaching and hearing, but there is only one "gospel of the Kingdom." There are many wise teachers of men but only one Jesus Christ. Only He knows God and man. These human gospels do not need either the Bible or the Christ to provide them with material.

Carlyle was a great preacher, and though he does not acknowledge it the best wisdom in his teaching was out of the Bible. But his was not the Gospel of the Kingdom. There was no Christ nor Christ methods in his Gospel. Hence it did not meet the problems he raised. It is the divine element in it which makes the Gospel precious. To preach it, is to declare, to expound this divine element, and to apply it to the human minds before us.

Preaching that does not do this is not preaching the Gospel, though it may be very good preaching. But it is preaching for which we have no commission from Christ.

Jesus brought this Gospel from heaven and He was crucified for teaching it, because it is a Gospel which judges the world. Its doctrine is always as a sword and a separating power, separating in order to unite. It gathers together the elements that are alike, the good on the one hand, the evil on the other. Hence a living Gospel is a power which stirs human society. Where it is, there cannot be such moral stagnation as we see in many parts of our land.

The "Gospel of the Kingdom" is truth about which all disciples are agreed. The variance in the churches arises from teaching what is not often Gospel. Look at its uniqueness. It proposes to save man from sin by a way which man knew not, and could never know. It answers the cry of humanity "What must I do to be saved?" Its message is that Jesus is the Saviour of mankind. Its message is that Jesus came to save the lost. It is God's way of saving them. There is no Gospel except for the lost. None sent to any others. This is the glory of it. This also is the sting in it. This is the divine thought and purpose in it—for the lost. Therefore this is the part of it, the element in it, that men do not easily bear to hear.

But its message also is that the saved have the Spirit of Christ in them. No man is saved who has not this Spirit in him. (1 John iii. 24). And this with the other part referred to is ever to be preached. But the contents of the Gospel is a boundless sea. On these two points, which are its substance, all agree. In its details men delight to controvert with one another. The attitude of men to the Gospel is the same to-day as it was in Christ's day. It is the height of Pharisaic pride to think that we in this age are more in sympathy with the Gospel or with divine truth, than the men of Christ's age. The standing miracle of the Gospel is that a doctrine which man hates captures men. Therefore we preach what Christ preached. It meets a like reception as in His day, yet we preach it. It is still true of it as the mob of Thessalonica said that it "turns the world upside down." It is still to the Jews an offence and to the Greeks foolishness, yet we preach it to them for their salvation. We do so because this the "foolishness of God," is wiser than man. This Gospel is truth therefore it must pierce and hurt human hearts in order to heal them. It brings salvation

in the only way it ever comes, that is through the broken heart. Men do not want their hearts broken. They do not welcome a Gospel which does this. They on the one hand in order to escape this deny that it means anything serious, and so destroy it, or on the other hand try to crush it. But the truth though ever being crucified is ever having its resurrection.

It is accustomed to rough treatment. A science which is very pretentious and a philosophy which hates its clearness may condemn it, a literature which is for the most part ignoble may despise it, the learned may continue to relegate it to the region of myths, the Christians who are wiser than Jesus Christ, may tone it down, they may remove some of its extravagances, they may hang some rags of human philosophy on the Cross of Calvary to make that scene more palatable to the taste of the worldly cultured but all these attempts to weaken or make the Gospel different from what God has made it, will end in failure. This same Jesus of Nazareth, who has given us the Gospel of His Kingdom to preach, shall in the end, come "in the glory of His Father with the Holy angels," and shall speak the last word that is to be spoken.

No one would undertake to describe in detail what a man should preach, except one who knew little about it. The contents of our preaching are to be got out of the "Gospel of the Kingdom." The precise message for the hour it is for the preacher to discover. Herein he shows his gift, and the gift is not given to many. Why some sermons are spoken, may we not say many sermons, is one of the mysteries which attach to human life. How many of those who preach were never meant to preach by Him who made them! The Churches put any kind of person to do this, the highest kind of work there is to be done on earth, and the most difficult. As in nature often there is a great expenditure of forces to bring about a small result so here, what torrents of words, what volumes of speech to convey a small part of the Gospel to men, or to show how little it is understood. We are then to preach a divine Gospel. It is to be preached with every gift we possess contributing, and with the determination to send it home to the heart of the hearer. We may dress up the dish with many flavors, but the main element in it must be the wheat. Men are asking for bread and human wisdom serves them with a stone. Jesus is the "bread of God." The heart of the Gospel, or the Gospel at heart, is acceptable to sinful men. The difficulty is to find sinners to preach it to. So many "trust in themselves that they are righteous and despise others." Most of the sinners we speak to think they are righteous. Jesus did not come to call the righteous. The truth is not welcome to the self-righteous, therefore our congregations do not relish the Gospel in its pureness. Sinners do. The love that is in it, the justice, the hope, the forgiveness make it a welcome Gospel. Preach these and we reach the heart that is conscious of sin. Preach what is not the Gospel, that a people who live for themselves, who despise the poor and the oppressed, may be saints on the way to heaven, and you will be acceptable to many. Do any preach so? Not directly or purposely, and yet Jesus Christ, the carpenter of Nazareth, would be quite unacceptable both because He was poor and because He spoke the truth, in many of our churches.

Men and churches as other things are subject to the law of degeneration, so is preaching. The history of the apostolic churches proves this, and when the Church of Jesus Christ dwells in a region of luxury far above the reach or knowledge of the toiling masses of mankind she is no longer under the power of the Gospel. True the noblest charities are the offspring of the Church, Catholic and Protestant. Where there are no charities there is no Gospel of Christ. There may be the name there is not the reality. And there are charities of a high and noble kind not born directly of the Gospel. The fact remains that the laboring masses of our populous centres are largely outside and increasingly outside of the Church, and bitterly hostile to the Church. Nor is it any wonder. The Spirit of Christ has dropped out of the Churches very largely. The race is now for numbers and for money not for souls. It is much better to keep out of a church where this spirit reigns. It is sometimes necessary to go out of the Church in order to be a Christian. We do not see this so clearly to be true of the Protestant Church as we do of the Catholic Church.

It will help us to find out what we are to preach if we keep in mind what we are sent to preach for. That we are sent to bring the Gospel to men. It is not the function of the pulpit to discuss merely earthly questions. These are better discussed on the platform. We are also to remember that human wisdom though a divine gift, is not a Gospel that suffices for men. No man in his own wisdom can be a true guide to human souls. If the Holy Spirit has not taught us the Gospel then we do not know it. We are to preach what is given us of God. Men are mistaken who think that to preach what the daily press is occupied with makes the pulpit interesting. The pulpit is not set up merely, or at all, to be interesting. The pulpit speaks for God and to be interesting

is a secondary end. How to preach is a different question. Few of us have mastered the art. If we had the art, we have an abundant subject. Divine truth applied to human life, the enthusiasm of a soul burning with Divine love for man, the voice of one who knows and feels the import of his message, the voice of a true man musical with human sympathy and touched with the inspiring spirit of Jesus Christ, will make "the common people hear us gladly. Though the Gospel message be old it has lost nothing of its Heavenly glory, and no truth so finds the human heart as it does. Jesus can captivate with the sweetness of His teaching, and scorch with words of fire the false of every age. Every love of human feeling sounds through the Gospel. It touches every cord of the human heart. It is ours to apply it wisely to the human need which makes it appeal to us. Be sure we have the Divine truth, and say, "this is how it touches you, young or old, rich or poor, this is God's message in the Gospel for you." When we have shown the Divine grace and glory that is in it, how it comes down to meet, to touch, to save the life that is in the mire and darkness of sin, then we have preached the Gospel of the Kingdom.

Let me then take this message which has been entrusted to me, and so deliver it that it shall be quite unmistakable amid the human talent and learning great or small that accompanies its delivery. Let the message sound forth clear above all else, so that it shall remain memorable whatever be forgotten. "The Gospel of the Kingdom" can never be preached by a dead soul, the soul that is filled with love to God and man is the only kind of soul that can in any gospel sense preach, or that can convey the Gospel effectively to men. We all need much to be delivered from smallness of soul, and can only be by having the Spirit of Jesus Christ abiding in us.

General Assembly's Committee

ON YOUNG PEOPLE'S SOCIETIES.

This Committee met at the church offices, Toronto, on Tuesday, 10th., forenoon and afternoon, the Convener, Rev. R. Douglas Fraser, M.A., in the chair. There was a fair and representative attendance of members. The following are the chief items of general interest.

Seventeen Presbyteries had notified the Convener of the appointment of a Standing Committee on Young People's Societies and eight more have done so since, viz.,—Wallace, Quebec, Lanark and Renfrew (Y.P.H.M.S.) Whitby, Lindsay, Toronto, Orangeville, Barrie, Saugeen, Guelph, Chatham, Bruce, Huron, Maitland, Sarnia, Winnipeg, Rock Lake, Inverness, Glengarry, Brockville, Brandon, Regina, Westminster, Picton and Stratford.

In seven or eight Presbyteries, Presbyterial Societies have been, or are about to be formed. The Committee expect soon to be in possession of fuller information on this point.

A post card was sent in July to our ministers and missionaries within the Dominion, stating the aims of the Committee and asking for the name, in full, of all Young People's Societies, with name and address of corresponding secretaries.

At the date of the Committee's meeting 377 Societies had reported. Of these 487 were Christian Endeavor Societies, and 8 Y. P. Home Missionary Societies, whilst the remaining 82 were of 32 different sorts. The returns represent 49 of the 50 Presbyteries and, although partial, are believed to give a correct idea of the whole.

The Committee considered very carefully the questions to be sent out to Societies for a detailed report for next Assembly. It is important that the fullest possible information should be furnished. The questions are to be issued through Presbyteries not later than 15th, December and to be returned before 1st, February 1896. The scope of the questions will be published a little later on, so that Societies may be prepared to give answers. It is recommended by the Committee that Societies arrange to close their year with 31st, December as is the uniform practice now in congregational business.

The important topic of how the various existing Societies and others to be formed may be brought more closely together was discussed at much length.

The Committee look to Presbyteries to forward this desirable end. The number of Presbyteries who have already appointed Committees on Young People's Societies is gratifying. It is expected that the remainder will speedily take similar action. The Committee suggest to Presbyteries the calling of conventions of the Young People's Societies within the bounds, and where found practicable, the formation of a Presbyterial organization under a simple and comprehensive constitution, organic connection between the Presbytery and the Presbyterial Society to be provided for. It is further suggested that Presbyterial Com-

mittees endeavor to secure the organization of the young people in all the congregations.

In regard to the direction of the missionary efforts of the Societies, it was agreed to recommend to Societies,—

1. To adopt some systematic and voluntary method of raising funds.

2. To give the foremost place to the support of work connected with their own congregation and to the great missionary, educational and benevolent schemes of our Church.

The question of a course of reading for Societies was taken up, but it was found that the opinion of the Committee was not sufficiently matured for action. A sub-committee, consisting of Rev. W. G. Jordan, B.A., Strathroy, Convener, Revs. A. Henderson, Neil McPherson, D.D., with J. H. Burgar, Esq., B.A., and Prof. Mc. Curdy, was charged with the fuller consideration of the matter, to report before the next General Assembly.

THOUGHTS BY THE WAY.

CONTENTMENT.

Not every soul that reaches unto God
May gather blossoms as he onward goes.
Nor, wearied, rest beside the cooling stream
That for another pilgrim sweetly flows.
Not every soul.

Not every soul, whose face is homeward turned,
At dusk may stop to rid him of his load,
May measure out his pilgrimage in days,
And cause of darkness quit the lonely road.
Not every soul.

Not every soul that strives for 'ternal joys,
That longs to rest at last within the fold,
May list to cheering songs upon the way,
Long ere he glad, shall reach the Heavenly goal.
Not every soul.

Yet God, who knows the trials of the way,
Has planted in each heart a flower germ fair,
That he who tendest well the precious thing,
A blossom-bearing peace may ever wear.
Yes, every soul.

L.O.D.

The statutes of the Lord are right, rejoicing the heart; the commandment of the Lord is pure, enlightening the eyes.—Ps. xix. 8.

As the graces of the spirit are advanced in prayer by their actings, so for this further reason, because prayer sets the soul particularly near to God in Jesus Christ. It is then in His presence; and being much with God in this way, it is powerfully assimilated to Him by converse with Him,—as we readily contract their habits with whom we have much intercourse, especially if they be such as we singularly love and respect. Thus the soul is moulded farther to the likeness of God, is stamped with clearer characters of Him, by being much with Him, becomes more like God, more holy and spiritual; and, like Moses, brings back a bright shining from the mount.

The bells of Westminster Abbey chime hourly a sweet, simple melody. Everyone does not know the words allied to the tune, so I will give them here:

"All through this hour,
Lord be my guide,
And through Thy power
No foot shall slide."

Children always turn toward the light. Oh, that grown-up people in this world became like little children!

Among the attributes of God, although they are all equal, mercy shines with even more brilliancy than justice.

Meditation is the soul's perspective glass, whereby in her long remove she discerneth God as if he were near at hand.

SELF-RESTRAINT.—When alone guard your thoughts, when in the family guard your temper, when in company guard your words.

He who commands himself commands the world too, and the more authority you have over others the more command you must have over yourself.

A Blind Musician.

One of the most remarkable musicians in the world is Dr. David D. Wood, the organist of St. Stephen's Church, Philadelphia. He is totally blind. "When he desires to learn a piece of music he seats himself at the piano or organ," says the *Philadelphia Record*, "and Miss Burdette, his private secretary, stands near him with the music in her hand. She describes to him the music by telling him the key and giving him the time and movement. Then she reads the notes for several bars, which are intended for the right-hand movement. The reading is done as fast as the lips can move. Then as she starts read that part of the

muscle intended for the left hand, Dr. Wood plays what she has already read for the right hand, and follow her words with the left hand, thus making the exercise complete. When the entire piece is gone over in this manner but once, so wonderful is the memory of Dr. Wood that he can play the piece through without assistance, and will retain it in his memory. So perfectly is Dr. Wood schooled in musical form, which is a higher branch of music only acquired after years of study, that he can often anticipate Miss Burdette in the reading of a piece of music that he never heard before."

Religious Instruction in Public Schools.

HIS STUDIE WAS LITTEL ON THE BIBLE.*

It is the duty of the profession to warn those who entrust to their care the great interests of education, about dangers arising from neglect, or indifference, or ignorance. Our brethren of the medical profession set us an excellent example in this respect.

Now we are all agreed that no education is worth much that does not teach a child its mother tongue. In accordance with our modern theory of education, this State has not done its duty if citizens grow up unable to read or hear common English and understand it.

But common English is the English of the English Bible—English such as Bunyan wrote, for instance, who knew no other book but the Bible.

"The style of Bunyan is delightful to every reader, and invaluable as a study to every person who wishes to obtain a wide command over the English language. The vocabulary is the vocabulary of the common people. We have observed several pages which do not contain a single word of more than two syllables. Yet no writer has said more exactly what he meant to say, for magnificence, for pathos, for vehement exhortation, for subtle disquisition, for every purpose of the poet, the orator, and the divine, this homely dialect the dialect of plain workmen, was perfectly sufficient."—*Macaulay's Essay on Southey's edition of the Pilgrim's Progress.* p. 133.

"I opened my oldest Bible just now, yellow now with age, and flexible but not unclean, with much use, except that the lower corners of the pages at the viii. ch. of 1st. Book of Kings and the xxxii. ch. of Deuteronomy are worn somewhat thin and dark, the learning of these two chapters having caused me much pain. My mother's list of chapters with which, learned every syllable accurately, she established my soul in life, has just fallen out of it, as follows: 'Exodus xv. and xx.; 11 Samuel i. ch., from 17 vs. to end; 1 Kings viii.; Psalms xxiii, xxxii, xc, xci, ciii, cxii, cxix, cxxxix; Proverbs ii, iii, viii, xii; Isaiah lviii; Matthew v, vi, vii; Acts xxvi; 1 Corinthians xiii, xv; James iv; Revelation v, vi. And truly, though I have picked up the elements of a little further knowledge . . . in mathematics, meteorology, and the like, in after-life, and owe not a little to the teaching of many people, this maternal insatiation of my mind in that property of chapters, I count very the most precious and on the whole, the one essential confidently part of my education. . . . I owe to it not only a knowledge of the book, . . . but much of my general power of taking pains and the best part of my taste in Literature. . . . It was not possible for me, even in the foolishness of my youth to write entirely superficial or formal English."—*John Ruskin, "Life."* p. 9, 10, 11.

"Beside the Bonnie Brier Bush" is perhaps the new book most read this year. What would remain of its felicity of expression, or of its beauty and its pathos, or even of the inspiration and sweetness and depth of character manifest both in him who writes, and those of whom he writes, if you could take away that intimate use and knowledge of the wealth of the Bible in style and character, which is the real secret of the book's wonderful power.

But it is not different with Tennyson or Browning or any other English classic. You cannot understand them, there are many things which do not reach you at all, unless you know the Bible. A good many of us have not noticed this particularly, because we have that knowledge and have always had it. It has been part of our life.

Like Ruskin, we, too, owe a great debt for it to the generation which we have succeeded, and we are bound to pay that great debt in the only way we can—by giving the lighted torch into the hands of the generation which must soon succeed us.

But though a knowledge of common English is an important part of that education which the State is giving to the Nation's youth, the great educational danger of which the profession should give present warning, is one before which the question of an English education sinks into comparative insignificance. When you educate the intellect and do not educate the moral nature—when the heart or spirit, that is, the real being of the child, or man

Chaucer.

is largely left to shift for itself, the result is disastrous. And civilized countries are beginning to feel this disastrous result. The question of moral education occupied more space in our educational papers and magazines, and in other papers and magazine last year than it ever did before. The great educational question now is the question of moral education.

Macaulay and Ruskin have been quoted as to the pre-eminent value of the Bible in the study of English. But it is superfluous to quote authorities as to value of the Bible in moral education. There is no other book. However, as some always see lions in the path, let us quote two persons, both of whom would probably be classed by the fearful, the unbelieving and the 'unco guid' with the opponents of the Bible.

"Greatly to the surprise of many of my friends, I have always advocated the reading of the Bible, and the diffusion of the study of that most remarkable collection of books among the people. If the New Testament is translated into Zulu by Protestant missionaries, it must be assumed that a Zulu convert is competent to draw from its contents all the truths which it is necessary for him to believe. I trust that I may, without immodesty, claim to be put on the same footing as a Zulu."—*Professor Huxley.*

"What I saw in Germany struck me the more because it exactly corresponds with the sort of use of the Bible in education, which was approved and followed by my father. Even in the lowest classes the children in a German Protestant School, begin learning verses of the Psalms by heart, and by the time a scholar reaches the top of the school, he knows by heart a number of the finest passages from the Psalms, and from the prophetic and historical books of the Old Testament and nearly all the principal discourses and parables of the New. These have become part of the stock of his mind, and he has them for life. What a course of eloquence and poetry (to call it by that name alone) is this in a school which has and can have but little eloquence and poetry! And how much do our elementary schools lose by not having such a course as part of their school programme! This, at least, one would think, might be effected and inspected in all Protestant Schools, without occasioning any 'religious difficulty.' And all who value the Bible may rest convinced that thus to know and possess the Bible is a most sure way to extend the power and efficacy of the Bible.

"There remains the question of Secular Schooling, and this is a question of which the solution is above all likely to be governed by politics, lay or religious, and, by being so governed, may do serious harm to the nation. I address myself on this point to the managers of British Schools, with many of whom I have an acquaintance of now nearly twenty years. One of the main objects for which their schools were instituted was to promote the knowledge of the Bible. That this or any other branch of instruction will be really provided for by the Sunday school, no serious educationist believes, but neither is it really provided for if it is withdrawn from inspection. Let the managers of British Schools set an example, which other managers also, if they are wise, may follow. Let them make the main outlines of Bible history, and the getting by heart a selection of the finest Psalms, the most interesting passages from the historical and prophetic books of the Old Testament, and the chief parables, discourses and exhortations of the New, a part of the regular school work, to be submitted to inspection, and to be seen in its strength or weakness like any other. This could raise no jealousies, or if it still raises some, let a sacrifice be made of them for the sake of the end in view. Some will say that what we propose is but a small use to put the Bible to; yet it is that on which all higher use of the Bible is to be built, and its adoption is the only chance for saving the one elevating and inspiring element in the scanty instruction of our primary schools from being sacrificed to a politico-religious difficulty. There was no Greek School in which Homer was not read. Cannot our popular schools, with their narrow range and their jejune alimentation in secular literature, do as much for the Bible as the Greek Schools did for Homer?"—*Government Report on Elementary Schools,* by Matthew Arnold. pp. 150-1-2, 296-7.

The State has undertaken the duty of educating the child. In self-defence the State must see that his moral education is attended to. Education without moral training is not worthy of the name. It has already produced the new intellectual type of murder for insurance money and many other such like things. These modern crimes could not be committed by what we call uneducated men. The nation has had to pay dearly for the "education" of these men. And it is the duty of the profession to tell the nation what it so much concerns them to know.

Thinking of these things, the writer was confronted by this question. Do my pupils know as much or more about heathen religions and other things that we do not specially teach them, as they do about the Bible, which we do not specially teach them either?

In the next issue these questions will be answered.
(To be continued.)

Knox College.

The Board of Knox College at its meeting on Tuesday arranged several matters of importance—among them the notification of Presbyteries in regard to the nomination to the vacant Chairs in the College. The system of studies to be pursued in Knox College will be as follows:—

- I. Old Testament Literature and Exegesis;
Introduction and Biblical Theology—
- II. New Testament Literature and Exegesis;
Introduction and Biblical Theology—Rev. Principal Cayen, D.D.
- III. Systematic Theology:—Rev. Prof. MacLaren, D.D.
- IV. Apologetics and Church History—
- V. Homiletics; Church Government and Pastoral Theology:—Rev. J. J. A. Proudfoot, D.D.

The Chairs to be filled are (1) That of Old Testament Literature and Exegesis, Old Testament Introduction and Biblical Theology, and (2) That of Apologetics and Church History.

Presbyteries will be asked to send in to the Board; not later than the 14th, of March next, the names of those whom they deem suitable for the position.

The College has secured the valuable services of Rev. Prof. B. Warfield, D.D., of Princeton, for a course of lectures to commence on Monday, Oct. 14th, next, and to continue during that week. Two lectures will be delivered each day. On Monday 14th the lectures will be at 3 p.m., and 8 p.m., on the other days the hours will be 10 a.m., and 4 p.m. The general character of the lectures may be designated:—Some Preliminaries of Systematic Theology. The special topics are as follows:

- I. The Idea of Systematic Theology.
- II. The Right of Systematic Theology.
- III. Supernaturalism.
- IV. Miracles.
- V. Revelation.
- VI. The Scriptures—in the following sub-divisions:—
 - (a) Divine Origin of the Scriptures.
 - (b) Inspiration of the Scriptures.
 - (c) Theories of Inspiration.
 - (d) Bible Doctrine of Inspiration not invalidated.
 - (e) Evasions of the Bible Doctrine.
 - (f) Nature and strength of the evidence.

While these lectures are Academic and designed chiefly for the students of the College, all who are interested in Theological study will be cordially welcome. The evening lectures will be in Convocation Hall, and if necessary those in the morning also.

The Board had also under consideration the necessity for increased financial support. The rate of interest has been so reduced, and the congregational collections diminished, as to render an appeal for additional support necessary. There should be, among the friends of Knox College, sufficient enthusiasm to remove any difficulty in the line of finance.

MISSION FIELD.

The New Hebrides: Mission Past and Present.

J. COLLARD IN "AUSTRALIAN WITNESS".

Great changes have taken place in the New Hebrides Mission since I first knew it, thirty-seven years ago. It has spread in the interval from the one end of the group to the other, and has increased from six missionaries to eighteen; the means of communication between Australia and the islands and between the several islands has improved immensely, especially by the use of steam; mails, instead of being received once a year, and with no certainty of even that, are received every few weeks, almost to the day; missionary methods have been improved and added to; supplies of food can be had perfectly fresh; missionaries see more of one another; their dwelling-houses are more comfortable, and altogether, they occupy a vantage-ground much superior to that of the pioneer missionaries. Camp ovens, coconut oil for lamps, and houses framed of wood cut in the bush, have given place to stoves, kerosene, and houses, framed in the colonies, ready for setting up. Thatched dwellings were universal in the early days; now iron is the general roofing, well felted and lined underneath. How far the health of the mission families has improved by these facilities is a question. It must be borne in mind that the mission began in the cooler end of the group, and has spread to islands that are hotter, and, therefore, less healthy. When I visited the group in 1856, there was no missionary to the north of Epi. Since then Ambrim, Malakula, Melo and Santo have been taken up. With, say, six more missionaries, the group, so far as it is ours, will be fairly manned. According to a long-standing arrangement with the Melanesian (Episcopal) Mission, they occupy Oba, Pentecost and Aurora in the north-east of the group.

It is cheering to know that, in 1894, there was an advance in the work all along the line, and that it had been the most successful year in the history of the mission. Increasing attention is being given to—(1) the teaching of English to the natives. Even though it may never become the common language of the group, it will help to bring those isolated tribes together, and it will benefit those who go abroad. (2) The raising of a more intelligent class of native teachers. Each missionary hitherto has done his best to raise teachers for his own island and a few for other islands by using the respective vernaculars. This year the Teachers Institute has been started on South Santo, as approved by the Synod of 1894, under the principalship of Rev. J. Annand, M.A. To this centre the most intelligent and fittest natives, male and female, will be sent from the various islands, to be taught, of course through the medium of English. After a course of training for four years there, it will be seen how far this novel plan has succeeded. Even should it fail through an imperfect knowledge of the language used, all parties will be satisfied in that the experiment has been made, and the old plan can be more vigorously worked. Meanwhile, in their respective vernaculars, teachers will continue to be trained at all the stations as hitherto. It has sometimes been charged against our mission that little use has been made of natives' help, but this misconception has been owing to a want of knowledge of what has been done to raise native agents, and to the extraordinary diversity of dialect. On Fiji, Samoa, Hervey Islands, etc., there have been Central Teachers Institutions, because each group has a common language. (3) The development of medical work. We have now two fully qualified medical missionaries, Drs. Gunn and Lamb. With frequent steam communication, urgent cases can be taken to them, or they to the patients. Dr. Gunn is on the extreme south, of the group, and Dr. Lamb is in the centre of the Northern Islands. He is busy erecting suitable hospital buildings or Ambrim for the reception of natives and also Europeans, of whom the number on the group is considerable. (4) The development of assistance, personal and pecuniary, on the part of the natives. At many stations the natives see clearly the benefits of Christianity, and they know that the missionary is not a personal gainer. There are schools and churches to be erected and repaired, and there are native teachers to be supported and books to be paid for; the natives are richer far than when they were heathen. In Mr. Milne's district, last year, £400 were raised for one object and another in produce, labor and cash; and now he means to throw the support of the teachers entirely on the natives, and allow the money sent for that object from Otago to go toward the salary of another missionary. Other stations are moving toward the same goal.

From previous and recent knowledge of the New Hebrides missionaries, I consider them as a body a credit to their respective churches. In debate, many of them, and in intelligence, all of them are fitted to hold their own with their compeers in the churches they represent. They fully avail themselves of the facilities afforded by the present steam service of getting periodicals and books, in order to keep themselves abreast of what is going on the world over. I thought I had come from a centre of "light and leading," but, on my recent visit, I fell in there with the "Standard English Dictionary," a new and splendid work, costing 40s without booksellers' charges. I found six of the brethren supplied with this goodly volume. The missionaries are in love with their work, and ready for suggestions as to how best to do it. They have zeal and they are prepared for self-deial. They know the work is difficult, but they are conscious that the work is God's. Looking at all their equipment, I think a great movement toward Christianity may reasonably be expected.

Protestant Missions are not a "failure," as Cardinal Moran has ignominiously asserted. If we look at the New Hebrides, the result of Protestant Missions are 20 to 1 of the Roman Catholics. One of themselves has described their cause on the New Hebrides islands as a "pusillus grex," and he is right and Moran is egregiously wrong.

The following is given as the testimony of Mr. H. E. M. James, Commissioner Northern Division, Bombay Presidency: "Opium-smoking in India is a degrading vice, the mark of a debauchee, ninety out of every hundred who practice it are degraded and worthless—perhaps criminal—persons. As a rule, an opium-smoking native of India, of whatever rank he is, is vicious, and without any sense of self-respect."

A writer in the *Missionary Review* says: "Only a year ago Korea was under the heel of China. Now she vies with Japan. She has placed two hundred of her young men under the care of the missionaries for education, and has begun to inquire into the Gospels. China, by force of circumstances, must follow and open her ports and rivers to the missionaries of Jesus Christ."

FOR THE SABBATH SCHOOL

International S. S. Lesson.

LESSON I.—THE TIME OF THE JUDGES—OCT. 6.

(Judges ii. 1-12, ")

GOLDEN TEXT.—"The Lord raised up judges which delivered them."—Judges ii. 16.

CENTRAL TRUTH.—Results of Disobedience.

ANALYSIS:—The **C**ovenant is disregarded, 1-5. **D**eath, 6-10. **D**isobedience, 11-12. **D**eliverers, 16.

TIME AND PLACE.—The time of the Judges covered from the death of Joshua B.C. 1426, to the enthronement of Saul, B.C. 1095. Bochim lay between Shechem and Bethel.

THE COVENANT DISREGARDED, v. 1-5.—In Joshua xxiii, will be found the terms of the covenant which God made with the people concerning the driving out of the heathen nations from Palestine. The wording is clear and unmistakable, and the Israelites were well warned of the results that would follow a neglect to keep their share of it. But human wisdom or rather human folly led them to disregard the terms of their agreement, and forgetting their covenant with God, they made covenant with some of these heathen people who were left in the land after the conquest, and thus established for themselves in Palestine what according to God's word proved to be a source of constant irritation and trouble. About this time the Angel of Jehovah, the Second Person of the Trinity appeared to them and reminded them of their promises, and warned them of the punishments which by their folly they had brought upon their own heads. Very precious are the words he used concerning Himself, "I will never break my covenant with you." They stand out in sharp contrast to the instability of all things human, for we know that behind them is omnipotence, they are no empty boast; and we feel that amid the crash of governments and the fall of dynasties the Christian has a sure foothold in the Word of the Living God.

THE COMMANDER'S DEATH, v. 6-9.—The people wept bitterly at these words of reproach and warning, and went to their homes, no doubt, deeply repentant for their sins; but the evil had been done, and God would not now further interfere to drive out the remaining heathen. During the life of Joshua, however, the people kept free from the contamination of the sin with which they had thus foolishly compromised, but Joshua could not live forever, and having passed the century by the space of ten years God called the faithful old soldier home to his rest and reward. At Timnath-heres they buried him, and there followed him quickly to the grave all of that generation which had known the love and leading of the Lord. Thus there arose a generation that were from personal experience ignorant of what God had done for Israel.

THE CHILDREN'S DISOBEDIENCE, v. 11, 12.—One cannot help thinking on reading this record that the command of God for the home instruction of the children in His work for Israel must have been neglected, or the new generation would have been less easily enticed from His service. We can find here a lesson

as to the importance of training the children on the love of God and His truth while young that when they are old they may not part from it. Lack of such training in Israel allowed the children to grow up with minds unsettled and susceptible to corruption through the working of that little leaven they had left in the land. And the leaven worked quickly and thoroughly, so that soon God was forgotten and Baalim worshipped in His place; and they bowed themselves to the impotent deities of the surrounding peoples instead of to the omnipotent Jehovah who had delivered them from Egypt.

THE CHOSEN DELIVERERS, v. 16.—There were in all fifteen judges. Eight military heroes, five of more peaceful characteristics, while Eli and Samuel stand out distinct from all the rest. They were men who received no salary, imposed no tributes, made no laws, but were merely the human mediums of God's dealings with His people. Four of them are to be found in the Picture Gallery of Faith,—Gideon, Farak, Samson and Jephtha, Heb. xi. 32.

Application and Illustration.

WHAT CAN I DO?

MAKE NO COMPROMISES WITH SIN, v. 2.—God wants His children to be separate from the world. They have to live among the world's people, but they are not to follow the world's ways. We learn from this story of the Israelites how not to mingle with the world, making compromises with it, looking lightly on its sins. We should keep close to Christ and follow Him with all our heart, putting every evil thing out of our life. We should exterminate the Canaanites that are in us.

CHRISTIAN ENDEAVOR.

"There is a wonderful future before the Endeavor movement, on one condition; that its leaders and members persistently offer it to God for the filling and renewing and thanksgiving of the Holy Ghost."—Rev. Andrew Murray.

Happiness.

- First Day—Happy because blessed—Ps. cvii. 1-9.
- Second Day—Happy because saved—Isa. xiii. 1-6.
- Third Day—Happy because helping—1 Pet. iii. 8-13.
- Fourth Day—Happy because loving—Prov. iii. 3-6.
- Fifth Day—Happy because trusting—Prov. iii. 13, 21-26.
- Sixth Day—Happy because obeying—Prov. xxix. 1, 6, 13, 18.

PRAYER MEETING TOPIC, OCT. 6.—"THE DUTY OF HAPPINESS," John xv. 11; Ps. xxxvii. 1-11.

The Reporter's Committee.

In the Orillia Presbyterian Church the Y.P.S.C.E. has a committee to which is given the duty of recording as fully as possible the sermons, prayer-meeting addresses, and Bible readings delivered in the church for the benefit of those who cannot attend on account of sickness or old age. These reports are afterwards neatly written out and sent to the "shut in" members of the congregation. Here is a way in which our short-hand writers can use their accomplishment for the glory of God; let us have a Reporter's Committee in all our societies.

INTERNATIONAL SCHEME OF SABBATH-SCHOOL LESSONS

ADOPTED BY THE SABBATH-SCHOOL COMMITTEE OF THE PRESBYTERIAN CHURCH IN CANADA

1895		FOURTH QUARTER.				1895	
1895.	BIBLE LESSON	PROVE THAT	COMMIT TO MEMORY				
			PROOF.	GOLDEN TEXT.	CATECHISM.		
Oct. 6	The Time of the Judges.....	Judg. 2: 1-12, 16	Mal. 3: 7	Judg. 2: 16	Question. 1-3		
" 13	The Triumph of Gideon.....	Judg. 7: 13-23	Eps. 6: 13	Psalm 27: 3	4-6		
" 20	Ruth's Choice.....	Ruth 1: 14-22	Luke 10: 42	Ruth 1: 16	7-10		
" 27	The Child Samuel.....	1 Sam. 3: 1-13	Ps. 119: 130	1 Sam. 3: 9	11-13		
Nov. 3	Samuel the Judge.....	1 Sam. 7: 5-15	Psalm 50: 15	1 Sam. 7: 12	1 6		
" 10	Samuel Chosen King.....	1 Sam. 10: 17-27	Rom. 14: 17	Psalm 97: 1	1, 19		
" 17	Samuel Rejected.....	1 Sam. 15: 10-23	1 John 3: 24	1 Sam. 15: 22	20-22		
" 24	The Woes of Intemperance.....	Isaiah 5: 11-23	Prov. 23: 21	Isa. 5: 11	23-26		
Dec. 1	David Anointed King.....	1 Sam. 16: 1-13	Acts 5: 32	1 Sam. 16: 7	27-29		
" 8	David and Goliath.....	1 Sam. 17: 38-51	1 Tim. 4: 8	1 Sam. 17: 47	30-32		
" 15	David and Jonathan.....	1 Sam. 20: 32-52	John 15: 14	Prov. 18: 24	33-35		
" 22	The Birth of Christ.....	Luke 2: 8-20	Isa. 9: 6	Luke 2: 10	36-38		
" 29	REVIEW.		1 Peter 1: 11	Matt. 6: 10	REVIEW.		

Church News.

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

Montreal Notes.

THE event of chief ecclesiastical importance in Montreal during the past week has been the triennial meeting of the Anglican Synod for the Province of Canada, whose jurisdiction extends as far west as Lake Superior. Since the formation of a General Synod for the whole Dominion the scope of this body, though really representing the chief strength of the denomination, has been somewhat limited as regards legislation, but many matters of very great practical importance to the welfare of the Church and of religion were discussed long and earnestly, notably the subject of religious instruction in the schools. Much complaint was made as to the practical elimination of such instruction, especially from the schools of Ontario. The resolution passed as the outcome of the discussion was somewhat reactionary, looking in the direction of denominational schools, but probably the desire of the majority would be met by a fuller opportunity being given for religious training in the public schools. Considerable consternation was created by the report on the state of the Church, which called attention to the fact that according to the returns received, the Anglican body was actually losing ground. The accuracy of the returns was vigorously questioned and the Synod finally refused to allow the statement to stand in the report, but it led to a good deal of plain speaking from some of the members, both clerical and lay, which it is hoped may have a good effect. Measures were taken for the fuller organization of the Missionary Diocese of Algoma, and resolutions passed looking to the formation of two new dioceses, one in Western Ontario around the Georgian Bay, and another in Eastern Nova Scotia, in addition to the diocese of Ottawa already determined upon. The necessary endowments however, must be provided before they can be set apart and the bishops elected.

ANOTHER meeting of a different character which has been running through the week is a Convention in Knox church, under the auspices of the Christian Alliance of New York. The principal speakers have been the Rev. Dr. A. B. Simpson, with Mrs. Simpson, and the Rev. Dr. Wilson, all former Canadians. The addresses have been almost exclusively on the subject of the Holy Spirit's work in the sanctification of believers. The attendance at the evening meetings has been large, many visitors to the Exhibition from the country taking advantage of the opportunity to be present.

DR. PETERSON, the new principal of McGill University, who arrived about a fortnight ago, has made a most favorable impression on those who have come into contact with him. So far he has been wisely chary of expressing opinions on educational matters, being determined before doing so to make himself acquainted with the conditions of the country. His suggestions will certainly come with all the greater weight when they are made because of this, and there is little doubt that the means will be provided for such progressive movements as he may judge advisable. It is too early to give any definite figures, but the number of students in all the faculties, including the affiliated colleges, promises to be larger than ever.

ALL the city pastors are now back in their own pulpits after the summer holidays, and work is being rapidly organized for the winter. We regret to learn, however, that the Rev. M. S. Orley, of Westminster church, who was not able to arrange for any vacation this year is laid aside by illness and will be compelled to take a short rest before resuming work.

PASTOR ROSS, of the Presbyterian College, has returned to the city, looking none the worse for his labors during the summer season at Winnipeg. He spent a few days in Chicago on the way home, visiting some of the great educational institutions there. He was much impressed with the immense resources placed at their command as compared with anything in Canada. It does not follow of course that better work is done in them, but there is at least the opportunity

and the prospect of its being done more advantageously.

THE many friends of the Rev. W. T. Herridge, the popular pastor of St. Andrew's church, Ottawa, will be glad to learn that he has returned from his prolonged trip abroad fully restored to health, and resumes his work in good spirits.

THE Venerable Dr. Chiquiquy, now in his 87th year, preached in the French Presbyterian church, Quebec, on Sunday and Monday of last week to crowded congregations, composed largely of Roman Catholics. Everything was quiet during the services, and a deep impression was evidently made by his loving and tender presentation of the free Gospel. There was nothing said at which the most sensitive could justly take offence, but on Sunday afternoon a fanatical mob had gathered outside and followed the aged preacher with hoots and jeers to the residence of the Rev. Mr. Tait, of Chalmers church. Fortunately the police were on hand and made an effort to do their duty so that no permanent injury was done to any one. Such violence ought to disgust all respectable Roman Catholics, but so far the French press has been silent on the whole affair and uttered no word of condemnation.

IT is announced in *La Presse*, the leading French daily of the Province, that Mr. Leandro Boyer, of St. Stanislas, has sent to the Cure his formal demission from the Roman Catholic Church to join the Presbyterian Church. The step has caused considerable commotion owing to his prominent position in the parish.

General.

REV. A. K. McLENNAN, B.D., Dalhousie Mills, is called to the pastorate of Huron church, Ripley.

MR. SIDNEY M. WHALEY, B.A., has accepted the call to St. Helen's and East Ashfield congregations.

MINISTERS wishing a hearing in Richmond congregation or in Campbell's Bay, etc., will communicate with Rev. Dr. Campbell, 684 Wellington street, Ottawa.

REV. A. SIMPSON, pastor of Park street Presbyterian church, Halifax, has been granted a long holiday by his congregation. He is to make a tour around the world.

REV. W. S. McTAVISH, B.D., was formally inducted into the pastoral charge of Deseronto on Thursday, Sept. 10th, and was afterwards tendered a cordial reception by the congregation.

LAST week Rev. P. E. Nichol was inducted to the charge of St. Mark's, Toronto, and on Thursday received a cordial welcome from a large meeting of the congregation and friends.

PREBYTERY of Maitland will meet at St. Helen's, Thursday, October 10th, at 1 p.m., to hear ordination trials of Mr. Sidney M. Whaley, B.A., and at 2.30 the ordination and induction services will commence.

MR. R. LAIRD, B.A., has agreed to accept of the call to Campbellford. His ordination and induction has been appointed for the 1st Oct., at 6 p.m. Those appointed to officiate are Messrs. Thompson, Towner, Somerville and Torrance.

THE laying of the corner-stone of the new church at Blenheim passed off with most satisfactory success. The pastor, Rev. J. M. McLaren, was assisted by Rev. W. Hunter, Ridgetown, Rev. E. L. Steeves, Rev. J. Beckett, and others.

ON Sabbath, Sept. 1st, the sacrament of the Lord's Supper and Baptism was dispensed at Rose Plain, Assa, Rev. Mr. McLeod, of Regina Industrial School, officiated, assisted by the missionary. There were about forty present, twenty of whom sat down at the table.

THE Presbyterian cause at Qu'Appelle Station, has continued in a healthy state during the summer. Mr. Ferguson has been in charge, and work in connection with the congregation has been well sustained. The people desire to give a call to an ordained minister, and speak of building a manse soon.

THE Sabbath school convention under the direction of the Synod of British Columbia, met in St. Andrew's hall, Vancouver, on the 4th and 5th September. Delegates were present from a majority of the schools within the bounds of the Presbyteries of Westminster and Victoria. The retiring president, Rev. J. A. Logan, of Chilliwack, was re-elected. Subjects

were discussed, and papers read on topics relative to Sabbath school work, illustrations in different grades were given, and a long list of questions answered by Dr. Campbell, of Victoria. The convention was a most successful one, and very helpful to the teachers present. The next one will be held in Victoria.

IT is now more than two years since Rev. F. Aston came over from the Church of Scotland, and settled in the united charges of Merrickville and Jasper, Ont. His work has been greatly hindered by the inconvenience of the rented house, provided by the congregation. About a year ago Mr. Aston started a manse building scheme, and thanks to the generous assistance of friends in some of the principal cities, a fund has been started. The building committee have just been fortunate enough to secure a very desirable house for \$1,500, a sum not more than one half the actual cost of it. Mr. Aston is at present in Montreal completing the list of subscriptions necessary to place the manse fund on a satisfactory basis.

ON Wednesday, Sept. 11th, the corner-stone of the new Presbyterian church at Blenheim was laid. One of the most interesting features was the reading of an historic sketch of the church by the pastor, Rev. J. M. McLaren. The beginning of the congregation dates back to 1850, when a petition was presented to the U. P. Presbytery of London asking for the formation of this congregation. In 1854, their first regular pastor was inducted and in 1865 a frame church was erected, since which time the congregation has steadily increased in both membership and influence. The present pastor was inducted in September, 1890. This new building will have a seating capacity for 450, with a schoolroom accommodation for 250 and will cost about \$8,000.

ON Thursday evening, 19th inst., the Bible class of East Presbyterian church, held the most enjoyable moonlight excursion of the season on the street cars. The weather was all that could be desired, and the two gaily-decorated cars were crowded to their utmost capacity, with as pleasant and happy a lot of young people as one would find anywhere. After a run over the principal lines of the city a stop was made at High Park, where the fruits of the season were bountifully supplied by the ladies. Excellent singing was provided and participated in by all, the "Maple Leaf" bringing forth the best efforts of all, and showing that our young people are loyal to their country as well as to their Maker. The different committees are to be congratulated on the success of the affair, everything passing off in the best manner possible. This was their third outing this season. The class, under the leadership of the pastor, Rev. J. A. Morrison, B.A., is rapidly increasing in numbers, and great good is being done. Two of its members start this week on their college course with the ministry in view, and others are very active in C. E. work, and also in other departments of the church.

THE designation of Miss Bella Ptolemy, as missionary to Indore, Central India, took place in Knox church, Binbrook, on the 18th. The young people had the church tastefully decorated. Mr. Hamilton Cassels, Q. C., convener of the Foreign Mission Committee presided. Dr. Lyle, opened the meeting with prayer. Addresses suitable to the occasion were delivered by Mr. Cassels, the Rev. Dr. Lyle, Mr. Shearer and the pastor Mr. Walker. Mrs. Grant, representative of the Woman's Foreign Mission Society, in a few appropriate words presented a Bible to Miss Ptolemy. Mr. Patterson, Presbytery elder, in name of the sessions and congregations of Knox church, Binbrook, and Cheyne church, Sault Ste. Marie, read an address, made a few excellent remarks and presented Miss Ptolemy with a goodly number of volumes suitable for the important duties on which she is about to enter. Miss Ptolemy feelingly replied. Mr. Cassels read a letter of regret from Mrs. Harvey, Toronto, secretary treasurer of the Woman's Foreign Mission Society at her unavoidable absence. Her letter breathed a spirit of satisfaction and expectation at the appointment of Miss Ptolemy. The choir rendered hymns appropriate to the occasion. The meeting was refreshing and stimulating. Miss Ptolemy's appointment, alike from her personal and acquired qualifications is hailed by the Church as most satisfactory. May her journey be safe, and may her labors be blessed.

LAST Sabbath morning the Rev. Mr. McEachern, who has just completed his fourth year pastorate of Knox church congregation, Watertown, referred briefly to the work done during his incumbency. He pointed out that notwithstanding the exodus and depression from which Watertown in common with all country villages have suffered so much during recent years, Knox church more than held its own, in contribution, attendance and membership. The improvement could not be called phenomenal but it was, what he believed to be much better, gradual and substantial. The present membership is 148, of whom 62 were added during the past four years. Upon the whole, the retrospect afforded gratitude for the past and hope for the future. The anniversary services of Knox church will be held on the 6th of Oct., when the Rev. T. G. Shearer, B.A., of Erskine church, will preach morning and evening.

THE Rev. Prof. Hart, of Manitoba College, accompanied Rev. W. Beattie to the Pipestone Indian Reserves. For over two years the Presbyterian Church has kept a native missionary on the Reserve and now there is a comfortable mission house where the Indians congregate every Sabbath to worship God. The short history of the mission is somewhat a sad one. The first teacher labored faithfully for nearly a year, when sickness forced him to seek a milder climate. The second, a fine, strong looking man, a full-blooded Sioux from the Beulah reserve, took charge a little over a year ago. In the prime of his life and his work barely begun he was suddenly cut down. Since then the mission has been vacant. The committee in charge of the Indian work of the Church, however, had no thought of giving up the work. Another native missionary named John Thunder will begin services early in October. The coming missionary has been in the service of the Church before, and is well known on the Pipestone Reserve. The Indians are ready to welcome John, and the Committee hope that the work will be more prosperous in his hands. For a native he speaks English very fluently and he is a striking example of what the Industrial School can do for the Indian. The visit of Thursday will likely result in a number of improvements on the mission house. Professor Hart went west on the Friday morning express to visit other reserves under the care of the Presbyterian Church.

Presbytery of Sarnia.

THE Presbytery of Sarnia held its usual quarterly meeting in St. Andrew's church, Strathroy, on the 18th inst. at 11 a. m. Rev. Mr. Nichol, of Sarnia, was appointed moderator for the next six months and took the chair, which was vacated by Mr. McDiamid. The Revs. Messrs. Hale, Crockard and Fowler, ordained ministers, being present, were asked to sit with the Court and took their seats accordingly. Mr. Nichol, on behalf of the deputation appointed to visit Burns' church, Moore Line and surrounding congregations, with a view to rearrangement of the field, reported that Moore Line declined to accede to the Presbytery's request in the matter. After consideration it was agreed, on motion of Dr. Thompson, that the Presbytery, having heard the report of the deputation intimating the unwillingness of Moore Line to unite with Burns' church and thus make the work of the field practicable, express deep regret at the action of Moore Line congregation in deciding adversely to the desire of the Court in the matter. The Presbytery then adjourned to meet at 1.30, and closed with the benediction. In the afternoon the Presbytery again met and was constituted, Mr. Nichol in the chair. Sederunt as before. Minutes were read and sustained. The following standing committee was appointed on Church Life and Work, embodying the State of Religion, Temperance, and Sabbath Observance, namely, Messrs. Pritchard, Drinnan, Aylward, McKee, Nichol, Livingston, Edy, and John Graham and their elders. The next ordinary meeting of Presbytery was appointed to be held in St. Andrew's church, Sarnia, on the third Tuesday in December, (17th) at 11 a. m. Rev. Mr. Daley, on behalf of the congregation of Oil Springs, asked leave to mortgage their property to the amount of \$2,500 to meet their obligations in the payment for the erection of their new church. The prayer of the petition was granted and the Presbytery expressed their delight at the progress of matters in Oil Springs. Mr.

Currie, on behalf of the Presbytery's Home Mission Committee, gave in the half yearly report from 1st of May to 1st of October, giving a detailed account of services rendered and claims for services on the Home Mission and Augmentation funds. Also a detailed statement for applications for aid for the next six months and report containing recommendations and suggestions for the working of the field during the winter months. After long and earnest consideration the report was received and the recommendations adopted and the convener thanked for his diligence. The following students, having complied with the requirements of the General Assembly, were ordered to be certificated to the various colleges as follows: Mr. W. D. Bell as an entrant to Knox College; Mr. Geo. Carr to the 2nd year Theology, Knox College; Mr. Lickey to 1st year Theology, Knox College; Mr. McGillivray to 1st year Theology, Knox; Mr. Peter Walker to Presbyterian College, Montreal; Mr. Jno. Brown was ordered to be certificated to the preparatory course in Knox College; Mr. Rae, 4th year in Arts, certified for first year in Theology, Knox College. Vacant congregations were directed to call on their respective moderators in the event of their wishing to have calls moderated in before next meeting. The treasurer gave in his annual statement which showed that notwithstanding defalcations to the amount of \$60, yet after meeting all obligations there was a balance of \$7 on hand. The report was adopted and the Treasurer thanked for his diligence. The Presbytery was closed with the benediction.—Geo. COCHRANSON, Clerk.

Presbytery of Saugeen.

THIS Presbytery met in Knox church, Harriston, on the 10th September. Mr. Jansen was appointed moderator for the next six months, and took the chair. Mr. Young on behalf of the deputation appointed to visit Knox church, Normansby, reported that said congregation was willing to accept the services of a student to be associated with the pastor in order that St. Andrew's, Proton, and East Normanby might receive supply. Mr. Munro on behalf of the deputation appointed to meet with Farewell and Town Line people reported that the deputation could not recommend the building of a church any nearer Cotswold than the Presbytery had formerly agreed to. Mr. Aull was appointed member of Presbytery on Committee on Augmentation. Mr. Munro was appointed to give all returns at the annual meeting of the Presbyterian Woman's Foreign Mission Society. Each of the following students gave a report of his work in the mission field and read a discourse, viz., Messrs. Donald Campbell, John G. Inkster, John J. Patterson, and J. W. McNamara. The Presbytery expressed satisfaction with their work as well as with their discourses. Mr. Aull gave in the Home Mission report. The supply of the mission stations was left with Mr. Aull. The supply of Cedarville and Eplin was left in the hands of Mr. McKellar. Honor certificates for repeating Shorter Catechism were granted Sarah Wynn, Margaret Ellen Darling and John Arthur Dunston from the Sabbath school of McIntosh congregation. Mr. Hastie was received under the care of the Presbytery as a student for the ministry. It was agreed to spend the first hour of the afternoon sederunt of next meeting in devotional exercises. Mr. Steward to lead the meeting and give an address. The Presbytery adjourned to meet in Mount Forest on the 10th December next at 10 a. m.—S. Young, Clerk.

Presbytery of Maitland.

THIS Presbytery met at Wingham, Sept. 17th, Rev. J. Malcolm, moderator *pro tem*. Elder's commissions were received and the roll made up for the year. Mr. MacLennan gave notice that he will move at next meeting that there shall be four ordinary meetings of Presbytery held during the year instead of six as at present. An adjourned meeting of Presbytery will be held at St. Helens on Thursday, October 10th, at 1 p. m., to hear ordination trials of Mr. Sidney W. Whaley, B.A., and at 2.30 ordination and induction services will commence. Rev. W. T. Hall will preach, Rev. John Rose, moderator, will preside, Rev. F. A. MacLennan will deliver church congregation to mortgage their new church to the amount of \$1,500 to pay off indebtedness on said church. Mr. Peter McKenzie, Ashfield, appeared before the Presbytery desiring to be recognized as a candidate

the charge to the minister, and Rev. R. Fairbairn, B.A., will address the congregation. The sum of \$500 is apportioned to this Presbytery as the amount required from it for augmentation of stipends. The scheme is commended to the liberal contributions of the congregations. The Presbytery asks \$150 supplement for Pine River congregation. Mr. McKee was appointed convener of Committee on Church Life and Work instead of Mr. Ross, resigned. Permission was granted to Whitford for the ministry. He was examined as to his Christian knowledge, experience and motives, and recommended to pursue such a course of study as will fit him to enter the literary department of Knox College in the regular way. Mr. R. F. Cameron, theological student, read a discourse which was cordially sustained, and he was ordered to be certificated to the Senate of Knox College. Next regular meeting of Presbytery will be held at Wingham, November 19th, at 11.30 a. m.—JOHN McNAAB, Clerk.

Presbytery of Sydney.

THIS Presbytery met in Sydney 31st July. Rev. J. A. McGlashan was chosen moderator for current year, and the clerk continued in office. Roll of Presbytery revised in part. Rev. Mr. McLean's report of Little Lake spoke well of the people, particularly in liberality and decorum. Mr. McLean's labours were abundant and gratifying to Presbytery. The conditions on which these brethren proposed to submit to the supervision of Presbytery over them were accepted. Other subjects in which the bulk of your readers can take no interest, and which consumed much time were attended to, but need not be specified here. Presbytery met again in Sydney on September 11th. Presbytery feel that Mr. McKenzie's salary is inadequate. Mr. Drummond at a previous meeting was appointed to intend to the good people of Grand River this view of Presbytery; and reporting that he had done as desired was pleased to inform Presbytery that steps had been initiated to increase Mr. McKenzie's salary. Mr. Murchison, representative elder of Grand River session, increased the satisfaction produced by Mr. Drummond's report, by stating that it was the intention of this congregation to erect as soon as possible, a new and fine manse for their minister. The subject of Sabbath desecration came again before Presbytery, and further steps taken to arrest, if possible, this crying evil and scandal. Certain proposals made by Mr. Robinson on class registers, records, etc., in connection with Sabbath schools, were referred to superintendents of these institutions in connection with Presbytery for their judgment and action. The action of General Assembly on Young People's Society Christian Endeavor was submitted to Presbytery, and the following committee appointed to attend the important directions by that court on this subject, viz., Revs. J. A. McGlashan, J. A. Forbes, and E. B. Rankin, with their elders. Rev. J. A. McGlashan, convener. Mr. Grant was appointed moderator of Louisbourg session, and Mr. McKenzie, moderator of Little Lake session. Committee on Church Life and Work is composed of the conveners of Committees on State of Religion, Sabbath Observance, Systematic Beneficence and Temperance. Mr. J. A. Forbes was re-appointed convener of Committee on Sabbath Schools, and Mr. McKenzie, convener of Committee on Statistics. Rev. J. McGregor McKay was nominated moderator of Synod about to meet in Charlottetown. Next meeting of Presbytery was appointed to be held in Falmouth street church, Sydney, on Wednesday, the 6th November, at 11 a. m.

Presbytery of Winnipeg.

THE Presbytery of Winnipeg met in Manitoba College on the 10th inst. There were present sixteen ministers and five elders. The term of service of Rev. Mr. Mackinley as moderator having expired the Presbytery elected Rev. C. B. Pitblado to be his successor. Rev. Dr. Bryce presented the semi-annual report of the Home Mission Committee, making arrangements for the supply of the Home Missions fields within the Presbytery for the coming winter. Rev. R. A. Munro, late of the Presbytery of Calgary, being present, was asked to sit with the Presbytery as a corresponding member. He intimated that he wished to be under the care

of this Presbytery. It was resolved that, as soon as Mr. Munro's certificate is received, his name be added to the roll as a minister without charge. Rev. Messrs. MacBeth and Joseph Hogg, who had been appointed as a deputation to visit the congregation of Springfield, reported that they had visited the congregation, had conferred with its officers, and had found them ready to do all in their power to meet the wishes of the Presbytery. A communication was read from the congregation of Selkirk, asking for leave to call a minister. The request was supported by a deputation from the congregation, and was, by resolution of the Presbytery, granted; and the Rev. Mr. MacBeth was instructed to visit the congregation and moderate in a call, as soon as a suitable date is arranged. A similar request was made on behalf of the congregation of Emerson, which asks to hear a candidate, with a view to settlement, and offers a salary of a thousand dollars. Leave to call was granted to the congregation, and Dr. Bryce, as moderator, was authorized to take the necessary steps. Reports were given in of the conduct of communion services by members of the Presbytery in several mission fields. Rev. A. Hamilton reported that he had conducted services at Lundyville and Clarkeleigh; Rev. D. McLeod, at Harperville; Rev. John Hogg at Nireville, Union Point and Glenlea; Rev. R. G. MacBeth, at Starbuck, and Blythfield; Rev. Joseph Hogg at Stewartburn and Springbank; Rev. T. U. Richmond at Bird's Hill; and Rev. W. McKinley at Dominion City. In every case details were given of the progress of the work, and nearly always of an encouraging character, showing that the student missionaries in charge of these fields have been assiduous in their work and are meeting with appreciation by the people to whom they minister. Rev. Dr. Duval reported that the Committee on the Examination of Students had met yesterday afternoon with Messrs. John E. Wallace, J. S. Hamilton, B.A.; Lucian Campbell, B.A.; James Laing, B.A.; George E. Loughood, B.A.; G. S. Scott and A. S. Thompson, students who have recently graduated from Manitoba College and who are applying for license. The examination in each case was sustained. After the satisfactory answering of the customary questions, these young men were licensed as preachers of the Gospel. In addition Mr. James Laing, who is about to proceed to Battleford, N.W.T., as a missionary, was by the laying on of the hands of the Presbytery, ordained to the work of the ministry. The young men were thereafter addressed suitably by Mr. Pitblado, and the Presbytery closed with the benediction to meet again in the same place on the 12th of November.

Presbytery of Glengarry.

THE Presbytery of Glengarry met at Lancaster on the 10th Sept. inst. Considerable routine business was despatched. A call from the congregation of Glensandfield and East Hawkesbury, of this Presbytery, in favor of the Rev. J. Campbell, recently from Scotland, was laid on the table. Mr. Campbell being present, was asked to state his mind in the matter. He felt that, as the matter came rather suddenly on him, he must crave time for consideration. The usual limit of four weeks was accordingly granted. It is earnestly hoped by all concerned that Mr. Campbell will give a favourable answer to this hearty and ready call, and give the benefit of his valuable services to this needy and promising field. A call from Huron congregation, Ripley, to the Rev. A. R. McLennan was tabled. Mr. McLennan's congregation are to be cited to appear in their interests before Presbytery in Alexandria on the 1st Oct. prox. A highly interesting service was held in the evening, the occasion being the designation of Rev. A. P. Ledingham to Central India. Principal McVicar and Dr. Moore were present representing the F. M. Committee. The former preached an able discourse from Gal. vi. 2, and the latter addressed the charge to the missionary and presented him with a bible on behalf of the F. M. Committee. Rev. Mr. McLennan, on behalf of the Presbytery, addressed the congregation. Mr. Ledingham then spoke appropriate words of farewell. The services being ended the Presbytery and friends gave Mr. and Mrs. Ledingham the right hand of fellowship and wished the missionaries god-speed. Arrangements were made to enable Mr. Ledingham to visit a few of the congregations of the Presbytery before leaving the bounds.

The time at his disposal could only permit but few, much to the regret of all. Alexandria, Dalhousie Mills, Maxwell, St. Elmo, Dunvegan, and Kirkhill were detailed for a visit. — M. MACLENNAN, Clerk.

Presbytery of Brandon.

THE regular September meeting of Brandon Presbytery was held in Brandon on Tuesday, 10th inst., at 10 a.m. The following members were present:—Messrs. Carswell, Beattie, Fortune, Court, McDiarmid, Beveridge, Henry, Lamb, Chesnut, Roddick, Shearer, Ballantyne. Mr. D. Carswell was elected moderator for six months. It was decided to re-arrange the work in the district north of Carberry—Mr. Court's congregation to consist of two stations, Wellwood and Brookdale, the other stations to form a mission field. The remit from the General Assembly proposing a reduction in the representation of Presbyteries at this court from one fourth to one-sixth was approved of. The Standing Committee were arranged as follows: Mr. T. Beveridge becomes convener of Committee on Examination of Students, Mr. E. A. Henry, of Committee on Young People's Societies, and Mr. D. Carswell of Committee on Church Life and Work. The other committees retain their conveners as before. Mr. T. Beveridge was appointed a member of Synodical Committee on Bills and Overtures. It was decided to hold the regular meetings of Presbytery on first Tuesday of March, second Tuesday of July, and second Tuesday of September. The next regular meeting will be held in Brandon.—T. R. SHEARER, Clerk.

Presbytery of Regina.

THE regular meeting of the Presbytery of Regina was held in St. Andrew's church, Indian Head, Wednesday, Sept. 11th. The moderator, Rev. J. G. McKechnie, B.A., presided. There were present eleven ministers, three elders, and eleven students and catechists. It was agreed that a series of questions be prepared by the Foreign Mission committee, to the missionaries within the bounds, and report to the March meeting of Presbytery for approval; and further, that the Foreign Mission Committee report to the Presbytery, at its July meeting, a full account of our Indian work. The following recommendations of the Home Mission committee were agreed to:—That Messrs. Dobbin, Kemlo and Laing, be appointed to Glen Adelaide, Grenfell, and Battleford respectively. That Mr. Dobbin be ordained on the 1st of October, at Glen Adelaide. Mr. Reddon to preside and ordain and address the minister. Mr. McMillan to preach and address the people. That Mr. Kemlo be ordained at Grenfell on Sept. 24th. Mr. Campbell to preside and ordain and address the minister. Mr. Muirhead to preach and address the people. That Mr. T. G. McLeod, B.A., be appointed to Moosejaw for six months. That J. R. MacAlister be appointed to Rose Plain until January. That W. McLeod be appointed to Carnoustie. That Mr. Elmhurst be appointed to Qu'Appelle Station. That Mr. Wilson's offer re Pasqua be brought before Synod, and a provisional grant be asked for pioneer work. That the Presbytery, by deputations to be appointed at this meeting, visit all congregations and mission fields within the bounds, for the purpose of inquiring into their state, and that the questions in the Appendix to the Book of Rules, and Forms and Procedure, on pages 78 and 79, be asked to ministers, sessions, and managers, not in the presence of the congregation, but by each alone, so that there will be the greatest freedom in answering, and that all the facts may be obtained. And that a meeting of the congregation be held after, and that a sermon be preached or addresses given, calculated to further the best interest of the congregation or mission field. A communication was received from R. Douglas Fraser, asking Presbytery to appoint a committee on Young People's Societies. The communication was received and adopted. Thereafter the following committee was appointed:—T. G. McLeod, B.A., convener; A. Matheson, minister; and R. Beale, elder. J. W. Muirhead, Whitewood, asked for three months leave of absence, beginning about the middle of December. It was agreed to grant the request and ask the ministers and missionaries in the neighborhood to supply during his absence. The following names were

ordered to be added to the roll:—G. Arthur, Hugo McLellan. Mr. Doolittle, secretary of Qu'Appelle Station congregation, asked leave to give some information re the work at that place. Thereafter it was decided to secure ordained supply for that point as soon as possible. The next half-hour was spent in a missionary conference, which was thoroughly enjoyed. The Home Mission Committee reported that they had appointed the following ministers and elders as deputations to visit the various congregations and mission fields of the Presbytery:—Battleford, Rochester and elder; Buffalo Lake, McLeod and elder; Broadview, Muirhead and elder; Wapella, McKay and elder Jas. Murray; Colleton, Rochester and elder; Fort Qu'Appelle, Campbell, Carmichael, and Matheson; Moosomin, Carmichael and elder Jas. Murray; Glen Adelaide, Reddon and elder; Grenfell, Campbell and elder; Regina, Reddon and elder; Kinistino, Moore and elder; Lansdowne, Muirhead and elder; Longlaketon, McKechnie and elder; Saskatchewan, Bryden and elder; Whitewood, Dobbin and elder; Wolsley, Robson and elder; Welwyn, Reddon and elder; Lunenburg, McLeod and elder; Rose Plain, Matheson and elder; Sinaluta, Kemlo and elder; Parklands, Missionary and Qu'Appelle elder; Balgonie, Carmichael and elder; Fairlight, Dobbin and elder; Willoughby, McLellan and elder; Ohlen, McKay, Reddon, Muirhead, and the superintendent; Carnoustie, Muirhead and elder; Duck Lake, Bryden and elder; Hillburn, Reddon and elder; Qu'Appelle, Matheson and elder; Prince Albert, Bryden and elder; Moosejaw, McKechnie and elder. The deputations are to visit congregations and mission fields under ordained missionaries and report at the March meeting, and the other deputations need not report before the September meeting next year. The report was received and adopted. Several of the members of Presbytery reported re dispensing sacraments in the fields under their charge. The committee on examination of students recommended that the students labouring within the bounds be certified to their colleges. They also recommended Messrs. Dobbin and Kemlo for licensure and ordination. An open meeting was held in the evening. The character of the meeting was devotional; all the speakers dealing with the subject of Christian life, growth, and warfare. The following resolution was moved by Messrs. Campbell and Matheson, and carried unanimously:—Resolved: That the Presbytery of Regina, at this, its first meeting after the holding of the Territorial Fair, desire to put on record its sense of extreme regret that the fair was opened on the Sabbath day, and hope that in the future no such de-secration will take place. The Presbytery adjourned to meet at Moosomin on the first Wednesday in March, 1896.—J. W. MUIRHEAD, Clerk.

"Fully Realized."

THE Investment policies maturing in the North American Life Assurance Company during the current year are giving the same unqualified satisfaction to the holders as the results realized on similar policies in past years. Mr. F. W. Holt, city engineer, of St. George, N.B., in acknowledging the Company's cheque under his policy, writes:—

"The cash results of my tontine Endowment Policy, No. 2,350, which I have had the good fortune to hold in your Company, have been highly satisfactory to me, and now that the policy has matured, it is very gratifying to find that all, if not more, of the cash results that were represented to me at the time I insured in the North American Life have been fully realized. This experience, together with the liberal treatment that I have always received from the North American, enables me to recommend the Company to others.

"F. W. HOLT."

"Undoubtedly the North American Life Assurance Company has attained that degree of solidity which can best be understood by comparison with any of the large companies. In all essentials—especially those of acquired surplus and surplus-earning power—it is not excelled to-day by any other company."—Extract from Consulting Actuary's Report, January, 1895.

Full particulars regarding rates and investment policies can be secured at the Head Office of the Company, Toronto.

POPULATION OF THE EARTH, IN DIAGRAM.

If Carlyle's cynical remark about the population of England—"twenty million, mostly fools"—holds for all the world, the number of fools left, despite the law of the survival of the fittest, is painful to contemplate. To help our feeble finite minds to grasp the situation, J. Holt Schooling, fellow of the Royal Statistical Society of England, has pictured out for us, in a series of interesting diagrams, the comparative populations of various countries both now and in the centuries to come. His article (*Strand Magazine*, February) opens with the following estimates of population:

In 1871, according to Behm and Wagner.....	1,391 millions.
" 1871, " Levasseur.....	1,437 "
" 1871, " Behm and Wagner.....	1,434 "
" 1871, " Levasseur.....	1,483 "
" 1891, " Wagner and Supan.....	1,480 "

This last estimate he takes to be sufficiently accurate for a working basis. The population is divided as follows.

	Population.
Asia.....	825,954,000
Europe.....	357,370,000
Africa.....	165,951,000
America.....	121,713,000
Oceanic Islands and Polar Regions.....	7,500,400
Australia.....	3,730,000
The World.....	2,479,729,400

Estimating the ratio between area and population in these different divisions, he secures the series of diagrams (Fig. 1) showing density of population. He turns next to the relations between area and population in the centuries to come, and after careful computation determines that the increase in the

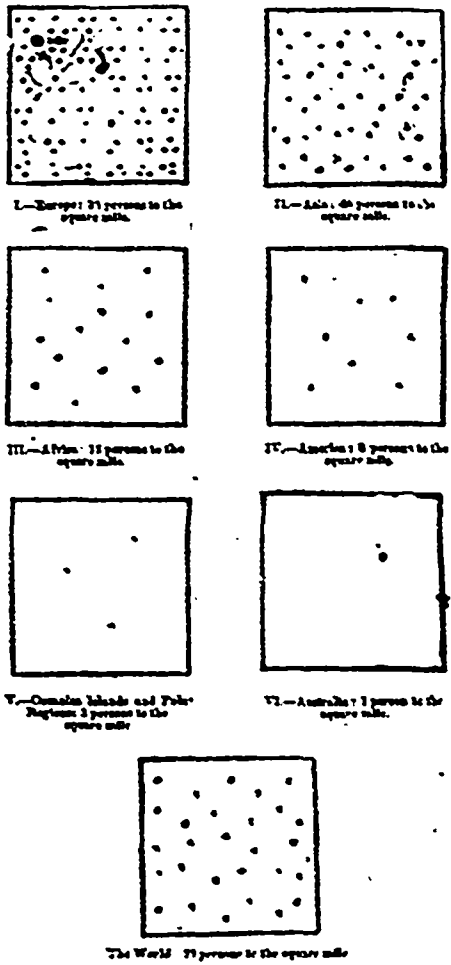


FIG. 1.—These seven squares show the Density of Population of the World—illustrated by the number of persons to each square mile of the various continents, etc.

increase of space illustrated will not cause real inconvenience. Moreover... one acre for one person is not a bad allowance. Belgium is now very nearly as crowded as this and she yet finds room for all her manufactories and works, not to mention the ground-space of the recent Antwerp Exhibition."

Taking Europe by itself, the writer then computes the density of population of the various countries and embodies these results in another series of diagrams (Fig. 3.) He closes the article by unceremoniously packing all the teeming millions on the face of the earth into a cubic box (in diagram) 1,140 yards in width, 1,140 yards in length, and 1,140 yards in depth and labelling it "Handle with care."



world's population is 5 per 1,000 persons per annum. The results work out as follows.

In 1891.....	1,400 million persons.
" 1900 there will be.....	1,519 "
" 1950 " ".....	1,986 "
" 2000 " ".....	2,518 "
" 2050 " ".....	2,960 "
" 2100 " ".....	4,197 "
" 2200 " ".....	6,910 "
" 2300 " ".....	11,170 "
" 2400 " ".....	18,738 "
" 2516 " ".....	31,416 "
" 2517 " ".....	33,060 "

These figures are made the basis for another series of diagrams (Fig. 2), which he explains as follows "The dot in the center of each of these diminishing estates (except two) represents the gradually thinning owner, who is wise enough to lessen his requirements—and his bulk—as his estate grows smaller and smaller, the two little figures in the top and bottom 'estates' suggest a possible change of ownership during the six hundred and forty-five years of change to which the ten diagrams in No. 4 relate—i.e. from A.D. 1871 to A.D. 2516. Long before this latter date our descendants will probably be living in the air, or perhaps in the sea for a change, so that the less-

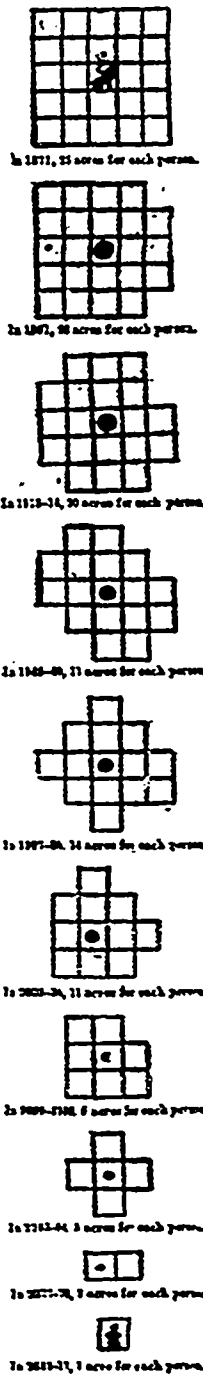


FIG. 2.—For explanation see text.

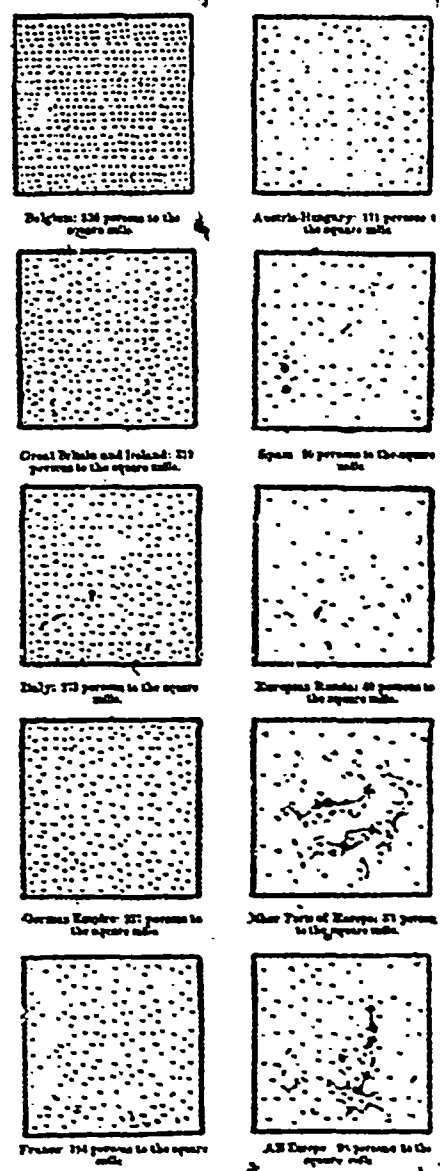


FIG. 3.—These ten squares show the Density of Population in Europe—illustrated by the number of persons, i.e. dots, to each square mile of the various countries named.

Presbytery of Guelph.

On Tuesday, the 17th September, the Presbytery of Guelph met at half-past ten o'clock in the forenoon in Knox church, Guelph, Mr. J. W. Ree, of Acton, moderator. There was a large attendance of ministers and ruling elders. Attention having been called to the return of Mr. Mullan, of St. Andrew's church, Fergus, from Britain, which he had been visiting for the benefit of his health, the Presbytery recorded their gratification at seeing him once more among them in renewed activity and vigor, their gratitude to God, who has preserved in the way and brought him back in safety, and their hope that, as in past so in the future, he would be enabled to prosecute the work assigned to him as a minister of the Gospel and pastor of a congregation. Mr. John Macklim was introduced as a young man wishing to study for the ministry, and he was directed to meet with the Committee on the Superintendence of Students for examination. Mr. Craig, convener, presented the report of the committee on finance, showing existing liabilities, the balance in hands of treasurer, the names of congregations in arrears, and giving an estimate of the expenditure down to the close of 1896, with proposals of ways and means to meet the same. After consideration the report was referred back to the committee to be brought forward at next meeting. The clerk brought before the Presbytery the names of congregations that had not contributed to the Synod and Assembly funds, when he was instructed to write to the same and ask them at once to discharge their liabilities. He further submitted a detailed statement of the expenses incurred in connection with the celebration of Dr. Wardrope's jubilee. These were approved and the treasurer authorized to meet the same. Mr. Henry Wisler, barrister, was appointed to represent the Presbytery on the Synod's committee for the revival of augmentation grants. A circular was read from the convener and secretary of the General Assembly's Committee on Augmentation allocating to the Presbytery the sum of \$1,500 as its proportion to the General Augmentation fund. The distribution of this to the congregations in the bounds will be made at a future date, when the amounts are known required for the other schemes of the Church. A petition from the congregations at Hawkesville and Linwood to have Mr. Henry Knox, who for the past year has been laboring among them, settled over them as ordained missionary for two years, and to apply to the Home Mission Committee for a grant of \$100 towards payment of the support of ordinances was considered, and the clerk was directed to forward it to the committee with the recommendation that its prayer be granted, the help sought having been rendered necessary by deaths and removals which had lately taken place. The clerk reported that according to appointment, he had preached in Knox church, Guelph, on the 15th August, and after sermon had declared the pulpit vacant at the forenoon and evening diets of worship. He further reported the supply provided by the session for the pulpit since the vacancy. The Presbytery then agreed to apply to the General Assembly's Committee on Distribution for four Sabbath's supply by probationers at their disposal. A committee was appointed to inquire and report as to the best method of appointing Commissioners to the General Assembly. Dr. Torrance, convener; Dr. Dickson and Mr. Atkinson, ministers; and Messrs. Watson (Guelph) and Pitson, ruling elders. Mr. Craig announced that the date of Dr. Miss Dow's designation as a missionary to China had been postponed from the evening of the 23rd to that of the 30th of September, in Melville church, Fergus. On motion of Dr. Wardrope, seconded by Dr. Jackson, it was unanimously agreed to nominate Dr. Torrance for the Moderatorship of the General Assembly, to meet at Central church, Toronto, in June of next year. The clerk, with permission, called the attention of the Presbytery to the change which had been made some time ago on the former practice of appointing the moderator of session during a vacancy to preside at the ordination or induction of the minister who had accepted a call to the charge to appointing the stated moderator of Presbytery. After lengthened discussion upon the subject it was decided that it be referred to a committee to consider the question

and report at a future meeting. The Committee on the Superintendence of Students presented their report through Mr. J. C. Smith, convener, to the effect that they had called for a written exercise from each of five students in the bounds, and had examined and approved of the same, and recommended that they be encouraged to prosecute their studies; that they had conferred with two others who had taken two years at the University of Toronto, and were satisfied with their attainments; with another who had taken his degree of B.A., and that with regard to Mr. Macklim, who had been referred to them, they had agreed that he be recommended to the Board of Examiners of Knox College for entrance in the preparatory classes. The report was adopted, and the clerk authorized to give the usual certificates. Dr. Dickson called attention to the action of the last General Assembly in amalgamating the four Standing Committees on the State of Religion, Temperance, Sabbath Observance and Systematic Benevolence, into one Committee under the title of "Church Life and Work." After deliberation it was resolved that the Convener of each of these Committees of Presbytery, as appointed at its meeting in July, be the Committee on Church Life and Work in the bounds, Mr. Glassford, convener, and that this take their place. To report at next meeting. Next meeting was appointed to be held in Knox church, Guelph, on Tuesday, the 19th of November, at 10.30 o'clock in the forenoon. The roll having been marked, and the names of members present recorded, the proceedings were closed with the benediction.

Presbytery of Hamilton.

THE Presbytery of Hamilton met in Hamilton for special purpose on the 10th inst., and in St. Catharines on the 17th Sept. The Presbytery resolved to take no action towards receiving Mr. R. Macknight as a minister. Prepared report for Augmentation Committee of Synod. Resolved to certify Mr. A. A. Laing as a student entering the Theological course; and Mr. T. G. Cheyne for entering on the literary classes of Knox College. Declined to separate Merrilton from Port Robinson, and gave leave to moderate in a call there. Sustained a call to Mr. W. A. Cook, of Dorchester, from Thorold. Held a satisfactory conference regarding the use of the Shorter Catechism in the Sabbath schools and the homes.—JOHN LAING, Clerk.

Presbytery of Owen Sound.

PRESBYTERY met Sept. 17th in Knox, Owen Sound, Dr. Fraser presiding. A resolution was adopted regarding the death of Mr. McLennan. Presbytery resolved to apply to apply to the widow's fund in behalf of Mrs. McLennan. A call from Keady, etc., to Mr. Burnet was presented, sustained and accepted and ordination fixed for Oct. 1st, at 2 p.m. in Keady. Dr. Fraser to preside, Mr. Russell to preach. Mr. Thompson to address the minister and Mr. P. McNabb the people. Presbytery agreed to supply Knox, Sydenham, till January, provided the congregation paid the salary to Mrs. McLennan. The following committee was appointed to visit Knox and St. Paul's, Sydenham, Knox, St. Vincent, Woodford, etc., with the view of re-arrangement, viz., Messrs. P. McNabb, A. McNabb, Dr. Fraser and Mr. Thompson. The following students were recommended to Knox College, viz., Messrs. Wm. Bremner and Wm. Mercer to second year, and Mr. W. Martin to first year. Grants to augmented congregations were revised, and Committees visiting mission fields reported. Mr. Smith was appointed to Johnston till Jan. 1st., Mr. Maxwell to Lion's Head for two years, and Mr. Rb. O. Young to Indian Peninsula; Crawford, etc., to be supplied by the H. M. Committee. Messrs. Simpson, A. McNabb, and J. Clark, Meaford, were appointed a committee on Young People's Societies. Mr. P. McNabb was made convener of S. S. Committee in place of Mr. Simpson, and Dr. Fraser was given charge of Foreign Missions. Sympathy was expressed with Mr. McLaren in his illness and gratitude at his recovery. Mr. A. McNabb was appointed to lead in the devotions at next meeting of Presbytery. Presbytery then adjourned to meet in Keady, Oct. 1st, at one o'clock p. m. and next regular meeting will be held in Knox church, Owen Sound, on Tuesday, Dec. 17th, at 10 a. m.

The meeting was closed with the benediction.
—JOHN SOMERVILLE, Clerk.

The Presbyterian Missions.

A JOINT meeting of the Presbyterian churches on missionary matters was held September 12th, in the lecture room of St. Andrew's, Victoria, B.C. Rev. Dr. Robertson, Moderator-elect of the General Assembly of the Church, and Superintendent of Home Missions, and Rev. Mr. Gordon, of Winnipeg, were present. Rev. W. Leslie Clay presided, and after opening services introduced Dr. Robertson. The latter sketched the progress of the Home Missions in the Northwest and British Columbia, and pointed out the needs particularly of the latter. He had visited many sections and found a number of people without church accommodation or religious services of any kind. They were a people too who readily responded to any call in this line. The speaker gave an interesting account of the progress of the Church west of Lake Superior. Fourteen years ago there were only 116 churches and missionaries in the West, whereas there are now 762 churches and missions. The membership had increased from 1,153 to 18,000 and the revenue had risen from \$15,000 to \$285,000, but there is still need of funds.

Rev. Mr. Gordon told of the work in the old country. He said that he had been well received and found people ready to hear him, but it was very difficult to get them to contribute towards the Missions in Canada. He had explained his work by a pamphlet containing a comparative map showing the distances and extent of Missionary territory. He had, however, managed to get support for forty missions, some for three years, but the majority for five. Last year \$12,000 from the old country had passed through his hands for the missions, and he expected the same amount this year. He was of the opinion that the people had grasped the importance of the work.

The speakers were on motion of Dr. Campbell, seconded by Rev. D. McRae, tendered a vote of thanks.

Designation of Dr. J. J. Thompson, Medical Missionary to India.

On Sabbath, 15th Sept., the Rev. R. P. McKay, Foreign Mission Secretary, preached to the united charge of Thames Road and Kirkton, taking for his text the first recorded words of Jesus (Luke ii., 49), on which he based a strong missionary sermon highly appreciated by the large congregation present.

In the evening Mr. McKay presented the claims of missions before the Christian Endeavor Society, and already his address has borne fruit in additional work being undertaken by the young people.

On the Monday evening following the designation proper took place in the Kirkton church, of which Dr. Thompson is a member, and in which he had been ordained to the eldership. Dr. McDonald, of Seaforth, moderator of the Huron Presbytery and member of the Foreign Mission Committee, presided. After the solemn designatory prayer, Dr. McDonald, on behalf of the committee, presented in felicitous terms a copy of the Word of God to the missionary. Rev. A. McLean, of Blyth, representing the Presbytery, then delivered an excellent address on the close resemblance between the designation of a missionary and the Master's own appointment by the Father. Rev. R. P. McKay next gave a stirring address, full of hope and encouragement, in missions as the "Thought of God." Short addresses followed by Dr. Hamilton, of Motherwell, under whose pastorate Dr. Thompson spent his boyhood; by Rev. J. A. Turaball, of Toronto, whose early home was in this charge, where his father acted as elder for many years, and by Rev. Colin Fletcher, pastor of the congregation.

The services throughout were most solemn and inspiring, and the large audience present was evidently deeply affected. The people of Kirkton entertain ardent hopes of Dr. Thompson's success as a missionary in India, and believe the wisdom of his selection by the Foreign Mission Committee will be fully manifested in his work on the field.

THE CHURCH ABROAD.

A gold watch was presented to Rev. R. Ross, Sterling, on his leaving for Roccarton.

On Sunday Sept. 1st ult., bells rang for the first time from a Protestant church in Vienna.

It is proposed to build a Bible Institute, in Glasgow, at a cost of from £25,000 to £27,000.

A vigorous mission is to be conducted during the winter months in Blairgowrie by the Free Church.

Ten thousand pounds has been returned of additional estate of the late Rev. Robert Hogarth, senior minister of Ivy-place church Stranraer.

The Rev. J. F. McSwaine, of St. Paul's, Brisbane, has been unanimously elected Moderator of the Federal Assembly of the Presbyterian Churches of Australia and Tasmania.

The death occurred on the 2nd inst. of Rev. W. Stewart of Burr's Island, a licentiate of this church. He had reached the age of 84, and was for about twelve years chaplain of Kirkcaldy Combination poorhouse.

The operations in connection with the new Belfast Y.M.C.A. buildings are progressing rapidly. Since the foundation-stone laying considerable sums have been received. The amount received up to the present is £8,000.

There has been a decrease of £145 in Glasgow presbytery's contributions to the Sustentation Fund during the past three months. At next meeting Dr. Wilson, Moderator of Assembly, is to give an address on the subject.

Rev. Malcolm White of Blairgowrie has been contrasting the action of the police in allowing raffling and the sale of strong drink at a recent bazaar in the town, and in pouncing upon a man for having a wheel of fortune in the "hellmeadow."

Considerable attention has been drawn to a recent statement by Principal Dykes, that the total strength of English Presbyterianism is less than 300 congregations, and that the increase of the denomination has been mainly due to Scottish and Irish immigration.

The following are the chief statistics of the Welsh Congregationalists in the Principality: Churches, 1,000; communicants, 135,725; Sunday-school members, 138,807; total amount of the Church collections, £140,717 0s 6½d.; existing debt upon chapels at the present time, £126,719 15 1½d.

Presbyterianism, which is hardly known in rural England south of the Humber, says the *Belfast Witness*, is beginning to make itself felt even in the country districts. In the county of Kent three contiguous parishes are now served by small Presbyterian churches, viz., Edenbridge, Cowden, and Withyham.

A notable Scotsman has passed away in the person of Mr. Peter Denny, LL.D., shipbuilder, Dumbarton. He made the Laven yard known over the whole world, and he was a leading spirit of a number of commercial enterprises at home and abroad. Enlightened and generous as an employer, he was also a great public benefactor to the Clydeside town, in which he was born 74 years ago. An elder in the North Church, he was warmly attached to the denomination, contributing liberally to its schemes.

Rev. James Gould, senior-minister of Princess Street Free Church, Newton-Stewart, died on the 7th inst. in his 80th year. Deceased was ordained on 17th January, 1843, as pastor of the then Reformed Presbyterian congregation, and when the union took place of the Free and R. P. bodies he became a Free churchman. His jubilee took place two years ago, when he was presented with an address and a purse of sovereigns. About four years ago the Presbytery granted him an unordained assistant, and in 1894 the General Assembly agreed to the appointment of an ordained colleague and successor, when Rev. W. H. Brown Douglas, Edinburgh, was appointed to the office a year ago.

WAS A PATIENT

**IN ST. JOSEPH'S HOSPITAL,
Hamilton Ontario.**

**THE DOCTORS SAID A SURGICAL OPERATION WAS
NECESSARY TO EFFECT A CURE.**

**THE LADY LEFT HOSPITAL AND
DOCTORS.**

SHE USES

PAINÉ'S CELERY COMPOUND

AND IS CURED.

Another wonderful, almost miraculous cure to report. As usual, the afflicted one is saved by the use of Paine's Celery Compound.

Mrs. Annie Saunders, the cured lady, lives in Bracondale, a pleasant suburb of Toronto. Her sufferings from a trouble common to many women, were terrible, and the wonder is that she now lives. To her, medical and hospital treatment proved of no avail. At a critical juncture, the doctors deemed an operation imperatively necessary.

Mrs. Saunders would not sanction the proposed operation; she decided to try a medicine that had cured thousands; she had faith in its wondrous powers to make her a new woman. Paine's Celery Compound was her chosen agent; she used it, and thanks Providence for the happy

change effected. She writes as follows regarding her cure:

"It is with much pleasure that I testify to the value of your wonderful Paine's Celery Compound. I was a great sufferer from severe attacks of neuralgia in the left ovaray. At times the attacks were so acute that I thought I would lose my reason.

"Several doctors treated me, and I was a patient in St. Joseph's Hospital, Hamilton. I obtained no relief from medical treatment. The doctors said unless I had the ovaray taken away I could not be cured.

"Instead of submitting to the operation, I used Paine's Celery Compound, and I am thankful your valuable medicine cured me. I feel like a new woman, and I would like all sufferers to know just what this great medicine has done for me.

SEPTEMBER—30 Days.

THE POWER OF GOD'S WORD

S The word of God is quick, and powerful. Heb. 4: 12
M The words that I speak unto you, they are life
W I bring them again by the word of God
W Like a hammer that breaketh the rock in pieces
T The word of the Lord is quick, and powerful, and sharper than any two-edged sword, piercing even to the soul's joint, and joints of the marrow, and is clean divided between the right and the left, and hath quickenings, and is unspiced with honey, and is as the sweetness of oil. Jer. 23: 12
P It is not by words that we are saved, but by the word of truth
S Where the word of a King is there is power. Eccl. 8: 1
M He that soweth the word shall reap the fruit. Ps. 128: 2
T He that soweth the seed shall reap the harvest. Matt. 13: 12
T He that soweth the seed shall reap the harvest. Matt. 13: 12
P The seed that is sown shall bring forth fruit. Ps. 128: 2
S He that soweth the seed shall reap the harvest. Matt. 13: 12
M Do not be deceived by words that are without fruit
T Ye are come through the word which I have spoken
W The word of the Lord is quick, and powerful, and sharper than any two-edged sword, piercing even to the soul's joint, and joints of the marrow, and is clean divided between the right and the left, and hath quickenings, and is unspiced with honey, and is as the sweetness of oil. Jer. 23: 12
P I will make my words in thy mouth. Jer. 23: 12
F The word that I shall speak shall come to pass. Eccl. 8: 1
S All scripture is given by inspiration of God. 2 Tim. 3: 16
M And to profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, and complete, lacking nothing that will profit him. 2 Tim. 3: 17
T The words were framed by the word of God. Jer. 23: 12
W By the word of God the heavens were made, and all things that are visible, and all things that are not visible, were created through Thy word. Thy word is truth. Jer. 23: 12
P I will make my words in thy mouth, and they shall be as a sword, and they shall be as arrows. Jer. 23: 12
S The heart magnified Thy word above all Thy signs. Ps. 119: 109
M Showing by the scriptures that Jesus was Christ. Ps. 119: 109
W These words are the words that were spoken. Ps. 119: 109

Consecration.

BY JOHN INRIE, TORONTO, CANADA.

Nor my will, but Thine, O Lord!
Trusting to Thy promis'd Word;
Keep me o'er near to Thee,
All through life my Guardian be,
Teach me all I ought to know,
Guide me where I ought to go,
Be my Comforter and Friend,
Till I reach my journey's end!

Let my heart its fulness tell,
Gratitude my bosom swell;
Patient, humble, mild, and meek,
Let my lips Thy praises speak.
Darkness Thou hast turn'd to day,
Swept my guilty fears away;
Thou art all in all to me,—
I am naught compar'd to Thee!

When at last life's battle o'er,—
Landed safe on Canaan's shore,
I shall see Thy blessed face
Lighten up that glorious place,
Prostrate at Thy feet I'll fall,
There Thy wondrous love recall,—
Love so boundless, deep, and free,
That it compass'd—"ΕΥΧΗ ΜΕΙ!"

JOHN INRIE'S POEMS, containing about 600 pages, neatly bound in cloth and gold, will be sent, post free, on receipt of one dollar. INRIE, GRANT & CO., 31 Church St., Toronto, Canada. Only a few copies left.

Presbytery of Bruce.

Presbytery met at Walkerton on the 10th Sept., at 1.30 p.m., Rev. H. McQuarrie, moderator. Resignation of Rev. Mr. Kinloss, which was tendered at last meeting of Presbytery was taken up. Commis- sioners from session and congregations were present expressing the highest esteem for Mr. Kinloss and regretting that owing to circumstances in the providence of God, Mr. Gray felt under obligation to demit his charge. Mr. Gray was also heard urging as his main reason for resigning the charge his physical inability to undertake all the labor connected with so heavy a charge. The Presbytery thereupon decided with great reluctance to accept his resignation. Rev. Mr. McDonald, of Glamis, was appointed moderator of session and to declare the charge vacant on the first Sabbath of October next. Mr. McQuarrie reported that he had arranged with Mr. Robertson, of Port Dover, to declare the charge of Port Elgin vacant in accordance with appointment of Presbytery at its last meeting, which had been done. Leave was granted to Mr. McQuarrie, as moderator of Port Elgin session, to moderate in a call to a minister when the congregation meet. Mr. Thomas Miller appeared before Presbytery and asked to be certified to the Senate of Knox College as a student entering the University of Toronto, having the ministry in view. On motion of Mr. Guthrie, duly seconded, the application was granted. The Home Mission Report from Mr. Tolmie was read by the clerk in which it was intimated that it had been proposed to reduce the grant to North Brant from Augmentation Fund from \$100 to \$50, and that to Kinloss, &c., from \$150 to \$100. The Presbytery in view of the fact that the tendency of these congregations is to become smaller rather than larger owing to removals, agreed to ask for the renewal of the former grants, it being wiser to conserve the funds of the church by refusing to assume additional responsibilities

rather than sacrifice the interests of congregations already on the fund. The clerk read a report on Statistics showing that in almost all departments of church work there had been some advance during the year. Report was also read from the Presbyterian Society of the Women's Foreign Missionary organization showing the total sum raised during the past year to be \$609.46; that clothing valued at \$78.09 had been sent to the Indians of the Northwest, and that the number of auxiliaries within the bounds of the Presbytery is ten, an increase of one during the past year. The report was received by the Presbytery and gratification expressed at the progress made. Mr. Guthrie called attention to the action of the General Assembly at its last meeting amalgamating the committees on State of Religion, Temperance, Systematic Beneficence and Sabbath Observance. The Standing Committee of Presbytery on the above subjects were amalgamated accordingly and Mr. Craigie, of Hanover, was appointed convener of the joint committee. A committee consisting of Messrs. Johnston, Fitzpatrick and Eckford was appointed to draft a minute on the resignation of Mr. Gray and to submit it to the next meeting of the Presbytery, which was appointed to be held in Paisley on the second Tuesday of December, at 1.30 p.m.—J. JOHNSTON, Clerk.

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