

THE PRESBYTERIAN

NOVEMBER, 1878.

SCOTLAND.

We are indebted to a kind friend for a copy of the "Glasgow News" giving a full account of an important meeting held at Helensburgh in connection with the Endowment Scheme of the Church of Scotland, at which the Duke of Argyll presided. The Town Hall was completely filled, and the proceedings seem to have been of a very enthusiastic character, in so far as talking was concerned. The noble Chairman, always happy in his utterances on ecclesiastical questions—outshone himself on this occasion in the delivery of an able and comprehensive address to which, we observe, the Argus-eyed SCOTSMAN has devoted nearly two whole columns of left-handed compliments, in its characteristic sneering vein, though not with its accustomed acumen.

In answer to the question, "How are the ministry to be supported," His Grace very naturally dwelt, in the first place, on the principle of "State Churches". He repudiated most strongly the idea that because he was a consenting party to the disestablishment of the Church in Ireland, that therefore, he, or the government either, should be held as opposed to the principle of establishments. Their legislation in that instance was based upon certain special circumstances affecting the Church and people of Ireland, these circumstances being not only different, "but the very antitheses" of all the circumstances affecting the question in the sister kingdoms. The speaker gave it as his opinion "that established churches where they have grown up with the history of the people, and where nothing has happened to alter their fundamental character and position, are among the greatest national blessings, to be cherished and maintained as long as that character is preserved." At the same time it was frankly acknowledged that Established Churches cannot be extended in our times upon the same principles on which they were founded. His Grace next alluded to what was called

in the late controversy "Concurrent Endowment" that is, where the clergy of all denominations, without reference to anything but the numbers of those who adhere to them, are paid salaries by the State, a method largely adopted on the Continent of Europe; but which he considered alike impossible and impolitic in Britain, one indeed, really fatal to civil and religious liberty. Coming to the third mode of supporting the ministry, namely, that of pure Voluntary Congregationalism, he said:

Far be it from me to say one word against the congregational support of ministers. I know as a matter of fact that it is consistent with the formation and long duration of the happiest and the most sacred ties between the minister and his people. It is not the method which I should prefer for myself. I cannot help thinking and feeling that there must be some embarrassment in the position of a minister who is entirely dependent, and solely dependent on the contributions of his people. But this I will say, that I wish there was more of congregational feeling amongst us all in this matter. Although I do not think they ought to be dependent entirely upon the contributions of their congregations, I say this—that it is a duty on the part of the congregations, if, by accident or otherwise, they know their minister to be insufficiently endowed—I say it is the duty of the congregations to supplement his income. (Cheers.) And I rejoice to believe that it is a custom which is extending rapidly in the Established Church of Scotland, although there can be no doubt whatever that one of the inconveniences of the system is that it does tend to check the desire of the people to contribute voluntarily towards the support of their minister.

I should like to see that spirit more common, and that where congregations know or have reason to believe, that the endowment is insufficient for the adequate support of their minister, there should be a systematic plan by which their stipends or incomes should be supported. (Cheers.) That seems to me to be a positive duty on the part of the various congregations that constitute the Church of Christ. I believe it is more done in Scotland than in England. The English Church is said to be one of the richest churches in the world, and so it is if you look at the aggregate amount of property. But there is a larger amount of poverty in the Church of England at this moment than in the Church of Scotland, a larger number of men who have barely the means of living in that Church, which is considered so rich, than there are in the Church of Scotland. It is in consequence of

that, that my son, Lord Lorne, before whom the circumstances came last year, has tried to import into England something of the system adopted by the Free Church—and which is now being adopted by us in this scheme—of a great central fund raised by the members of the Church to assist the incomes of the poorer clergy; and I am sure we all wish him success in that enterprise. (Cheers.)

“The weak point of voluntaryism,” the Duke said, “is that it does not provide for the poor of the thinly scattered districts. It provides for the rich. It necessarily does so to the neglect of the outlying districts.” He then went on to show how admirably this Endowment Scheme of the Church was adapted to supply the defect, and how successful the administration of the fund had been, that the voluntary subscriptions in support of it amount to no less than £571,000, so that no one has a right to say that the Church of Scotland is a dead or a negative Church.

It is full of vitality; it seems to be suited to the feelings and opinions of the people, and it is doing the best of all work by making permanent provision for the public services of religion in the neglected and thinly-peopled districts of the country.

There is one circumstance connected with Established Churches to which, perhaps, I may for a moment allude. There is at the present moment a feeling of reaction in favour of Established Churches, arising from a peculiar cause among a certain section of the community, and a certain section of politicians. They feel that Established Churches are more liberal in their theology than the non-established Churches. On that ground alone there are a very large number of persons, and a very powerful section of politicians, who are disposed at this moment to give them special and exceptional support. For my part, I cannot help gravely doubting how far this is likely to be a permanent source of support in favour of Established Churches. Although the Church of England, for example, has always included, and was always intended to include, a large latitude of religious opinion, and though I think it is better that it should do so, I gravely doubt whether the extent of that latitude is not becoming in many minds rather excessive. If it should ever come into the minds of the great majority of the people of this country that the Church of England is no longer to uphold the Reformation and the doctrines of the Reformation, and if her clergy are to seek back the whole body of theology of the Roman Catholic Church, except, perhaps, the mere supremacy of the Pope, then I cannot feel any doubt whatever that the days of the Church as an Established Church will be numbered. (Cheers.) So, on the other hand, if the time should ever come when of the Established Church of Scotland it should be said that it is in-

different to dogmatical truth, and that it holds within its pale professed members who are shaky upon the great tenets of Christianity—I cannot believe that in that event the support of a small section, probably, of intellectual and hesitating minds will be a permanent support for that Church.

The Rev. Dr. Smith of North Leith, the convener of the Endowment Scheme, followed up the remarks of the noble Chairman with an eloquent and telling speech, shewing how 181 parishes had by means of this fund been raised into the position of endowed parishes, citing an instance in the Presbytery of Dumbarton, presided over by one whom he ventured to call one of the best pastors of the Church of Scotland, and making honourable mention of the munificent subscription of £10,000 from Mr. James Baird. We can only make room for these concluding sentences which, however, may enable our readers to apprehend in some measure the spirit of the whole address.

The Endowment Scheme lies very closely at the root of the stability and success of the Church of Scotland; and every lover of his country will feel himself bound to maintain the Church of Scotland in these days, and agree with what his Grace the Duke of Argyle has advanced in regard to the position of the Church. I think that anything that would tend in any degree to the destruction, or even the enfeeblement or degradation of the Church of Scotland at the present day would be a great national evil, and believe that the very first result—and it would be a lamentable result—of any such occurrence would be the rise of a system of spiritual tyranny in the country that would have the most disastrous consequences, and alongside of that spiritual tyranny there would be a neglect of the poor of the people. Their interests would be sacrificed, their welfare would be neglected, and bye-and-bye, and at no far distant day, would come in a flood of Popery that could not last long in these days of enlightenment, and with all our grand memories to come back with a rush to dispossess it; but I fear much it would be dispossessed in its turn, not by religion pure and undefiled, but by rank infidelity. (Cheers.) Therefore to prevent and stand in the way of those unhappy and disastrous results, I plead with you for support to the old Church of Scotland, and as the best means at the present time of supporting her to carry out this grand endowment scheme. As you would see old Scotland pure and free, you should combine for the maintenance of Christian truth; and for the advancement of sound Protestantism, I would plead with you for the support of the Church and of the Endowment Scheme; so that the good old tree planted long years ago, watered by the blood of martyrs, which has borne the blast of

many a storm of persecution, may revive into something of youthful verdure and fling out her boughs to the sea and her branches to the rivers, till all the people can sit down under her shadow and send up a common song of praise and thanksgiving to her God.

The Rev. Dr. Gillan, the moderator of the Church of Scotland—"the gladiator of platform oratory," as some one called him, was the next speaker. We like the ring of his remarks about giving for Christian purposes. It squares with what we have elsewhere said about a notably princely gift.

If he—one of her noblest sons—has done this the greatest, ought not others to proffer the less? If he has consecrated his thousands on thousands to her service, surely our nobility, gentry and merchant princes may not begrudge their hundreds. (Cheers.) From such reservoirs we descend to smaller rills. (Cheers and laughter.) We want your tens, ye traders—(laughter)—nay, we shall be grateful for the units of the working-man, so that we shall be able to rise to a respectable height in the numeration table—units, tens, hundreds, thousands, tens of thousands, hundreds of thousands, nor shall we pause till we have touched the million.

The laying the foundation-stone of a new church at Lenzie was the occasion of another goodly gathering, where real and true words were spoken of the Auld Kirk by Mr. Orr Ewing, M.P., and others, among whom we notice the name of an old friend Mr. Whitelaw, one of the truest friends the Church has, and whose liberality is equalled only by his sagacity.

At an ordinary meeting of the Presbytery of Glasgow, *inter alia*, the Rev. Duncan Morrison of Owen Sound was introduced to that venerable Court by Dr. John Marshall Lang of the Barony, and met with a cordial reception. And, that he improved the occasion by dispelling the mists which conceal from view the wants of the Colonial Churches and suitably enforced the duty of contributing to the necessities of the Saints in Canada, we do not doubt. The Presbytery resolved to meet in Blackfriar's Church on a given day, to induct the Rev. Thomas Somerville, of St. David's, Kirkintilloch, to the Church and parish of Blackfriars. It was reported that the Rev. James Douglas, of

Maxwell Territorial Church, had received and accepted a call from the congregation of St. Stephen's.

PERTH.—The Presbytery of Perth by 6 votes to 3 have resolved not to interfere with the use of instrumental music in the East Church.

DUNFERMLINE.—The interior renovation of the Abbey Church is now nearly completed. The beautifully carved gallery front, preserved from the old building, has been transposed, and a fine effect produced by gilding the crowned heads at the spring of the arches.

OLD MACHAR CATHEDRAL, ABERDEEN.—After a long and acrimonious discussion, the heritors have agreed to borrow funds to defray the expense of "stamping out" the dry rot in the woodwork of the Cathedral. The minority dissented and protested against the decision as illegal. The meeting broke up in confusion. Meanwhile the dry rot is playing havoc.

BROUGHTY FERRY.—At a meeting of the congregation 366 votes were given in favour of introducing instrumental music; 85 objected: A large number of "no votes." The Kirk session have resolved to proceed with the matter and an organ is already looming in the distance.

BLAIRGOWRIE.—The new organ lately fitted up in the Parish Church has been inaugurated with a recital and concert which was largely attended, and all went merry as a marriage bell.

CAMPBELTOWN.—The Rev. John Cameron, previous to leaving for his new parish, Dunoon, was entertained at a public dinner, and was presented with a splendid time-piece and a purse of sovereigns.

ELGIN.—The Rev. Duncan Stewart of Dornoch has been translated to the Church and Parish of Elgin. On a recent Sabbath the congregation worshipping in this Church had the unwonted pleasure of having the service conducted—with the formal leave of the Presbytery—by a Free Church minister, the Rev. John Jenkins of Culross, Fifeshire, and his presence was hailed with pleasure by the whole congregation. This is the first instance that has come to our notice of a Free Church minister conducting the ordinary service of a Parish Church. We trust it may be the harbinger of the dawn of a better day.

"BEHOLD NOW GOOD A THING IT IS!—The Free Church and Established Church congregations in the parish of Sorbie, Wigtownshire, at present worship together, the ministers preaching on alternate Sundays. The Free Church being closed for repairs, the parish minister made the above offer, which was readily accepted.

FREE CHURCH OF SCOTLAND. The whole amount raised for the various schemes, for the year ending 31st March, 1873, is £452,789. Sir David Baxter, who died towards the close of last year,

among other large bequests, left the magnificent sum of £55,000 to the Free Church.

A telegram from Edinburgh announces the death of the Rev. Robert S. Candlish, D.D., the associate of Chalmers, Cunningham and Guthrie in the promotion of the Free Church. He was an eloquent and powerful preacher, and an author of some note. Upon the death of Dr. Chalmers in 1847, Dr. Candlish was appointed to the chair of Divinity in New College, and when Dr. Cunningham died he was made Principal of that Institution. He was born in Edinburgh in 1807.

IRELAND.

For the reason that we have not received our valued exchange, the "Evangelical Witness," for some months past, we have to apologize to such of our readers as are particularly interested in Irish Church news, and now that our friends across the channel are made aware of our anxiety to cultivate their acquaintance, means may be perhaps taken to supply our need in future.

Our Own Church.

On the first day of last month the thirty-second session of Queen's University and College was begun under auspices more favourable and encouraging than those of any similar occasion for many years, Principal Snodgrass presided. There was a good representation of the Kingston public in the general audience. Professor Watson delivered a very able address on "Education and Life." So much was the Professor's address appreciated, that he has been asked to publish it, and it is now in the press. We may, therefore, take occasion to refer to it more particularly in a future number.

All the undergraduates of preceding sessions who could be expected to return have come back to resume their studies, and we are delighted to hear that the number of new students is unusually large. The total number registered is 50, of whom 40 are undergraduates, and 21 are *freshmen* or

new students. Only once in the history of the college—in the session of 1858-59—has this number been exceeded. In that session there was a total of 53, the students of the first year numbering 27. Divinity students are not included in these figures, as their classes do not begin until November. With all friends of Queen's we unfeignedly hope that its dark days are over and gone, and that the worst of its great difficulties are surmounted. May each succeeding session be more and more distinguished by encouraging circumstances!

At the close of the Matriculation examinations the following scholarships were awarded:—

FIRST YEAR.

1. *Watkins*, \$80—John Reeve Lavell, Kingston (with the honour of gaining the Mowat.)
2. *Campbell*, \$80—Louis Shannon, Kingston.
3. *Leitch Memorial*, \$57—William Henderson Irvine, Elginburg.
4. *Supplementary*, \$50—Peter O'Brian, L'Original.
5. *St. Paul's, Montreal*, \$60—Alexander McKillop, Lanark.
6. *Allan*, \$50—James Cumberland, Adjala.
7. *Mowat*, \$50—David Philip Clapp, Demorestville.

SECOND YEAR.

1. *Synod* (1), \$80—James George Stuart, Toronto.
2. *Hardy Memorial*, \$50—John Ferguson, Belleville.
3. *Aberdeen*, \$50—Hugh Cameron, Huntingdon, P.Q.

THIRD YEAR.

1. *Synod* (2), \$80—Thomas Dickie Cumberland, Adjala.
2. *St. Andrews*, \$50—Chas. McKillop, Lanark.
3. *Kingston*, \$35—Archibald McMurphy, West King.
4. *Cataraqui*, \$50—Robert Walker Shannon, Kingston, (with the honour of gaining the Kingston.)

FOURTH YEAR.

1. *Synod* (3), \$80—James J. Craig, Charlotenburgh.
2. *Russell*, \$50—Donald Malcolm McIntyre, Kingston.

From Kingston, as our imaginary standpoint, we take our monthly out-look over the Churches, and, if we descry less than usual that seems worthy of note, let us be thankful, at least, that no disturbing elements have arisen to obscure our horizon. At PITTSBURGH, a few miles down the way

the church edifice has undergone thorough repair—new trimmings for the pulpit, new lamps, and to crown all a new pulpit gown has been presented to the minister, and all this has been done by the untiring zeal of “the Ladies Aid Association.”

At BELLEVILLE in the same Presbytery a call was moderated in on the 13th ultimo, in favour of the Rev. Matthew W. McLean, of Port Hope. By appointment of Presbytery, Principal Snodgrass presided. While congratulating Mr. McLean on receiving a call to this most desirable charge, and wishing him all success in his pastorate, we sympathize deeply with the congregation thus left vacant in whose behalf his labours have been abundant and successful. Over the hills, to the north, at Beachburgh, the Presbytery of Ottawa met on the 9th of October for the ordination and induction of Mr. Alexander Campbell, B.A., to the pastoral charge of WESTMEATH. There was a goodly attendance of the people, and a larger attendance of ministers than was expected. The Rev. D. J. McLean preached and presided. The minister was addressed by the Rev. James Fraser—the Rev. R. Campbell, of Montreal, also, at the request of the Presbytery, adding a few words of counsel and encouragement. The Rev. Mr. Gandier, of Coulonge spoke admirably to the people, to whom also a few kind words were seasonably dropped by Rev. R. Campbell of Renfrew. It may be added that the call was a harmonious and hearty one, as the welcome extended to the new minister at the church door abundantly testified. In the far west we hear of the dedication of a new church at SAUGEEN on the shores of Lake Huron. The auspicious event—one that has been long looked forward to with deep interest—took place on the 7th September. The church is a frame building seated for about 300 persons. “One of the coziest country churches,” our informant says, “I ever saw, reflecting great credit on the taste and liberality of our people. It is but fair to state that a great share of the credit is due to the excellent missionary, Mr. A. McGillivray, who has resumed his studies at Queen’s College. The morning

service was conducted by Rev. John Gordon of Paisley, after which Rev. Mr. Fraser of Priceville preached in the *original tongue*, a thing which every minister cannot do, but which did not prevent his being called upon to conduct an English service in the evening. From which it might be argued either, that this gift of tongues is disadvantageous to its possessor, or, that it ought to entitle him to double *consideration*.” Coming back to HAMILTON, we are pleased to notice that the Rev. James C. Smith, M.A., pastor of St. Paul’s Church, has been presented by the ladies of that congregation with “an elegant and costly pulpit gown and cassock, imported from Glasgow at a cost of over \$100.” The presentation was made by Mrs. Leggat and Mrs. Service, at the ordinary week-day evening service, accompanied by a few friendly words to which, as the event was quite unexpected on his part, Mr. Smith made a brief impromptu reply, and we have only to add our congratulations that under his ministrations the congregation is rapidly augmenting in numbers and influence.

Without going far out of our way it may be mentioned that a like prosperity happily prevails among the members of St. Andrew’s congregation at FERGUS, and that here too the ladies, with kindness aforethought, have presented the worthy minister’s wife, Mrs. J. B. Mullan, with a purse of money. Our enthusiastic informant says that “the church and the Sabbath School are prospering, and the Empire is Peace!” to which we sincerely respond—“Long may peace be within her walls and prosperity within her palaces.”

A member of the Kirk-Session at MULMUR has favoured us with a full account of a very successful Sunday School soiree held there one bright summer day not long since, the financial results of which realized the sum of \$70 which will be invested in books for a Sunday School library.

Turn we now, eastward, to the old Presbytery of Glengary and gather up the crumbs that fall from the tables of our “occasional correspondents,” for we must say that those to whom we naturally look

for authentic information in all our Presbyteries have been rather chary of their favours of late. Well, we infer that the annual Missionary meetings have been held within the bounds. One, at least, we learn was recently held in St. Matthew's Church, OSNABRUCK, which a friend describes as having been at once "a success and a failure"—a success in so far as the deputation was concerned: and the collection was "all right," but the attendance, "thin." There is just where our people miss it. They not only lose a good deal by their non-attendance at such meetings, which, like angelic visits, are few and far between, but their absence throws a damper over the proceedings of those who do meet, and tends most effectually to take the life out of the speakers. On the wall of this church a beautiful marble tablet has just been erected by the members of the congregation to the memory of the late Mr. Wm. R. Croil, who for long years before this handsome edifice was erected, and for years after, worshipped with this congregation, and ever manifested the deepest interest in its welfare, as well by his liberal contributions for its support as in the faithful discharge of his duties as an Elder of it. The tablet is from the establishment of Mr. Robert Reid, Montreal, and is exceedingly neat and well executed. A similar memorial to the memory of the late venerable minister of CORNWALL has also been lately placed on the wall of St. John's church there—a fitting expression of a people's grateful remembrance of their minister's life-long interest in their highest welfare. This was executed by Mr. R. Forsyth of Montreal, and bears the following inscription,—“Sacred to the memory of the Rev. Hugh Urquhart, D.D., who died 5th February, 1871. For 44 years he was minister of this congregation, and discharged successfully the duties of his holy calling. He was a scholar of rare attainments and elegance. He took a prominent part in the educational interests of the country. In him the members of this congregation ever found a kind friend, a wise counsellor, and a faithful pastor. This tablet was erected in grateful remembrance, July, 1873.”

It is pleasant to receive the assurance that the good work here is prospering in the hands of the present incumbent, in evidence of which it may be mentioned, *inter alia*, that a congregational debt of over \$2,000 has just been wiped off, and we have no doubt that the attention of *the ladies* will now be turned to the providing of a first-class manse for their minister, so as to leave him free to turn *his* attention in what direction he pleases.

The last item that we have to mention in regard to Glengary is one for which we claim a crowning interest, at the same time, one respecting which all experience admonishes us to speak with caution. We refer to a report that has reached us from various quarters, of a very special and gracious outpouring of the Holy Spirit among the people of INDIAN LANDS, in connection with the ministrations of a youthful and earnest Missionary Student of Queen's College, who was employed by the Presbytery in this part of the country during the summer recess. One of our Clergymen, who himself visited this locality, has supplied us with some interesting details, from which we learn that a very deep interest has for some months past been manifested in regard to spiritual things; that many have been stirred to anxious enquiry about their soul's salvation, and that not less than between forty and fifty have been converted to God, and are now rejoicing in a Saviour that they have found precious to their souls, having "tasted that he is gracious." Besides these, many more are seeking peace through Jesus the great Peace-giver as well as the great Peacemaker. "The meetings, which were held on week days as well as Sundays, were conducted in the most decent and orderly manner, no unusual excitement or demonstrations of feeling were visible, there was simply the evidence that all were deeply and sincerely in earnest about their precious souls." The good Lord grant that the results of this revival may be seen and felt many days hence, and that here, and in all our Congregations, the word of the living God may be glorified in the conversion of sinners.

Coming nearer home we observe that the new St. Matthew's Church at Point St. Charles, Montreal, has been opened for worship. The capacity of the Church has been doubled, and it is reported to be nearly as well filled as before. And this enlargement has been attained, not only without disfiguring the building: it is vastly improved in appearance. The new pulpit is neatly trimmed; the aisles are laid with matting; there is a plentiful supply of lamps; a minister's vestry has been added; the school room has been completely overhauled and "restored," with the addition of a snug apartment for the dear wee members of the infant class. What more could have been done? Completion of this work was judged of sufficient importance to be celebrated by a Soiree and Sacred Concert, which was accordingly held to the satisfaction of all concerned. The music, conducted by the leader of the choir, was excellent. The minister of St. Paul's and his Elder did duty on the platform. The Ladies presided at the refreshment tables which groaned under the good things provided, and, just to give the whole thing a finishing touch, Dr. Rodgers, in the name of those same ladies, took advantage of a lull in the proceedings to present the minister with a "braw new goon."

ST. GABRIEL'S. At the annual meeting of this Congregation the result of the efforts of the Ladies' Association was announced to be \$367, which went to supplement the various schemes of the Church. Resolutions pledging the Congregation to increased liberality were moved in spirited addresses. Mr. F. M. Dewey gave details of his missionary work at St. Louis de Gonzague, and the Rev. James Wilson of Lanark closed with a telling speech on the duty of supporting Christian Missions.

We observe that the Kirk-session of St. Paul's, Montreal, have erected a tablet, in the east transept of the Church, to the memory of the late Mr. John Green-shields, in acknowledgment of his disinterested and valuable services to this congregation, of which he was for many years the representative Elder, as well as of the Church at large. The tablet, which

is from Mr. Forsyth's establishment, is plain, but particularly chaste in design.

The season of the year has come round for the re-opening of Bible classes, prayer meetings, lectures, gatherings of Associations and others of the multiform appliances for the promotion of Christian life and work which centre in this great city. Did our space permit, we should have made special mention of the series of meetings attending the opening of the beautiful new building erected by the Young Men's Christian Association, and of the good work of which it is the visible symbol. All we can say just now is that the building is an ornament to the city, and the aim of the Association a most blessed one. Dr. Murray has resumed his Bible Class in St. Andrew's Church, having announced as his theme for the winter course "Christian Ethics." Mr. Laing, assistant minister of St. Paul's Church, who has opened a similar class with encouraging prospects, has chosen as the subject of his prelections the Life and Times of St. Paul. Professor Campell, of the C. P. Church, in like manner discourses in Knox Church to a "United Class" made up of "the flower" of that Church and Erskine Church combined, while Dr. Dawson has placed his valuable services at the disposal of the Young Men's Christian Association. All these classes are held at four o'clock p.m., so as not to interfere with the Sunday School nor the regular church services. Verily we have much to answer for!

THE LOWER PROVINCES. The Rev. G. M. Grant is acting editor of the Church of Scotland Record. Were it not that he is an Autocrat of the first water, we might have been tempted to remind him that "uneasy lies the head that wears a crown!" even though it be a paper one. The circulation of the Record is 1,900. In the hope of increasing, it is proposed to reduce the price to \$35 per hundred, that is 35 cents a copy instead of 60 cents as at present.

St. Matthew's congregation, Halifax, have unanimously agreed to introduce an organ to assist in the service of praise.

Warren, of Montreal, is building one for them, to cost about \$3,100. The last annual report of this congregation shews the receipts by the Trustees to have been \$3404.48. The collections in connection with the session fund, *i.e.* for synodical and congregational, missionary and benevolent schemes, \$4800.46, and for strictly sessional purposes, \$332.13, in all \$8537.07. The Stipend is \$1,600 from the Trustees and \$467.20—being interest on the Murdoch bequest—making together \$2067.20 with a manse. The net increase of communicants for the year was 20. The Sabbath school is large and prosperous.

The Ladies of St. Andrew's Church in the same city, are busying themselves in procuring funds for the erection of a manse. They are bound to succeed. Mrs. Bauld, senior, has presented the congregation with a silver communion service costing \$400.

Musquodoboit wants a minister, and offers \$750 Stipend with a manse and glebe.

The Rev. James F. Campbell has returned from Labrador, and gives an interesting account of his missionary cruize in the October Record, which also contains an article strongly in favour of Union, and another in which G. M. G. comes down weightily against boat-racing.

THE CANADA PRESBYTERIAN CHURCH
The Presbyterian College at Montreal has been formally inaugurated with imposing ceremonies. It is a beautiful building. Contracts have been entered into for the erection of new buildings for Knox College at Toronto. It is expected to cost from \$90,000 to \$100,000, of which \$60,000 is already subscribed.

Father Chiniquy, who for many years has doubted the validity of his baptism by a Priest of the Church of Rome, has been re-baptised lately. The officiating minister was a Methodist Clergyman; doubtless because his Presbyterian brethren might have some difficulty in the matter. At any rate, baptised he was and still declares himself a Presbyterian.

THE EVANGELICAL ALLIANCE.

Abridged from the Christian Union.

The meetings of the Evangelical Alliance lately held in New York have been successful, both in attendance and in the importance of the proceedings, even beyond the expectation of its friends. Thoughtful and devout representatives from most of the great Protestant bodies of Christendom have met together in fraternal fellowship, and have held earnest counsel for the good of mankind. The meetings seemed to accumulate interest with each succeeding day. Simply as a spectacle, the popular demonstrations on Sunday evening were most imposing. Almost two hours before the meetings in Steinway Hall and in the Academy of Music were appointed to begin, the nearer approaches to those buildings were alive with the rushing tides of people; and when half-past seven had arrived, thousands had to turn away from the doors disappointed in their hopes of getting into either audience-room. Let it be remembered that in an age often accused of being abandoned to the pursuits which sometimes signify sensuous ostentation, superficial thinking and frivolous enjoyment, a grander outpouring of the people was evoked by a couple of religious meetings than has greeted in many years either orator, actor, or prima donna. And the scene within the Academy of Music was nothing less than sublime. That spacious and superb assembly-room is admirably constructed to combine and produce the most impressive effects in such an enormous congregation of people; and when, at the hour for beginning the meeting, the lights were turned on, that blaze of splendour revealed such a sight as can be forgotten by no one who saw it. On the platform and in the parquet were wise and good men who had come up hither from all lands—from Africa, Asia, Europe, and the Isles of the sea—to join in this great Christian council; while around them, and rising above them, gallery upon gallery—even to the lofty roof, were the sympathetic and hospitable Christian people of New York; and all were bound together

and glowing with the enthusiasm of one great thought—the unity of the brotherhood in Christ! As to the speeches that were made—they were well; but the occasion seemed too great for any oratory. The meeting reached its greatest interest when all that immense multitude was hushed in prayer as uttered by the Dean of Canterbury and by the Rev. Dr. Buddington; and especially when six thousand voices, thrilling with the one great sentiment, and blending into a majestic chorus, sang that triumphant verse—

“Waft, waft, ye winds, His story,
And you, ye waters, roll,
Till, like a sea of glory,
It spreads from pole to pole;
Till o'er our ransomed nature
The Lamb for sinners slain,
Redeemer, King, Creator,
In bliss returns to reign.”

(Let no one be afraid to tackle these closely filled columns that follow in small type. They will amply repay thoughtful perusal. *Ed Pres.*)

A social reception, preliminary to the formal opening of the Alliance, took place at the Rooms of the Young Men's Christian Association on Thursday evening. There was a brilliant throng of ladies and gentlemen, including nearly all the foreign delegates, and many distinguished Americans. Evergreens and garlands were entwined about the columns and paintings, masses of flowers were on the mantels and window ledges, and wreaths of evergreens, shrubs, and rare plants appeared elsewhere, producing a singularly pleasing effect, and filling the atmosphere with a rich perfume. On the first floor a collation was spread for the guests. After the informal gathering in the parlours, the doors of the lecture-room were thrown open for the exchange of formal greetings. The foreign delegates were assigned to places of honour on the platform and in the front seats, and the hall was crowded with the remaining delegates and spectators. The hall itself was beautifully decorated with flowers, flags and mottoes, and the scene was one of remarkable brilliancy. On the stage was an array of notable and venerable men, representing England, France, Germany, Switzerland, the United States and other countries.

Among the foreign delegates were R. Payne Smith, Dean of Canterbury; Lord Alfred Churchill, Dr. Parker of London, author of *Ecce Deus*; Dr. Arnot of Edinburgh; Dr. Matteo Prochet of Genoa, Krummacher of Brandenburg, Christ-lief of Bonn, Stoughton of London and many others. (The Dominion of Canada was represented by upwards of forty delegates, among whom were Dr. Cook of Quebec; Drs. Jenkins, Wilkes, Bond, Douglas, Principal Dawson, Rev. J. M. Gibson, & T. James Claxton, Montreal; Revs. Dr. Muir, Georgetown; Ross, Chatham; Mac-

donnell, Toronto; Gordon, Ottawa; McGillivray, Brockville; G. M. Grant, Halifax; S. Houston, St. John, N. B.)

The exercises were opened by the singing of “Old Hundred,” the entire audience rising and joining with one accord. The President, Wm. E. Dodge, then introduced the Rev. G. Marston of London, England, who led in the recital of the Lord's Prayer, the majority of the vast audience joining reverently in the invocation. The President then introduced the Rev. Dr. Wm. Adams, who delivered the address of welcome.

DR. ADAMS' ADDRESS.

The address of Dr. Adams was exceedingly felicitous and in perfect accord with the object of the gathering. We have room but for these eloquent passages:

“I deem it a special pleasure and honour that I have been requested, in the name of the Christian people of this country, to address a few words of welcome to those who have gathered to this Conference, and especially those from the other side of the sea. Some of you have long been known to many of us as personal friends and correspondents. Others have been gratefully known by their works of scholarship and philanthropy. The author of a good book is a true cosmopolite. He is at home in every part of the world. The author of a Christian hymn sung in all the churches of Christendom, the originator of a new and successful scheme of Christian philanthropy, is welcome, as a friend, wherever there are Christians to worship and to work. Pleasant, indeed, is it to grasp by the hand and look upon the faces of men with whom we have long had unspoken sympathy through the books which lie upon our tables. Coming to us on such an occasion as this, and on such an errand, none of you can be ‘strangers and foreigners’; all are ‘fellow-citizens of the Saints and of the household of God.’ As such we greet you with cordial affection. We bless you in the name of the Lord, and welcome you most heartily to our country, our churches, our pulpits and our homes. This welcoming on the part of Christians in the New World to visitors coming from the Old World marks an advanced epoch in the great drama of human history. The two hemispheres are separated in space by the long and lumbering billows of the Western Ocean, but as time advances we see more and more how they are unified in the great plan and purpose of the Almighty. Neither is complete in itself. The Old abides not alone. It prolongs and perpetuates itself in the New. The New is not a sudden and independent creation, like fabled Delos made to stand still as the theatre of an extemporaneous civilization. It is the growth, expansion, and continuance of the Old.

The object of our conference is neither political nor ecclesiastical. We come not to discuss forms of Church organization or government, or anything which is extrinsic and casual. We meet to manifest and express our Christian unity. Divers are the names which we bear both as to countries and Churches—German, French, Swiss, Dutch, English, Scotch,

Irish, Lutheran, Reformed, Anglican, Presbyterian, Episcopalian, Methodist, Baptist, Independent—but we desire and intend to show that, amid all this variety of form and circumstances, there is a real unity of faith and life; believing, according to the familiar expression of our common Christian creed, in the 'Holy Catholic Church and the communion of Saints.'

"We are living in times when, all over the world, there is a manifest longing for more of visible unity. France and Germany have both given us new words expressive of this desire for cosmopolitan unity. Conventions and expositions are held in which representatives from all countries meet to compare and interchange ideas and commodities. These are signs which, like the tufts of grass and sprigs of red berries which caught the eye of Columbus from the mast-head of the Pinta, betoken the vicinity of land. We may be mistaken in our reckoning: fog banks may be mistaken for land; but we know in what direction the land lies, and we must sail onward till we reach it. We pretend not to create unity—certainly not by artificial ligatures, but to testify to that which exists already. God is one. Redemption by Jesus Christ is one. The body of Christ is one. The kingdom of God on earth, for the coming of which all hearts and voices are taught to pray, is presented as an object in the singular number; one and not many. What is of essential benefit to one church and one nation, in course of time becomes the property of all. You cannot fence off the great ocean into private pastures; you cannot partition off the firmament into household lots; you cannot divide sun, moon, and stars into bits of personal property; you cannot by any process monopolize great Christian ideas; you cannot play Robinson Crusoeism in the Church of God. No man can appropriate to himself, in an insular spirit, any exclusive right in those great matters, to the discussion of which we now welcome you—Christian Faith, Christian Life, Christian Work, Christian Hope, and Christian Destiny. Bigots may misunderstand this and lend themselves to what is private, local, and exclusive. But there is no such thing as private property in good thoughts, good deeds, and good men. Paul is ours, and Cephas is ours, and Apollon is ours. All the great historic names associated with scholarship, philanthropy, and religion, no matter in what land they were born, or in what Church they were baptized, are the common property of all Christian believers. All truths, all discoveries, all inventions, all things good and worthy, in due time are as sure to diffuse themselves abroad in every direction as water to find its level, or the free air of heaven to flow into every open space by no method can we prevent this, if we would. Believing in this great ordinance of God, we welcome you most heartily to the expression and enjoyment of this high Christian unity. It has been said, whether by poetry or science it matters not, that there is a certain point in the upper air in which all the discordant sounds of the earth, the rattle of wheels, the chime of bells, the roll of the drum, the laugh of the child, and the moan of the beggar meet and blend in perfect harmony. Surely it is some-

thing more than poetic, even the sure word of Inspiration, that when once we are lifted up to a fellowship in Christ Jesus, we meet in a high and heavenly place where 'all things are gathered together in one, both which are in heaven and which are on earth, even in Him,' an elevation so high that there is a complete oblivion to all those manifold distinctions of country, race, and name which belong entirely to a lower and heavier atmosphere."

Lord Alfred Churchill and the Rev. Dr. Stoughton responded for England, the Rev. Dr. Fisch for France, Dr. Coullin and Dr. Christlieb for Switzerland, Dr. Dorner for Germany, Dr. Cohen Stuart for Holland, and the Rev. Mr. Sheshadrai for India. These responses were all brief and appropriate, and full of the spirit that marked the address of Dr. Adams.

FIRST DAY'S PROCEEDINGS.

Friday, October 3, 1873.

The Alliance assembled in Steinway Hall on Friday at 10 A.M. It was a notable gathering. The platform was crowded with distinguished divines from foreign lands and from the United States, representing all the evangelical denominations and forming an array of talent, learning and piety such as has not often been seen even for centuries. The exercises began with singing the Doxology, the whole assembly rising and joining therein. The Rev. Dr. Hodge, of Princeton, offered prayer. The Rev. Dr. Rigg, of London, read the 17th chapter of the Gospel by St. John, after which another prayer followed from the Rev. Matteo Prochet, of Italy.

At the conclusion of the prayer the audience, rising, were led in the recitation of the Apostle's Creed by the Dean of Canterbury. The singing of "Coronation" followed by the entire house. The temporary president of the meeting, the Hon. Wm. E. Dodge, then called the Conference to order, delivering a very appropriate address.

When Mr. Dodge had concluded his address, the list of permanent officers was presented to the Conference, and unanimously accepted. Theodore Woolsey, D.D., of Yale College, New Haven, being appointed President, and the Rev. Irenæus Prime D.D., of New York, Secretary.

ADDRESS OF PRESIDENT WOOLSEY.

We are met here to-day because we believe in the communion of Saints [Applause.] We believe that man in his nature has aspirations, has sense of want, has need of redemption, is one, [applause,] and that God is one; and that in all the various unfoldings of Christian character and Christian life there is one Christian character. The spirit of love for God and love to man, resting in Jesus Christ our Lord, in the hope of redemption through Him. We can say "unto Him that loved us and washed us from our sins in His own blood, and hath made us kings and priests unto God His Father, to Him be glory and dominion for ever and ever. amen." [Enthusiastic applause.] And as in all ages of the

past, from the age of the Apostles down to our time, in every land and under every form of worship which had access through Christ to the Father, there was communion of the Saints: we believe in one great universal church, that has lasted through all time until now, and is to last until the end of all things. [Applause].

And thus, to quote from Bishop Fox:

"Where are the Kings and empires now
Of old that went and came?"

But yet, Lord, thy Church is praying now,
A thousand years the same."

Notwithstanding the inefficacy of prayer has been demonstrated by science—[great laughter and applause]—the Church goes on praying still, all the same; and as long as there are Christians in the world they will pray incessantly, in spite of all logical conclusions. [Applause.]

Thus, too, we believe in the diffusiveness of the Gospel. I heard last night of a friend now here being converted from Natural Pantheism to an intelligent and cordial belief in Christ, and so I was reminded that "Many shall come from the East and the West and sit down with Abraham and Isaac and Jacob." [Here he turned to the turbaned delegate.] Not many months ago a young Japanese called upon me and began, "I am a Christian, and have received an appointment from my government. Now I want to know, inasmuch as my government may order me to do something inconsistent with the profession of Christian life, what am I to do?" I told him, of course, that he was to obey God before man, and that if he maintained his Christian life everything would be clear to him at the time. [Applause.] The same problem is coming up before the enlightened Japanese conscience as before ours. It is the same everywhere. For the past 250 years the missionary and social triumphs of the Church have been great, but the assaults and attacks upon Christianity have been almost equally great and formidable.

And now, what is to be the effect? Is it not to bind us together as Christians and make us forget our differences: and while we value the discipline and the recollections handed down to us from our fathers, more than those of others, will not these assaults of the adversary make all the regiments of the army of God move together as one united band? Gentlemen, I need not repeat the welcome already given to you. Yet, as your President, I may once more say to you, that we welcome you all; we welcome the Lutheran; we welcome the children of free, heroic Switzerland, and the representatives of France, the much-suffering and glorious Church of France. [Applause.] We welcome those from all other parts of Europe, and those who have come like first fruits from the Eastern lands, and with almost English hearts beating within us, our friends from England, Scotland and Ireland, and those of every name and trade who are here. [Great applause.]

The Dean of Canterbury then read a communication from the Archbishop of Canterbury:

LETTER OF THE ARCHBISHOP OF CANTERBURY.

"ADDINGTON PARK, CROYDON, August, 1872

"My Dear Dean: I cannot allow the Dean of my Cathedral to go to America to attend a general conference of Christians of all countries without expressing my good wishes and earnest hope that his efforts to promote unity in Christ's Church may be blessed.

"In 1870 before the proposed Conference was postponed, owing to the unhappy war between two great Christian nations, I wrote a letter to the late lamented Bishop McIlvaine which he kindly undertook to present to the Conference. I hope that you will on the present occasion be the bearer of my good wishes in the place of one whose loss has been felt by Christian men wherever the English language is spoken.

"You are aware that I have never been a member of the Evangelical Alliance, under the auspices of which the Conference is to be convened. But it is not possible for me to hold the position which God has assigned to me in that Church which has generally been regarded as the bulwark of the Reformation without praying for God's blessing on all earnest efforts to spread the great Gospel doctrines which the Reformation vindicated. Never since the Reformation has it been more important that Christian men should learn to understand and co-operate with one another, and that they should, by the manifestation of their unity in faith and good works, offer an effectual opposition to the growing progress of superstition and infidelity. And never has this union been more earnestly longed for than in the present day.

"I trust that the Holy Spirit of God may guide all who take part in your discussions at New York, and that the solution of the great social and religious questions which you propose to treat of may be advanced by the mutual intercourse of minds accustomed, many of them, to regard these questions in different aspects, according to the peculiarities of their several countries.

"That God may hasten the time when the differences which at present tend too much to keep Christians asunder may be removed, and when all who love the Lord Jesus Christ sincerely may be able, without compromise of principle, to unite both outwardly and in spirit, is my heart's prayer.

"Believe me to be, my dear Dean, yours very sincerely,

"A. C. CANTUAR."

The Rev. Leopold Witte read a report, prepared by the renowned Professor Tholuck, of the History and State of Evangelical Theology in Germany. It was a most interesting account of the struggle with Rationalism and the revival of the orthodox faith in that country.

The Rev. Matteo Prochet, of Genoa, then delivered an address upon the State of Religion in Italy. He depicted the effects of the political unity of Italy and the loss of the temporal power of the Pope; the struggle of the priests to regain what they have lost; the New Catholic movement; the operations of the

Waldensians and other Protestant bodies; the prevalence of scepticism, etc. He said:

"The Waldensians rejoice at numbering 2,000 communicants from the Church of Rome, with 1,500 children in the schools and 1,200 in the Sabbath-school. To show how unsectarian we are, they have a theological school in Florence which is open to students of every denomination; they are never asked to leave their religion to join another. Almost contemporary with the Waldensian efforts in Italy were the efforts of those who came from Switzerland, Germany, England, and France to help in the evangelical work. They employed agents who gathered churches, which, though, had no connection with each other. Afterwards they united, forming what is called there by the official name of the Union of the Free Christian Churches of Italy. You know them better here under the name of the Free Church of Italy. They have about twenty-eight or thirty congregations, with a thousand communicants; and when it will be possible for them to have more instructed and learned ministers, they will have a good field and a good part of the evangelization of our country. The few churches which did not join the Union, and which call themselves the Christian Churches of Italy, are about the same in number. Following these are the Methodist brethren. They have gathered in the north of Italy twelve churches and in the south seven churches. The next are the Baptists, who have dropped their name, for what reason I do not know, in crossing the ocean. They call themselves the Apostolic Church. Then we have the Methodist Episcopal. They opened a mission last year, and now have two men—one in Bologna and one in Rome—working for them. Altogether we have ten denominations. The literature is our weak point, but we have now the Book of God through the whole of our peninsula. Six evangelical papers are printed, besides some papers for children. But that is nothing compared with what is wanted,"

AFTERNOON SESSION.

The delegates and attendants of the Conference, on leaving Steinway Hall, went to the rooms of the Young Men's Christian Association for lunch, after which they assembled in Association Hall, where papers were read as follows:

1. By the Rev. M. Cohen Stuart, of Rotterdam, on the Religious Condition of Holland.
2. By the Rev. H. Krummacher, of Brandenburg, on Protestantism in Germany.
3. By the Rev. Eugene Riechel, on the Religious Condition of Switzerland.
4. On the Evangelization of Spain, by the Rev. Mr. Fliedner.
5. On the State of Religion in Greece, by the Rev. F. D. Kalopathakes of Athens.
6. On the State of Religion in Belgium, by the Rev. Mr. Anact.

MESSAGE FROM THE EMPEROR OF GERMANY.

Dr. Schaff, who has lately visited Germany,

and had there an interview with the Emperor of Germany, stated:

At the interview with the venerable hero-Emperor of Germany, to which the President has just alluded, His Majesty charged and authorized me to bring to this assembly his most cordial greeting and good wishes. His words were accompanied with a hearty pressure of the hand. He moreover wished me to assure this General Conference of the Evangelical Alliance of his full sympathy with its principles and Evangelical union efforts. He said that he sustained precisely the same relation to the Evangelical Alliance which his brother publicly expressed when he received the General Conference at his palace Sans Souci, in Potsdam, in 1857. There Frederick William of Prussia appeared for the last time in public life, and gave the most noble testimony in favour of Christian truth and Evangelical union. The Emperor added that he considered the labours of the Evangelical Alliance and the convening of the General Conference all the more important at this time by reason of the growing power of infidelity on one hand and superstition on the other. Then, talking like an old soldier, he added: "Only a united army may expect to conquer and to enjoy the fruits of victory." In labouring for union we act in harmony with the last prayer of our Lord before he offered himself as a sacrifice for the whole world.

EVENING SESSION.

The Rev. Dr. Brown, of Russia, was introduced, and gave a very favourable account of the condition of Evangelical churches in the Russian Empire. He spoke of the many points of agreement between the Greek Church and Evangelical Christians in matters of faith and practice, the result of which was that the latter were allowed a large degree of religious freedom throughout the Empire. There were also numerous sects of dissenters from the Greek Church, all of whom were tolerated by the Government, and in several cases which he related the Government interfered to protect them from persecution by the adherents of the National Church. He closed by alluding to the Russian missionaries who had laboured in the cause of Evangelical Christianity, one of whom was now holding the second place in ecclesiastical authority in the Empire.

Another meeting was held at St Paul's Methodist Episcopal Church, where addresses were delivered by Lord Alfred Churchill, the Rev. James Davis, and the Dean of Canterbury.

SECOND DAY'S PROCEEDINGS.

Saturday, October 4.

A preliminary devotional meeting was held in the Madison Square Presbyterian Church at 11 A.M. At 10, Association Hall was found to be crowded to the utmost, while hundreds were excluded for want of room. A second meeting was therefore organized in the Fourth Avenue Presbyterian Church, which in turn was overcrowded.

In Association Hall, after a prayer, in French, by the Rev. F. Coullin, D.D., of Paris, the Rev. Dr. Hodge of Princeton read a paper on "Union.

by Faith with Christ the Basis of Christian Union." He showed that all believers in Christ are members of the Church, and that the different denominations accepting this doctrine are one in heart, though organically separated.

The Rev. Dr. Potter, President of Union College, read a paper entitled "The Communion of Saints—Modes of its Promotion and Manifestation."

The audience joined in singing "Rock of Ages," after which the Rev. George R. Crooks, editor of *The Methodist*, was introduced as the representative of Bishop Simpson, who was unable to be present. He made an eloquent address, illustrating the unity of all Christians in Christ as their Redeemer.

The next paper read was by the Dean of Canterbury, on "Christian union consistent with Denominational Distinctions." He took the ground that diversity of opinion is a necessary incident of human nature imperfectly informed and developed; that identity of opinion cannot precede the perfection of the heavenly state. "Look where you will, truth and the Bible are nowhere valued except where there is discussion and debate and controversy about them. Go where there is that true mechanical unity which some men profess to value so much, where it is the Church's business to settle what is the faith, and you will find all practical value of it gone. Wherever men value the Bible they will search it for themselves; will form opinions about it; will discuss it; and often, it may be, misunderstand and misuse it. So all things capable of being used are capable of being misused. It is the necessary result of the imperfection of our nature. But where there is no controversy and divergence of opinion, it is because the truths of Revelation are put aside from man's transient life. Unless we would wish the Holy Scriptures thus to be as though they existed not, we may well be content with the existence of rival denominations. They are the result of life, and without them there would be the torpor of death. No one should judge another, ourselves standing at the bar, conscious of the many prejudices which have kept us away from the full light, sorrowing over the blindness of our passions and the weakness of our intellects, and the one-sidedness of our reasons, which have made our beliefs so tangled a web of truth and falseness, well might we shrink from judging others. They, it may be, have sought the light more prayerfully and earnestly than we have, or, if not, yet our searching has been too imperfect to justify us in pronouncing their sentence. They, too, like ourselves, are under trial, but we are not the judges; and I feel sure that every one who really feels the heavy responsibility that rests upon us of searching out God's truth and living by it will be so humbled by it as to think mainly of his own shortcomings, while those of his neighbours he would feel belonged to themselves."

The Rev. C. Dallas Marston, of London, read a paper on the same subject.

A Historical Sketch of the Alliance by Rev. James Davis, the British Secretary, was put on file for publication with the proceedings.

At the meeting in Dr. Crosby's church, the

Rev. Dr. Caswell, late President of Brown University, presided. The most interesting feature of the meeting was an address by the Rev. Mr. Sheshadrai, of Bombay, a convert from Brahminism. He appeared in the costume of his country, and attracted great attention. He gave an account of his conversion, of the peculiarities of Hinduism, and of missionary efforts in India.

He was followed by the Rev. F. W. Conrad, D.D., of Philadelphia, and the Rev. Mr. Fliedner, of Spain.

AFTERNOON MEETING.

At Association Hall the first paper read was by Bishop Bedell, of Ohio, on "Spiritual and not Organic Union." Denominational distinctions are necessary results of liberty of thought and action, but these are not incompatible with spiritual union in Christ.

Rev. Emile F. Cook, of Paris, followed with a paper on "The Communion of Saints," in which he gave a history of the French Branch of the Alliance.

A paper on "Interchange of Pulpits," was next read by the Rev. F. W. Conrad, of Philadelphia. It was a plea for larger freedom in this particular on the part of ministers of the various evangelical denominations.

It was then announced that a paper prepared by the late Merle D'Aubigne would not be read, but would be published in the annals of the Alliance.

At the meeting in Dr. Crosby's church, the Hon. Felix R. Brunot presided, and addresses were delivered by the Rev. Dr. Wilkes, of Canada, the Rev. Dr. Krummcher, of Germany, and the Rev. E. F. Cook, of Paris.

MASS MEETINGS ON SUNDAY.

On Sunday evening two immense popular meetings were held—one in the Academy of Music, the other in Steinway Hall. It is believed that the audiences in these two places numbered not less than 8,000 people.

At the meeting in the Academy the Hon. Felix R. Brunot presided. The Rev. Dr. Knox, of Belfast, made an eloquent address, and was followed by the Rev. Mr. Sheshadrai, of Bombay, the Rev. Dr. Coullin, of Paris, the Rev. Dr. Hodge, of Princeton, the Rev. Dr. Freemantle, of London, the Rev. F. W. Stevenson, of Dublin, the Rev. Dr. Lorriaux, of Paris, the Rev. Dr. Riggs, of London, Gen. Clinton B. Fisk, of St. Louis, and Charles Reed, M.P.

At Steinway Hall the speakers were Rev. Richard Smyth, of Ireland, the Rev. Stanley Leathes, of London, the Rev. L. C. Berkeley, of Ireland, the Dean of Canterbury, and the Rev. Hugh Miller, of Scotland.

MONDAY'S PROCEEDINGS.

Owing to a press of interesting matter which could not well be either condensed or omitted, it was deemed best on Monday to classify the subjects under consideration as Theological and Philosophical, the section representing these phases of religious discussion meeting respectively in Association Hall and in St. Paul's

Methodist Episcopal Church. As previously announced, the general question for today was "Christianity and its Antagonisms."

THE THEOLOGICAL SECTION.

Necessarily, a division of the delegates into sections nearly halved the number of distinguished persons present at Association Hall, but the crowd was as large and as appreciative as ever. The exercises were opened by singing. Then followed a prayer by Bishop Campbell, of the African Methodist Episcopal Church.

Professor Leathes confined his discussion to the best methods of counteracting modern Infidelity, for the most part, to a consideration of the authenticity of Revelation. He set forth the history and relations of Old Testament revelation very carefully, the following passage being perhaps the most noteworthy in his address:—

"But that which is true of the Exodus is true also of many an episode in Old Testament history, and, in fact, from beginning to end, it is developed in obedience to enunciated principles that the principle and the history must stand or fall together. It is not easy to reject the history, and consequently the acceptance of the principles is unavoidably involved in any fair treatment of the history. Every great stage in the historic development of Israel is distinctly announced beforehand. The thralldom in Egypt was announced to Abraham; the deliverance from Egypt was announced to Moses. The establishment of the throne of Judah was announced to David. The captivity was announced to Hezekiah. The return was announced to Jeremiah. The ingathering of the Gentiles was announced to Hosea. The fulfilment of the last elucidates the fulfilment of the others. Hosea's prophecy was eight centuries before the fact. We dare not in the face of that assert that the record of all the others was written after the event to which it referred, to say nothing of such a theory involving so much acquiescence of the nation in the open falsehood of the writers as is absolutely inconceivable. In short, it becomes a balance of probabilities between the requisite amount of intricate collusion and the admission upon conclusive evidence of the communication to chosen recipients of the Divine foreknowledge. It is not easier to maintain upon mere *a priori* grounds the abstract impossibility of prophecy than it is to believe, upon an accumulation of moral evidence which points to it, the fact that such prophecy has been vouchsafed upon highly exceptional occasions when the importance of the matter communicated was in harmony with the exceptional character of the means employed.

In dealing, then, with slipshod and superficial infidelity which seeks to commend itself to popular favour in the present day, it is highly essential to dwell upon broad facts which are above the fluctuating results of an uncertain criticism. It is never safe to trust ourselves to the narrow issue when one that is very broad and general is near at hand. If God has not written the evidence of His truth upon undeniable facts and the wide current of history, He has written it upon nothing. The Bible, as a whole,

is precluded from the possibility of bearing witness to itself, because the Bible cannot define its own limits, but is dependent upon other authorities for the definition of its limits. But the Bible, as a whole, is distinguished for the definition of its limits from all other productions, and to the substantial truth of the Bible message, as a whole, there is a testimony borne by history such as is borne by, it to nothing else. We must decide in the face of this clear and unimpeachable testimony, if we should decide that the substantial truth of the Bible record and message, as a whole, is undeserving of credit. There is a mass of corroborative evidence in support of the framework of Old Testament history, such as does not exist in support of the narrative of Tacitus or Thucydides, and the mass of this evidence is continually becoming greater and continually receiving fresh elucidations."

Professor Christlieb probably made every one who heard him think of the appropriateness of his name. Certainly he succeeded to a remarkable degree in arousing the enthusiasm of his hearers. His address was exactly what people did not expect from a professor of Bonn University. It is not easy to select, from the reports thus far published, a paragraph which shall adequately represent its peculiarly attractive character. [One of our Canadian delegates describes the effect produced by this address as simply marvellous. It was *encored* and held a spell-bound audience of 2000 people by the ears for two hours and three quarters! It was read by the Rev. D. J. Macdonell, to his congregation in Toronto on the Sabbath evening after his return from New York with almost equal effect *Ed.*] After singing, Professor Cairn's elaborate paper was in order, but was not read, its author not being present. It has, however, been published, and is worthy of its distinguished author.

Next in order of topics was "The Phases of American Infidelity." On this subject President William F. Warren, of the University of Boston, delivered an address, which is full of interest to his countrymen, giving as it does a *resumé* of American ecclesiastical history such as is not often heard in a public speech.

AFTERNOON SESSION.

In continuation of the day's schedule. Professor Boret opened the afternoon session with an address in French on "Christianity and Humanity." Many of his ideas were fresh and original, and, being expressed in a language comparatively unfamiliar to a majority of the audience, were peculiarly provocative of applause, which was in some instances long-continued and enthusiastic. The last two papers were read as announced in the programme, Herr Stuart, of Rotterdam, reading Professor Van Gosterzee's paper in the absence of its author.

THE PHILOSOPHICAL SECTION.

Dr. McCosh's address had been looked for with great interest, his subject being one which is of absorbing interest at the present time. He began by presenting his subject as symbolized by two long galleries, the one containing illus-

trations of what is known as the development theory, and the other those of revealed religion, ending with the Cross of Christ.

The following quotation may give an idea of his line of argument, but the whole address was so replete with wise and liberal views of this great question, that no quotations can do it justice.

"Having taken a cursory glance at each of these rock-cut galleries, let us now look back upon the two. We see in a general way that there is a correspondence between them. In both we have moral law set forth; in one by the conscience, in the other by the commands or prohibitions in Eden, by the tables of stone on Mount Sinai, and by the Sermon on the Mount in the New Testament. But there is this important difference: the one tells us that the law has been broken, and in proof points to the wickedness in the world and the guilty remorse which agitates men's bosoms, but reveals no way by which the sin can be forgiven; whereas the other, while it declares that sin has been committed, clearly makes known a way by which the sinner may be reconciled to God. Both reveal order in the world, one as appointed by God, the other as discovered by man."

The address naturally gave rise to some discussion which threatened to consume the time assigned to other speakers. The question of development, however, came to the fore in almost every address that was made in the philosophical section.

Dr. Dawson of Montreal brought his profound studies of Scripture and Nature to bear upon this discussion in his usual clear, convincing manner; and his advice to all to study both Nature and Scripture as deeply as possible, without any apprehension that either would suffer, was received with great applause. In fact he was the central figure of the most important discussion of the Alliance.

FOURTH DAY'S PROCEEDINGS.

THE MORNING SESSIONS.

Dr. Arnot's paper was a most interesting one, being full of illustrations which, either in their own subject matter, or in the speaker's manner, possessed a sort of Scotch humour which was at once impressive and amusing. His time was up before he reached the end of his paper, but he had the good sense to take the Chairman's admonition without apparent chagrin. In speaking of the lax tendencies of the present day, he said:

"A class of men is springing and pressing to the front in our day, who laud charity at the expense of truth. The truth, exterior to the human mind, which God has presented in His Word, they ignore as unnecessary rather than denounce as false. Doctrine, as truth fixed and independent, they seem to think a hindrance rather than a help toward their expected millennium of charity. In their view, a man may indeed become a model of goodness although he believe sincerely all the doctrines of the Gospel; but he may reach that blessed state as quickly and as well, although he believe none of them.

Their creed is that a man may attain the one grand object of life—practical goodness—equally well, with or without belief in the Christian system. That there may be no mistake in the transmission of their opinion, they take care to illustrate it by notable examples. John Bunyan, who received all the doctrines of the Gospel, and Spinoza, who rejected them all, attain equally to the order of sanctity in this modern church of charity. This representation is publicly made by men who hold influential ecclesiastical positions in England. Our latest reformers, I suppose, came easily by their discoveries. I am not aware that they passed through any preparatory agonies, like those which Luther endured at Erfurt. Your philosophic regenerator of the world dispenses with a long search and a hard battle. When he brings forward for my acceptance his savory dish, like poor old blind Isaac when his slippery son presented the forged venison, I am disposed to ask 'How hast thou found it so quickly, my son?' Ah, it is easy for those who have never been deeply exercised about sin to denounce dogma and cry up charity in its stead; but whence shall I obtain charity if I abjure truth? 'Beloved, if God, so loved us we ought also to love one another.'

The second constituent of Christian duty is reciprocal justice and kindness between man and man, like the harmony and helpfulness which the Creator has established between the several members of a living body. Mark how the hand comes to the defence of the eye in its weakness; and how the eye with its sight, and from its elevated position, keeps watch for the welfare of the lowly, blind, but laborious and useful foot. The mutual helpfulness of these members is absolutely perfect. Such should be the charity between brother and brother of God's family on earth; such it shall be when all the sons and daughters are assembled in the many mansions of the heavenly home. In the remaining portion of the epistle, Paul labours with all his might to stimulate practical charity, in one place reducing the whole law to one precept, to one word—Love. After devoting so much attention to the roots, he will not neglect to gather the fruit. After so much care in obtaining the power, he looks sharply to the product, lest it should turn out that he had laboured in vain.

Ultimately we must look to the sovereign Lord God for a baptism of the Spirit, greater than that of the Pentecost, to produce a revival that will usher in the glory of the latter day; but immediately and instrumentally that revival will come through the mercies of God manifested to the world in the incarnation and sacrifice of the eternal Son, accepted, realised, and felt in new and greatly increased intensity by the members of the Christian Church.

THE SECOND SECTION.

The general subject for consideration was "Education and Literature."

Dr. Rigg confined himself to a strictly European view of his subject. His address was therefore, in the main, a comparative account

of the school systems which prevail in Great Britain and on the Continent. A discussion followed in which Dr. McCosh and several English delegates took part.

THE THIRD SECTION.

Dr. Adam's church, where this Section met, was the centre of attraction for the day, Dr. Joseph Parker, of London, the Rev. Daniel P. Kidder and Mr. Beecher being announced as speakers on "The Pulpit of the Age." The church was packed in every part, and the famous London preacher's address was listened to with the most fixed attention, eliciting cries of approbation from all over the house, and even from the staid ministerial hearers in front of the pulpit. Dr. Parker took Paul as his model, quoting the powerful sentences of the apostle as the texts of his address, showing what should be the substance of true preaching. He continued:

We have inquired as to the substance of Paul's preaching, What was the manner of the preacher? On this point also the apostle speaks with peculiarly instructive emphasis. We ask him, how do you preach? He answers, "Not with wisdom of words, lest the cross of Christ should be made of none effect." "My preaching was not with enticing words of man's wisdom. . . . I come not with excellency of speech or of wisdom."

This law of speech would destroy nine-tenths of what is falsely called "eloquent preaching." What care is bestowed upon the manufacture of sentences; how periods are smoothed and rounded: how anxious are many speakers lest by a slip in quantity they should impair the rhythm of their utterances! Is not this the "wisdom of words" which the apostle religiously eschewed lest the cross of Christ should be made of none effect? Are not these the "enticing words of man's wisdom" which Paul avoided in his ministry? I put the case thus interrogatively rather than dogmatically, lest I should even seem to bring unjust reproach, or inflict needless pain, on some honest man. Am I then discountenancing the highest uses of speech, or would I exclude eloquence from the sanctuary of the Lord? Far from it. Seeing that we cannot preach without words, I would have all words fit and seasonable; on the right hand of Truth I would set Beauty, and on her left hand I would set Music; but as they stood together in the smiling light, I would say, Now abideth Truth, Beauty, and Music; but the greatest of these is Truth. Truth is the infinite quantity; beauty and music are measurable and determinate elements. There is danger among us, and it should be clearly pointed out—a danger of setting up an Idolatry of mere words, and so drawing attention to the casket to the disadvantage of the jewel. What do we often hear respecting a preacher and his preaching? That he is a polished speaker; that his language is exquisite in chasteness and balance; that his sermons are literary models, and that his composition is a study in art. This is thought to be complimentary—complimentary to the angel

of the Lord, clothed in fire and put in trust of mighty thunderings—a preacher of the Cross and revealer of judgment to come! God-speed to the eloquence of the heart! but as for the mere sentence-maker, his pulpit is a store of carved wood, not Labanou or Bashan, not the mountains of myrrh or the hill of Fraukiuncense.

In the course of his address he spoke of sensational preaching in a deprecatory manner, which led the audience to look for Mr. Beecher's appearance with some curiosity. Dr. Kidder's address came most appropriately between those of Dr. Parker and Mr. Beecher, being a careful, well-ordered statement of what preaching should be in particular and in general. He closed with a description of the ideal Christian minister. Mr. Beecher arrived during Dr. Kidder's address, and proceeded on its conclusion to speak without notes on this favourite and familiar subject. He began by asking what was the use of a ministerial class, and then answered his own question in his own way, touching very characteristically, and without having heard Dr. Parker's remarks on the same subject, on the question of sensationalism. His views differed efficiently from those of his predecessor to cause considerable amusement and applause among the audience.

THE FOURTH SECTION.

This subdivision met at the Broadway Tabernacle in the evening, and not a seat was vacant when the exercises began. The subject under consideration was "Sunday-schools," and addresses were made by the Chairman, Charles Reed, M. P. of England, Dr. Newton of Philadelphia, the Rev. Nathaniel Weiss of Paris, and the Rev. J. H. Vincent, of New York. Dr. Weiss, address was confined in the main to an interesting account of the foundation and progress of Sunday-schools in France, a subject which was new to most of his hearers. In this connection, the children's afternoon meeting at the Church of the Disciples should be mentioned. There were present a large number of children and adults, who were addressed by the Rev. N. Sheshadrai, of India.

SIXTH DAY'S PROCEEDINGS.

The sections were reduced to three, which met in Association Hall, St. Paul's Church, and the Fourth Avenue Presbyterian Church, (Dr. Crosby's) All these held morning sessions only, the afternoon being devoted to the previously arranged visit to Brooklyn and vicinity, and the evening to a reception at the Brooklyn Academy of Music.

THE FIRST SECTION.

There was no preliminary business to be disposed of, so that the general subject of "Popery since the Vatican Council," was promptly before the house.

Professor Dorner's address was very long, presenting a careful historical review of the subject in hand, and showing how the doctrine of infallibility has grown up since the Church

lost its primitive character, until it is now the great barrier between Roman Catholics and Protestants. He was followed by Professor Hitchcock. His address was comparatively short, but marked by some of those passages of eloquence which made him, a few years ago, one of the most deservedly popular of our preachers. Dr. Witt's address was delivered with a strong German accent, but was withal very readily understood, and of vital interest to his audience. He recapitulated the four laws recently adopted by Germany regulating ecclesiastical powers in the State, and explained the present state of affairs as understood by Germans. He approves fully of the laws, as having been necessary in view of the aggressive proceeding of the Roman Catholic Church in Europe.

THE SECOND SECTION.

"The old Catholics in conflict with Romanism" was the topic for consideration at St. Paul's.

The first address, by Professor Kraft of Bonn, was a valuable summary of the old Catholic movement, beginning with the quotation *in extenso* of the famous Papal Bull of 1870, wherein Pius IX proclaimed himself infallible, with or without the consent of the Church at large, and ending with the ordination of Bishop Reinkens, at Utrecht, on the 11th of August, and his subsequent declaration that the Papal command "not to read the Bible was henceforth not binding" for the Old Catholics. This address left the audience in an excellent mood for what followed—namely, a letter from the Old Catholic Congress lately held at Constance. Dr. Schaff made the announcement, and read some parts of the letter, a full translation of which was published in the *Tribune* on Thursday morning. Dr. Schaff prefaced the reading by some account of his interview with certain leaders of the movement abroad: how he invited them to attend the meeting of the Alliance; how the invitation was practically accepted; and how, at last, various things conspired to prevent their coming. These facts are rehearsed to some extent in the letter itself from which we quote one or two notable passages:

"We hope and strive for the restoration of the unity of the Christian Church. We frankly acknowledge that no branch of it has exclusive truth. We hold fast to the ultimate view that upon the foundation of the Gospel and the doctrines of the Church grounded upon it, and upon the foundation of the ancient, undivided Church, a unification of all Christian forms of religion will be possible through a really Œcumenical council. This is our object and intention in the movement which has led us into close relations with the Evangelical, the Anglican, the Anglo-American, Russian, and Greek Churches. We know that this goal cannot easily be reached, but we see the primary evidences of success in the circumstance that a truly Christian communion has already taken place between ourselves and other Christian believers. Therefore we seize with joy the

and of fellowship you have extended to us, and beg you henceforth to tread a single path with us wherein all can walk alike.

"In order that the work of the formation of a single Church of Christ should become an established fact, every individual Christian creed must cast off everything which has been introduced by men, and restore that discipline and those rules which rest upon the foundation which Christ the Lord laid, and which meets the just requirements of the different nations, and of the age. This it is our intention and task to perform for the Catholic Church. We wish to cleanse it from the stains of a depravity which has gradually increased for more than a thousand years. All that Roman domination has created through egotism must be removed. Every institution and custom which has crept in hurtful to true Christian vitality must be cast out; instead of justification by works, the justification by faith; instead of hypocritical bigotry, a pure Christian life must be brought into its belief and conduct; the deterioration of the constitution of the Church into an instrument of the hierarchy and of the Roman bishop must be prevented by the introduction of the rules which guarantee to the congregations their fullest rights, to the lowest as well as to the highest; in short, a system of discipline must be introduced in which true Christian earnestness and Christian love constitute the end, not a blind subjection of the individual or of all to the fiat of a single man; in brief, we wish to reform the Church in such a manner that it shall become a fellowship in love, in belief, and in the works of all who believe in Jesus Christ as the Son of God, and as the Saviour who alone has been and still is our Mediator."

In regard to the reforms actually instituted, the letter says:

"We have simply abandoned the abuses of the adoration of saints, especially the exaggerated devotion to the 'Holy Mother,' and of absolute devotion. We have done away with the abuse of scapularies, medals, and such like. The payment of money for the reading of masses and public prayers has been abandoned. The national language has been generally adopted in the Church service, and so far in the giving of the sacrament as it was possible to do without changing the generally accepted doctrine of the Latin Church."

In the name of the Congress of Old Catholics of Germany the letter was signed—Joseph Hubert Reinkens, Bishop; Dr. Von Schulte, Privy Councillor and Professor at Bonn, President; Dr. A.C. Cornelius, First Vice-President; Dr. Augustine Keller, Second Vice-President.

A letter was likewise presented from Father Hyacinthe, who regretted his inability to be present.

Prof. Pronier's address presented the state of the old Swiss conflict between Protestants and Catholics in a forcible manner, but he does not consider the Old Catholic movement so promising there as it is in Germany. Dr. Sterrs' paper was an able analysis of the merits and demerits of Romanism. He thus summarized

his eloquent statement of the claims of Rome upon educated Protestants:

"1. As offering an authoritative teacher always present, in which the mind of God Himself resides and is revealed. 2. As presenting a solid, consistent, satisfying theology. 3. As bringing the scriptural world more closely to their minds, and making their relation to it more intimate. 5. As giving greater security of salvation. As offering a higher and the only true sanctity of spirit and of life. 6. As showing a long and venerable history. 7. As welcoming and cherishing all the fine arts, and making them its constant helpers. 8. As promising to rebuild and purify society, and at last to possess and regulate the world."

The major part of the address was perhaps the strongest statement in favour of Romanism ever uttered by a Protestant clergyman, but here is a part of his brief summing up;

"The one tremendous fact against them is that they cannot obliterate the record of the past. Their system has been tried, and fascinating as it looks, its prodigal promises have been proved as unreal as the stately pleasure dome of Kubla Khan, seen by Coleridge in his dream. The system which looks so vast and magnificent, when tried by the terrible logic of events, when tested in the solemn ordeals of centuries in Italy, Spain, Mexico, the West Indies, turns out as unreal in what it claims as the Island of Nowhere in the famous romance of Sir Thomas More. But we must look at it, and measure at least, as its disciples do, if we would combat it with any success."

THE THIRD SECTION.

Speakers were announced as follows for this section, the general topic being "The Principles of the Reformation and the Evangelization of Roman Catholic Countries."

Professor Fisher's was the most interesting to Americans, and in itself one of the most finished and scholarly papers brought out by the present Conference. Dr. Coulin's ideas of the duties of the minister were very instructive, and, viewed from a Frenchman's standpoint, had something about them which was novel to most of his hearers.

THE SEVENTH DAY'S PROCEEDINGS.

No less than seven separate meetings were held to-day, but the officially recognized sections were only three in number.

THE FIRST SECTION.—CHURCH AND STATE.

Dr. Woolsey's wide reputation as an authority on constitutional law lends great weight to his opinions as set forth in the treatise which he read.

In conclusion, he said:

Having looked briefly at the main points of our subject, we close with the inquiry, whether the United States can be called a Christian nation? Can a State or constitution be called a Christian one, which separates religious interests as far as possible from civil interests, although there may be a few vestiges of public respect for religion, such as chaplains of legis-

latures, fasts and thanksgivings appointed by public authority, religious instruction in the army, navy, public prisons, hospitals, and the like? Or in other words, when a community, believing that religion in an independent sphere becomes purer and pervasive; that perfect equality between denominations is the only just and peaceful policy; that Christ's kingdom will grow and stand in its true qualities and in its power, when unfettered by State laws; provides for such a relation between State and Church, or churches, in its ground law or constitution—does the instrument of Government, or the State thus credited, give origin to an unchristian State? We deny this. It is no more so than an academy of science is unchristian without a creed, or a mercantile firm without daily prayers in the counting house.

In what sense can this country then be called a Christian country? In this sense certainly—that the vast majority of the people believe in Christ and the Gospel; that Christian influences are universal; that our civilization and intellectual culture are built on that foundation; and that the institutions are so adjusted as, in the opinion of almost all Christians, to furnish the best hope for spreading and carrying down to posterity our faith and our morality.

We are obliged to pass over President Hopkins's views of Sabbath laws without further remark than that they were to the effect that Sabbath legislation can properly extend only to the protection of individual rights, not to the enforcement of religious views.

EIGHTH DAY'S PROCEEDINGS.

Five sections holding seven well-attended meetings show that interest in the Alliance does not flag as the conference draws near its close.

THE FIRST SECTION. MISSIONS.

Dr. Angus spoke in regard to the asserted want of success in the mission fields:

"And as to the smallness of the success of missions, I entirely deny the accuracy of the answer. It is demonstrable that the success of the Gospel in the last one hundred years is greater than the success it has achieved in any preceding hundred years; I may even say in any preceding two hundred and fifty years. We look back fondly on the first ages and sigh for the gift of tongues and for Pentecostal blessing, and yet in the last century more has been done to give the Bible to the world than was done in the first ten centuries of our era. Twenty versions at most were made in the first one thousand years; in the last one hundred years a hundred and twenty have been made—in languages spoken by more than half the globe. There are more conversions from heathenism in proportion to the number of preachers than there are at home. It costs more per man to make a Christian in London or in New York than it costs in heathendom. Even when Constantine proclaimed Christianity as the religion of the Roman Empire, the nominal Christians of the Empire were fewer than one-fiftieth of the population; and when the Christians were most numerous in those ages they never exceeded

over one-hundredth part of the population of the entire globe. Nominal Christians now form one-fifth."

Altogether the speaker's views of missionary work, past, present, and to come, were most hopeful and encouraging.

Dr. Anderson pointed out the remarkable harmony which has prevailed among missionaries even where several representatives of different denominations were stationed near one another, and called attention to the General Missionary Conference held this year in India.

Discussion was next in order, the ten minutes rule being rigidly enforced, after which (Professor Christlieb having obtained a postponement) Count Bernstoff's paper was presented and its chief points stated. The distinguished author was only prevented from reading his paper in person by official duties at Berlin. It must suffice to say that he favours lay preaching on Scriptural grounds, believing that it has received the sanction of the best Christians in all ages.

THE SECOND SECTION.

At St. Paul's Church the general topic was "Particular Missionary Fields," and it so happened that the Hindoos received a large share of attention. The addresses were for the most part shorter than heretofore and the speakers more numerous, we therefore omit the full list. Among the most noteworthy of the speakers was the Rev. N. Sheshadrai, of Bombay, to whom we have often referred. His remarks were a personal account of the Indian mission. The Rev. J. S. Woodside spoke of the degradation of women in India as one of the chief obstacles to evangelization. In the afternoon the Rev. Moses D. Hoge, D.D., reviewed the "Mission Field at the South," a subject of the most vital interest to the present generation of Americans. He stated the peculiarities of the Southern population of all classes, showing the obstacles, natural and artificial, which exist to the progress of civil and religious culture. With regard to the Freedmen, he said:

"But after all, the paramount necessity of the Southern African Churches is a thoroughly educated ministry of their own. Nothing can be substituted for this, nor can the complete development of their ecclesiastical life ever be attained without it. The negroes are constitutionally imaginative and mercurial, with a strong inclination to superstition and fanaticism, and what they most require to counteract these tendencies is systematic instruction in divine truth—not the technical systems of the schools, not metaphysical subtleties or sectarian polemics, but a grounding in fundamental principles—such a grounding as comes from illustrating these principles so simply, and reiterating them so patiently, as to insure a true and clear comprehension of them. If ignorant enthusiasts and fiery fanatics are their spiritual guides, their religion will be the intoxication of excited animal sensibilities, full of the chimeras of distempered fancy, instead of the calm sobriety of rational faith and the salutary convictions of conscience enlightened by the Spirit of Truth. The Church, therefore, which secures this kind of instruction for them is their greatest benefac-

tor. The American Baptist Home Missionary Society is doing a noble work in this direction. It has established seven schools, one in Washington City, and the others in the Southern States, at well-selected points, viz., Richmond, Raleigh, Columbia, Augusta, New Orleans, and Nashville, for the education of young men of colour for the Gospel ministry."

The Schemes.

THE PRESBYTERIAN.—Self-preservation being the first impulse of nature, we must be allowed to put in a word now and then in that direction. One or two of our friends have felt a little "huffy," because of our seeming importunity in the collection of our accounts,—Some justly, who had paid and yet were *duaned*—"the most unkindest cut of all!" Mistakes will happen, and while we regret their recurrence, we shall always take pleasure in making such explanations and satisfaction as the case requires. We can have no possible object in disappointing our "patrons." As for those who have not yet paid us, we must remind them that "business is business." If they would exchange places with us for a month or two, or even get behind the scenes for a little, they might come to understand that *twenty-five cents* is not an exorbitant price for a magazine, the twelve numbers of which make a volume of 300 pages of, for the most part, original matter, and that it is not unreasonable to ask payment of the same. Our monthly expenditure is not small. We have adopted the principle of paying all our accounts monthly, regardless of consequences, and have thereby earned the *golden opinions* of our creditors. We add no more!

In our present issue, to the exclusion of other matter, we have accorded large space to an outline of the Proceedings of the Evangelical Alliance. We recommend our readers to procure the *full* report in the extra edition of the *New York TRIBUNE* which may be had at GRAFTON'S, Montreal, price 25 cents.

REMIT ON UNION.—A typographical error occurs on the 4th page of the reprint in the earlier copies issued by us, which is corrected by transposing the third and

fourth lines from the top. We can still supply copies at the rate of \$1 per hundred. Every congregation that intends giving an opinion on the subject of Union, to do so intelligently, should have this remit in their hands.

THE FRENCH MISSION.—Something like *twenty-five* congregations out of one hundred and twelve, having ministers, have contributed to this fund, since the rising of the Synod, sums varying from \$3 to \$50—will the *eighty-seven* kindly bear it in mind? We have already stated what the Committee have undertaken to do, and shall refer to it again shortly, and meanwhile will thankfully acknowledge the smallest offering that finds its way into the Treasury.

QUEEN'S COLLEGE LECTURESHIP—Attention is invited to the circular of the Rev. K. McLennan on this subject. We favour the plan of thus supplementing the ordinary Curriculum of study for this, among other reasons, that it introduces freshness and variety. Those lectures we doubt not will be the means of great good to the Church and College, and they will not *cost* much, if *that* be the lion in the way, so that we anticipate the Committee will have no difficulty in securing all that is needed.

JUVENILE MISSION.—If we do not publish Miss Pigot's report in this number, it is because we judge Miss Machar's own report the more important just at present, and we have not room for both.

THE SUSTENTATION FUND.—It is well that timely arrangements be made in every congregation for maintaining this most important and useful auxiliary in its present state of efficiency. It is the back bone of the Church, not altogether because it yields so much money, but because it unites our sympathies in one common object for the good of the whole. Presbytery Clerks have been supplied with blank forms which they are requested to return, with the corrected lists of appropriations to the several congregations for the current half-year, at their earliest convenience.—“Business is business.”

SPECIAL LECTURES IN THE THEOLOGICAL HALL OF QUEEN'S COLLEGE.

As already announced through the columns of the “Presbyterian,” the trustees of Queen's College have secured the services of the Rev. Doctor Jenkins, and of the Rev. Doctor Bell for a course of lectures to be delivered by each, before the Theological students this session. Arrangements are in progress concerning the time of delivery, the order, and other circumstances connected with said Lectures.

In order to meet the expense (estimated at \$750.) involved in this step, it was resolved to solicit special subscriptions from the friends of the church, and of the college, the ordinary revenue of the Institution being insufficient to bear this additional charge.

Funds are needed immediately, and it is asked that Ministers and Elders in all the congregations do what they can, (and as speedily as possible), to aid an effort which has in view the fuller training of our Church students and thus the better serving of the Church.

The Committee entrusted with the financing requisite in this matter are, the Revs. K. MacLennan, Gavin Lang, D. J. Macdonell : James Croil, and Neil J. McGillivray, Esq., Treasurer, by whom remittances will be received.

K. MACLENNAN,
Convener.

REPORT OF THE INDIAN ORPHANAGE AND JUVENILE MISSION SCHEME, FOR THE YEAR ENDING MAY 31, 1873.

The Committee are thankful to be able to report the continued prosperity of this interesting Scheme, and the steady increase in the contributions to its support. Not only have the remittances for the usual objects come in punctually and spontaneously, with only two or three exceptions, but special contributions have also been sent in for the Zenana Mission, into which it is proposed to enter. While in some cases the individual orphans supported have been removed, either by marriage or by entering on some useful occupation in which they could earn their own support, new *protégées* have been, in each case, accepted while several appropriations of orphans have been made to schools not previously contributing to the Scheme. The receipts for the past year have amounted to \$920.00, being an increase of nearly \$50.00 over last

year's income; and the number of orphans now supported is forty-one, divided among the four orphanages of Madras, Calcutta, Sealkote and Poona. The reports received of their character and progress during the year have been, in most cases, very satisfactory. Examination papers, filled up by some of the girls, have been sent to the schools supporting them, and are most creditable to their progress and accuracy in Scripture knowledge. Letters have also been received from a number of orphans, some of them very fairly written in English, and others in Tamil, translated by their teacher. They are all very satisfactory in tone, expressive of their gratitude to their Canadian friends, and their appreciation of the privileges afforded them; while some of them give pleasing indications that the writers have learned to know and love the Saviour. Two or three have during the year, been admitted to the Lord's table, giving hopeful promise of their desire to be the Lord's. The letters received have been, in most cases, replied to by the schools to whom they were addressed, from whom their young *protégées* seem very anxious to hear. This interchange of letters is a source of great interest both to the orphans and their young friends, and it is strongly recommended to all schools engaged in the work to try its good effects. The Secretary is at all times happy to forward any letters sent by the schools, but it has been requested, on behalf of the Superintendents of Orphanages, that such epistles should consist of a *single joint letter*, written on thin foreign paper, to save expense in transmission. A few fine photographs of the Calcutta Orphanage have been sent for the benefit of schools having orphans at that Institution, but any other schools wishing to see them can have one sent for inspection on application to the Secretary.

The several orphanages are carrying on their useful mission steadily and prosperously. The return of Mrs. Clark for the benefit of her health, which was so much lamented by her pupils in their letters, has been for the time postponed. A slow fever, called Dengue fever, has been rather prevalent in some of the Orphanages, and has terminated fatally in some cases, though not in that any of the orphans supported in Canada. The progress of events in India shows more and more the great need for diffusing a Christian education among the female population of India, hitherto sunk in ignorance and degradation. It is admitted that in India, as in other places, must be fought the great battle between Christianity and Rationalism, now a more formidable opponent than Heathenism; and the thorough Christian instruction of the women, the bringing of their hearts, by the blessing of God, under the power of a vital Christianity, will be one of the strongest influences on the side of truth. The *Times'* correspondent in Calcutta recently announced that the Lieutenant-Governor of Bengal has publicly declared that "the instruction of women must be based on religion," and observed that Government has found that even in the case of young men, the system of imparting a *secular*

education *only* is dangerous even on political grounds alone, and that it admits that "its own attempts to give a secular education to girls are failures, and that it must henceforth work through religious societies." Here, then, we have an ample field for giving useful aid to the cause of Christian India, which, so far from being discouraged, is even *desired* by Government.

In regard to the Zenana Missions, or domiciliary visits to the female households of the Hindoos, the opportunities for sowing the good seed far exceed the number and the strength of the sowers. Recent accounts from India describe touchingly the eagerness with which the visits of the female Missionary Agents are desired and welcomed. Those who a short time ago were, from their total seclusion and want of education, inaccessible either to the written word or the living voice, are rapidly developing dormant powers, and craving eagerly for knowledge, especially for that knowledge of Divine things which the voice of God in their hearts tells them is so supremely important. In a work recently published on Zenana Missions, it is remarked that of all the social revolutions now occurring in various parts of the world, none probably is so important as that which is passing over the condition of the women of India. Few certainly are so happy, so powerful for good, both in their direct and indirect results. And in bringing about this happy and important revolution, we, though so far distant, are privileged to bear a part.

Miss Pigot, the indefatigable Superintendent of the Zenana work in Calcutta, in a letter lately received by the Secretary, expresses the thankfulness with which she would receive from us the means of maintaining another labourer in this most important and interesting field. It is therefore proposed by the Committee, with God's help and blessing, to undertake the responsibility of supporting a Zenana native teacher. As one-half of the necessary funds has already been forwarded to Edinburgh, while out of the balance now in the treasurer's hands, after deducting two remittances prepaid for next year, there will remain more than enough for the balance of one year's support, it is thought there can be no imprudence in undertaking it, looking to Him Whose are the silver and the gold, and Whose blessing has so prospered this Mission in the past. It is earnestly hoped that this new object will not be forgotten in the coming year, especially by such schools as have not hitherto contributed to the Scheme, and from whom the smallest remittance will be gladly received. An interest in this mission cannot but exercise a beneficial reflex influence on the young people who take part in it, and will probably lead them to consider the need of the heathen at home as well as of the heathen abroad.

While gratefully acknowledging the interest already shown in the Scheme by many Ministers and Superintendents, and by the Editor of the *Presbyterian*, the committee earnestly commend to the fostering and prayerful care and encour-

agement of the Synod this, its only foreign mission, having for its object the extension of Christian knowledge and of the Kingdom of Christ among the ninety millions of Indian

females still almost wholly sunk in darkness and superstition.

All of which is respectfully submitted.

AGNES M. MACHAR,
Secretary and Treasurer.

Our Sanctum.

The sixth general Conference of the great Ecumenical Council to which the whole Christian world has been looking forward for some time with eager expectation has become a matter of history. Uplifted by the four winds of heaven, as it were, this tidal wave of Christian Philanthropy has broken on the shores of the New World, and the question that most concerns us now is, shall its glistening spray be like water spilled upon the ground that cannot be gathered up again? or, shall we not rather think of its influences ascending heavenward in a cloud, to descend again "and sweetly distil in the dew and the rain?" Already we may almost say in respect of the Alliance, "There is no speech nor language where their voice is not heard. Their line is gone out through all the earth, and their words to the end of the world." But, this exhibition of brotherly love is a blind, this talk about charity is a cheat, this semblance of Christian fellowship is a shadow if it do not produce in us the peaceable fruits of righteousness. What kind of fruits *should* we look for? Well, first and foremost, amongst our ministers we chime in with Henry Ward Beecher in his belief that we can do without a tremendous display of scientific research in the pulpit, and that we can dispense altogether with sentimentalism and *sensationalism*. With Dr. Parker, we would have less importance attached to the rhythm of faultless composition and even to the eloquence of utterance, though these have their value, but, sitting at the feet of Christlieb, we look more to the earnest and fearless preaching of Jesus Christ and Him crucified as the great panacea for rationalism, for convincing and converting sinners, and building up the people of God in their most holy faith. Then, we look for larger manifestations of christian people's faith in the efficacy of prayer. We look that an increased stimulus will be given to Sabbath schools and other associations. And, lastly, we look for the downfall of that unnatural barrier, that unfair "toleration," that allows the minister of one Protestant church to preach within the walls of another, but esteems it "unorthodox" and unlawful to reciprocate the Christian courtesy.

Quite in keeping with the motto of the Alliance—"In essentials, Unity, in non-essentials, Liberty, in all, Charity"—were the religious services extending over a whole week which inaugurated the new building just erected for the use of the Young Men's Christian Association of Montreal, when crowded meetings were held every day in the week to listen to speakers from afar as well as to addresses from nearly all the Evangelical ministers in the city. Occasions such as these make us believe that in no other city in the

world would it be so easy to undermine and pull down that miserable wall of partition already referred to, and that now totters on its dignity. At this meeting Mr. Davis, in the course of an admirable address, made the remarkable announcement that it has been decided to hold the next general conference of the Alliance within the walls of the City of Rome!

Attention continues to be directed to the important and hitherto unsolved problem, how the ravages of intemperance are to be most effectually stayed. There is a multitude of counsellors, though it can scarcely be said, yet, that wisdom is justified of her children. For the evil, it is acknowledged by all, goes on apace. The Bishop of Ontario, in an able address on the subject, lately stated that he had lost faith in Temperance Societies, and in the power of religion almost, to cure the malady, the only corrective for which, he had come to believe, was to make the whole question a "political one," and to enforce an absolute "prohibition" of the manufacture and sale of intoxicating liquors. On the other hand, a society has been formed recently under the name of the Montreal Temperance Vigilance Association, whose declared object is to aid the constituted authorities in enforcing the laws which at present regulate the traffic. They put themselves, voluntarily, in the position of a special constabulary to communicate with the proper authorities with a view to the summary and effective punishment of offenders. If there be room for any more societies of this kind; one might be suggested having for its special object, a crusade against Bar-room tipping, and "treating" in general. This is, perhaps, one of the most seductive and pernicious customs of the day, yet one which might be hopefully grappled with. "Have ye not houses to eat and drink in?" asks St. Paul.

Ladies who do so "stitch, stitch, stitch." for bazaars, and gentlemen who are appointed to speak from platforms should take heart of grace on learning that a bazaar lately held in the village of Antigonish, N. S., realized the sum of \$7,500, and that a Missionary meeting held in the small town of Peterboro, Ontario, subscribed \$1680 for a mission to Japan! To prevent any *mistake* it should be added that the former was under Roman Catholic auspices, the latter, under Methodist. *At these rates*, how much should our large and wealthy cities, say Montreal, Toronto, Hamilton, Ottawa, Kingston, give for a Presbyterian mission? we give it up.

THE DUNDEE HERSHEY CASE.—The Dundee Free Presbytery have resolved, by a majority of 12 to 14, to abandon further proceedings against Mr. Knight under the libel framed

against him for heresy. Both the mover and seconder of this deliverance expressed themselves as of opinion that while the explanation given by Mr. Knight at last meeting of Presbytery was satisfactory in so far as the repudiation of all heretical doctrine was concerned, Mr. Knight had been too hasty in enunciating views which were so much calculated to be misapprehended and misinterpreted.

DR. WALLACE'S case is approaching a satisfactory conclusion. The Dr. has lodged with the Presbytery a statement to the effect that he disavows holding the opinions alleged to have been expressed by him in regard to the subject of the resurrection, and states that the sermon complained of was written hurriedly and that he regretted if any of his expressions should have led to misapprehension.

LITERATURE.

MEMORIALS OF THE REV. JOHN MACHAR, D. D., LATE MINISTER OF ST. ANDREW'S CHURCH, KINGSTON.

We have somewhere seen it stated that the only history of the Church of England extant is to be found in the Lives of the Archbishops of Canterbury, but whether this be entirely true or not, a very little reflection will convince us that all history is largely and it may be said essentially made up of biography. Hence the faithfully recorded life of every Christian minister is in effect a chapter in the history of the Church to which he belonged. In the admirable compilation now before us we have not only a pleasing souvenir of one who was acknowledged by all who knew him to be an earnest ambassador of the Lord Jesus Christ—a diligent and successful minister of the Gospel, but we have also some interesting information regarding his contemporaries, indeed a history, almost, of the Church of Scotland in Canada during a most important period of its existence, from the year 1827 until the time of his death in 1863. And when we take into account how different the circumstances of the country were at the time of Dr. Machar's induction from what they now are, one cannot but admire the faith and patience manifested by him, and others like-minded, who bore the heat and burden of the day, and were instrumental in laying the foundations, of our Church and University.

It would be foreign to our purpose to make extracts from a book which we cordially recommend every member of our Church to purchase and peruse for themselves: for, while it will be especially precious to the members of St. Andrew's Church, Kingston, to whom it is affectionately dedicated by "members of his family," it has an interest for all of us. The work is about equally divided into two parts: the former, comprising the life and Ministry of Dr. Machar, is edited in the best of taste. It is the plain, unvarnished story of "an uneventful life"—whose general character, to use the author's words, "was that of quiet, unobtrusive ministerial usefulness," but which may we not say has left its foot-prints on the sands of time—one from which we may learn the true and only source of a really successful ministerial

career—an early self-consecration to duty, joined to an abiding, humble dependence upon Divine aid.

The twelve Sermons which make up the latter half of the volume are well chosen, and fairly indicate the simple, practical and edifying character of our late friend's pulpit addresses. The mechanical execution of the work fully sustains the reputation which Messrs. James Campbell & Sons of Toronto have already earned for themselves as publishers. It is embellished with a photograph of Dr. Machar and a vignette of the old Cathedral Church and quaint round tower of Brechin in the neighbourhood of which he was born.

THE NATIONAL AND DOMESTIC HISTORY OF ENGLAND. By the Rev. W. H. S. Aubrey. This is the latest, the most attractive, and, for the purpose for which it is designed, the best History of the Realm that has yet appeared. The season will soon again arrive for the customary giving and receiving of Christmas and New Year's gifts. While thousands of dollars are annually spent on baubles, light as air, and on books that have little or nothing to recommend them but their gaudy coverings, heads of families who wish to do their households a real kindness cannot do better than present them with a copy of these beautiful and instructive volumes. They are three in number, got up in the highest style of the printer's art and embellished with upwards of a thousand steel-plate and wood engravings, maps, fac-similes and coloured prints. The general design of the work is admirable. It is rather a compendium of the salient points of British history gathered from the best authors than an original treatise. But it is the more valuable on that account. It is not to be named in comparison with Macaulay's or Froude's, or Hallam's, beside which it is tame and common place, but, for all that, its intrinsic value for every day popular use, exceeds the whole of them put together. It commences with the invasion of Julius Caesar, B.C. 55 and describes in a very readable and intelligible manner not only the growth of the Empire, its civil and foreign wars and great political events, but also, and especially, the social condition of the people, leading us down to the year of grace 1870, noticing—as we at least judge—fairly and impartially all those events in the history of the United Kingdom which any of us belonging to the "common herd" at all events want to know about. Much as we have been pleased with Knight's "Pictorial History of England," to this we give the palm. Not only for literary excellence and artistic finish but for the maturity and soundness of its sentiments in reference to the many great questions discussed. This introductory sentence of the author has the right ring about it: "I have honestly endeavoured to trace the development of the wonderful and illustrious English people to whom it is my pride and honour to belong, and it has been my aim and ambition to show how the free England of the nineteenth century has attained to her exalted and responsible position." The price of this work, sent free either by mail or express, is \$26. It may be ordered through Mr. James Thompson, 210 St. James street, Montreal.

QUEEN'S UNIVERSITY AND COLLEGE.

The thirty-second Session commenced on the first of October. Copies of the Calendar for 1873-4, giving full information as to fees, scholarships, course of study, &c., may be obtained from the Registrar, Professor Mowat.

The congregation of Dundee has subscribed to the Endowment Fund \$444, and it is expected that further subscriptions will bring up this amount to \$500.

The total amount collected for the Fund, according to the Treasurer's report in this number, is \$100,748.10. About \$10,000 subscribed yet remains unpaid. Of course no one intends to repudiate the obligation to pay his subscription, and it is most important and desirable that all engagements should be fulfilled without delay. Let the present season, when money usually circulates freely, be embraced by all concerned to make good their promises, so that the friends of the College may rejoice in the completion of that to which they have put their hands.

Acknowledgments.

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Reliable information concerning the vacancies in the Presbytery of Ottawa, may be obtained by addressing the Clerk of the Presbytery.

REV. JAMES FRASER,
Chelsea, Que.

Royal College of Physicians & Surgeons.

IN AFFILIATION WITH QUEEN'S UNIVERSITY, KINGSTON.

The Session began on the first of October, 1873.

STUDENTS attending this College may obtain either the degree of M.D., or the License of the College. Certificates of attendance are recognized by the London and Edinburgh Colleges. The new College building is commodious and convenient. Unequaled facilities are presented for the study of Practical Anatomy, and great advantages are afforded for Clinical instruction at the General Hospital and Hotel Dieu.

Information may be had on application to the Registrar.

FIFE FOWLER, M.D., L.R.C.S., Kingston.