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Re-Incarnation.

BY ERNEST M'GAFFEY.

A CHILD, he played as other children do,
Mourned not the old, nor reckoned not the new.

A man, he strove with dogma and with creed
To solve the problem of the spirit's need.

Then old age came and made him as a child,
With earth and God and all things reconciled.

Chicago, Ill.

In a Presbyterian Mission.

I MET a lady the other day who is a mission-school worker among the Indians of our North-West. She told me some of her experiences with the Indian children. The little things, she said, are very affectionate, quick to recognize and like those who like them, but quite ungovernable where kindness is absent in the one in command. On first entering the school her feeling of repugnance to coming into personal contact with the children was very strong, but this wore off sooner than she expected, and it was not long before she became quite attached to her pupils. One little boy, a baby of about three years, soon enlisted her sympathies. He was a forlorn little chap in a way, for all the other children despised him and took no pains to conceal the fact, partly, it was supposed, because his mother had signed papers that made him the property of the school, and partly because he had no acknowledged father. He was an independent little fellow, however, and used to toddle around and amuse himself so sedately and good-naturedly that he soon found a friend in his teacher. It was part of her work to watch the little girls as they washed the dishes after each meal, and when seated in the kitchen for this purpose, Thomson, as he was called, would come and stand before her and gaze into her face. She talked to him as often as she could, telling him he was a "good boy" whenever there was the least reason for encouraging words. He had a sober little face, with big brown eyes, and rarely smiled in response to her remarks, but now and again would lean an elbow on her knee, and look into her face for five minutes at a time. He seemed conscious of a difference between the races, as indeed, did all the children, for they never attempted any familiarities with their teachers such as white children use towards those who are kind to them. One day the quiet desertion of the little fellow touched her, and she said to him, "Thomson, if you will go and get your face washed I will kiss you." He went at once and held his face up unflinchingly to be lathered and scrubbed by one of the elder girls who was not too careful to keep the strong brown soap suds out of his eyes. Then, the operation over, he came hesitatingly toward my friend, with hanging head, a dubious finger in his mouth, and one or two shy upward glances to see if "teacher" was going to keep her promise. She did, and Thomson went back to his play quietly, but quite happy. After that he had an honoured place at the teacher's side at table, in order, as she said, that the rest of the children might be led to perceive his "native worth."

Unless, as in Thomson's case, there were reasons for dislike, the children, as a rule, had strong feelings of friendship

for one another. My friend had not been long in the school before she found out which little girl was "chum," or intimate friend, to which. One of the little girls, however, had no "chum." She was sly and hateful, and none of them would have anything to do with her. She was a pretty child, and quite an actress in her way. One night she refused to go to sleep quietly. The teacher in charge commanded and punished, but without making any difference in her behaviour, except that when she struck she would clasp her hands upon her heart, throw her head back, and gasp as if she were being strangled. My friend was called in to help, and she also reasoned with the girl, and then punished her, but without effect. It seemed as if nothing would have an effect. Yet discipline had to be maintained, for there was a roomful of small folk looking on. As a last resource my friend lowered her voice to its most serious tone and said, "Car'line, if you go on in this way you can not be God's little girl, you will become Satan's little girl, and you know what that means. It means that when you die you will go to a dreadful place, and burn, and burn, and burn." These last words were said in a most impressive fashion, and Car'line's eyes grew big at the sound of them, but she quietly laid her head down on her pillow, and there was no more trouble in the dormitory that night.

"But," I said, "did you really say that to the child?"

"Yes," she answered, "you do not realize how few and simple their ideas are, and how very plain and evident your every statement must be to be understood. They have a strong belief in a great spirit and an evil one, so it is possible to influence them to do right in this way; they are very irresponsible people, though, and very superstitious. One thing they believe in unquestionably is the power of "love medicine" to drive a young girl wildly out of her head for a few days, and make her entirely subject to the will of the man who forces her to swallow the medicine. One of the elder girls gave us a good deal of trouble on account of her belief in the medicine and her fear that a young brave of notably evil character was going to carry her off and make her take the medicine. It was well known that the brave admired the girl, and also that he had been seen near the school frequently. One night the children awoke screaming and declared that they heard this brave creeping round the building. We teachers had a somewhat unpleasant few hours of it, knowing that the children's sense of hearing was so much keener than our own, and knowing, also, that it would not be difficult for any able-bodied man to break into the dormitories. A good deal, however, may have been due to the children's vivid imaginations, and more to their excitability, for, as it proved, nothing happened that night.

"I cannot but believe," she continued, "we are doing some good. From time to time we notice slight improvements in the children, and that helps to keep us hopeful. Besides, there is always the conviction that honest, earnest work can never be entirely fruitless.

"If you have friends in the work, though," she concluded, "write to them, write to them often. You can have no idea what a help and cheer letters can be, for it is sometimes very lonesome away out there."—Exchange.

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Toronto, September 7, 1893.

Moody and His Work.

OF the good work conducted by Mr. Moody in Chicago the public generally have only a faint idea. Notwithstanding the travel from all parts of the world to the great fair, the evangelistic services have not been much referred to either in press or platform. This is all the more surprising as the work has been of an extraordinary character and has been, so far, abundantly successful. Mr. Moody carries on his operations quietly, neither courting nor shunning publicity; sometimes he avails himself of the powerful aid of the press and gives to the world not only his plans and purposes, but, so far as he can sum them up, the results of his efforts to save souls. This summer he has made Chicago the headquarters of his work to meet the exceptional need created by the World's Fair. He is the mainspring of the machinery, his counsel and guidance control the extensive organization. The marvelous power which he possesses over men, his conception of vast projects and his grasp of details are conspicuous in his Chicago campaign. His aim has been, as stated by himself, to get the most gifted preachers in various languages from both sides of the Atlantic to go to Chicago and preach the old Gospel in churches, theatres, tents, halls, and anywhere that large congregations can be gathered. The number of preachers who have responded is remarkable. The list contains the most prominent names of evangelists and noted pulpit orators in various countries. From Germany went Rev. Adolph Stocker, of Berlin. From London, Rev. John MacNeill; from Glasgow, Rev. John Robertson, Rev. John Riddell, D.D., and Rev. Morton Smith. Other countries are represented but not to such an extent as Scotland, of whose preachers he avails himself largely whenever he can secure their services. The work is carried on in two theatres, eight churches, five tents, about a dozen mission halls, besides the work done in training 275 women in the in the Bible Institute, who are daily engaged in personal work, house to house visitation, and work in the saloons, jails, hospitals and other places. The results are said to have exceeded the most sanguine expectations. The audiences have been very large; on a Sunday lately over 50,000 people attended the services and several thousands were turned away for want of accommodation. Men and women show an earnest-

ness to hear the Gospel which is heart-touching, and they come from all parts of the world. The number who have professed conversion at these meetings is away up in the thousands, but when the large crowds are considered, the conversions reported are comparatively few, the great majority of those who are manifestly impressed not making any open profession of a change of heart. Mr. Moody and those who assist him are inspired with belief that the United States are on the eve of a great religious revival. Speaking the other day and alluding to his experience in his work at Chicago, he said: "It seems to me that this country is ripe for one of the greatest religious awakenings it has ever seen. In our great prosperity many of us have forgotten God, and the present time of business depression, disappointment and suffering are bringing men to realize their need of Jesus Christ. I am looking for a great movement throughout the country the coming fall and winter." That this hope will be fulfilled is the earnest wish of all Christians. This statement of Mr. Moody recalls the condition of things in 1875-76 when the evangelist's work in Boston, New York, Philadelphia, Brooklyn and Chicago was fruitful of remarkable results. The country was then in a state of depression, and men, disheartened and disappointed with the world, were led to value the treasure in heaven where neither moth nor rust does corrupt, and where thieves do not break through nor steal.

Mr. Gandier's Translation.

THE meeting of the Toronto Presbytery on Tuesday of this week was remarkable in respect of its dealing with the call from Fort Massey to Rev. Mr. Gandier of Brampton. When the call was placed in Mr. Gandier's hands he felt at a loss as to how he should answer it. His work at Brampton had been successful, from the congregation he had experienced the utmost kindness, the people being devoted to him; he knew the field there and found it congenial because of the character of his work and because of his own character as a man whose heart is in his work and whose whole and first aim is to serve the Lord. Mr. Gandier's success in this respect speaks to young ministers entering upon their pastoral work. The true spirit of the servant of Christ rarely fails in bringing blessings on the congregation and on the minister. Mr. Gandier was attached to his flock at Brampton and would only think of leaving them at the call of duty. On this point his mind was not clear and he left himself in the hands of the Presbytery. Should the Presbytery decide it to be his duty to go to Fort Massey he would cheerfully obey; if the Presbytery should otherwise decide, then he would as gladly remain at Brampton. This position was perfectly understood by the Presbytery, for candour is Mr. Gandier's strong characteristic. Brethren's hearts prompted them to retain him in the Presbytery; brethren's heads prompted the translation to the wider and more important field in the east. The matter was committed to God in earnest prayer. It was then deliberated upon and heart-felt expressions were made which showed the earnest striving after right in which the Church court was engaged. It was a refreshing experience, an impressive spectacle, and out of it all came a decision which was felt to have been guided from on high. The Presbytery exercised its undoubted prerogative in severing the Brampton tie and granting the translation to Fort Massey. It was true Presbyterianism and illustrates the chain of responsibility that exists between the several con-

stituted courts of the Church. The Presbytery has supervision over the work within its bounds and the wise exercise of its authority now and again can scarcely be detrimental to the welfare of the individual congregations while the unity of the Church at large is strengthened.

A Cholera Lesson.

AN incident in connection with the cholera scare in the United States is worth reproducing. In the Episcopal church prayers were ordered for the prevention of the cholera. The orders of the Bishop were disregarded by Dr. McConnell, of Philadelphia, who gave the following explanation of his conduct: "I have been instructed by my ecclesiastical superior to use a prayer to the Almighty God to avert the cholera. But cholera is a dirt disease. It is therefore a preventable disease. To prevent the cholera we have only to remove the dirt. If you leave the dirt you invite the cholera. This city of Philadelphia is full of filth which nobody is trying to remove. To let the filth remain and pray God to keep away the cholera is to trifle with the cholera and with God. While that filth is allowed to remain I refuse to offer up such a prayer." Here Dr. McConnell teaches a lesson not only to the American bishops and the city of Philadelphia, but to Christians everywhere. Sin is a "dirt disease." To a great extent it is preventable. Many of our most trying troubles are "dirt diseases," also preventable. Yet we do not remove the cause. We go on sinning, we invite trouble and then are despondent and disbelieving and disheartened because our prayers are not answered. We cannot eradicate sin—God has provided the means—we cannot escape all trouble, nor would it be for our good, but when we do not avail ourselves of the means, when we live contrary to the divine law of justice and love, we are like the Philadelphians who let the dirt remain. Let us do our duty in single-hearted sincerity with faith in God, and our prayers acceptable to Him, will not be in vain.

Politician and Pastor.

POLITICIANS are often charged with allowing party interests to divert them from their clear path of duty in dealing with great principles. The question of temperance is a bone of contention between the politician who temporizes and the enthusiast whose eye sees only the goal of his hopes and his efforts. The two elements came into conflict at the recent temperance camp in Toronto when a clergyman scored the government for promising much and doing little to bring about prohibition. The ready M.P. retorted that ministers of the Gospel were not united on the question of prohibition; that it ill-became clergymen to censure politicians, while the Church was divided; that when the Church was a unit on the question, and had aroused public opinion, then politicians would do their duty. This defence has been applauded in many quarters, and considered a reasonable one in many more. Yet a moment's thought will show that it is altogether inadequate. Such a reply does not exonerate the politician from blame, if blame there be in the trimming of sails to catch the popular breeze. Suppose a different case. Suppose the legislature engaged, as it occasionally is, in enacting laws to reduce juvenile crime, and the Churches either are apathetic or disunited as to the wisdom of the proposed laws. The politician charges the clergymen with dereliction of duty and the clergyman replies that the legisla-

ture is divided on the question, that members of parliament and their committees have not aroused a public sentiment sufficiently strong to make it safe for clergymen to speak out. Would not the reply be regarded as absurd. Yet the clergymen are by very many in influential positions, regarded as the servants of the people, as much as the servants of God. They are told what their duty is, and are reminded that they must keep strictly within the sphere measured for them without their consent. It needs a courageous minister of the Gospel to go against the popular will, just as it needs a courageous legislator to do so. And if the clergyman's reply is absurd, why is the politician not equally absurd? Why should it be the special duty of the pastor to leaven public opinion so that it may be safe for the politician to act? Does it not suggest the parasite or the habits of the hermit crab? The highest civil responsibilities are placed upon our legislators. They are supposed to know the distinction between right and wrong. They ought to be men, who, knowing the right, will cleave to it to the last ditch. Having opinions and convictions of what is right it should be their work to educate public opinion to their views; it is certainly not their right to shelter themselves behind others who may not have done their whole duty. The country will be best served when it sets a higher standard of public duty than now obtains, before its public men. That standard cannot be too high. Character, moral sense, sound religious convictions, not shibboleths, should be the test of fitness for all the walks of public life, from the township councillor to the prime minister. The reply of the member of parliament, meant to crush the minister's criticism, only serves to show how politicians have become slaves to circumstances or party needs.

Rome at Work SAYS the Catholic Register (August 10th):—"In the autumn the Paulist Fathers are to try a new plan of campaign in their work of making America Catholic. Hitherto they have given missions to Catholics to make them more Catholic, hoping to hold them in the faith by its practice, and to use them as examples of religion wherewith to convert their neighbours. Now they will go direct to Protestants and put before them the claims of the Church and the need of membership in it."

U.S. Seminar; PRINCETON Theological Seminary is regarded as the seat of conservative orthodoxy, Union of liberal and progressive theology; and the current questions are often referred to as a strife between the two. In this aspect it is a straw to note the figures of the two as presented in the Summaries, on page 205 of the Assembly Minutes. In 1871 Princeton had 110 students, in 1883 it had 209. Union in 1872 had 120, in 1883 it had 150. In 1873 Princeton graduated 36, 1883, 51; Union, 40 in 1873, and 40 in 1883. Thus Princeton had in the latter year 99 students more than in the former, an increase of 90 per cent; Union 30 more, an increase of 25 per cent. The graduates in Princeton the latter were fifteen more than in the former, in Union, the same. It is further to be noted that the great increase in Princeton has been in the last four years, the years of trial—agitation—in 1890, it had 171, this year 209; whereas Union has fallen off from 164 in 1890 to 150 in 1893. The total students in all the seminaries as reported last May was 917; the graduates this year 239.

Canadian Pulpit.

No. 8.

Spiritual Prosperity.

BY REV. JOHN HAY, B.D., COBOURG, ONT.

TEXT—Beloved, I wish above all things that thou mayest prosper and be in health even as thy soul prospereth.—I. John, 1: 2.

Whether Gaius was strong or weak in body the Apostle is quite certain the soul of his beloved friend is in a healthy and prosperous state. And he wishes above all things he may be as vigorous and "well-to-do" in body as he is in soul. Bodily health and prosperity in life are so eagerly sought after that we may well inquire as to the standard to which these temporal blessings are compared, "Even as thy soul prospereth." Can we wish our friends to enjoy health and prosperity in proportion to the healthiness of their souls? Would it not in many cases be a prayer for extreme emaciation and poverty? Would we desire this rule of proportion applied to our own lives and be no more strong and prosperous in body than we are in spirit? Our main concern then is to know what is meant by spiritual health. It implies a love of truth and living in the truth. The soul that is born of the spirit of truth, cradled and nurtured in the truth as it is in Christ is both healthy and prosperous.

As the laws and conditions of health are necessary truths to him who would enjoy a healthy body, so also are the great spiritual facts of God, Christ, sin, righteousness, retribution, a necessity to him whose soul is healthy. He must live in harmony with God. Like the apostle Paul, to believe in Christ is to live Christ, and to seek that which will honour Him in all the affairs of life. In every believer there dwells the spirit of Christ, and, therefore, in the spiritual experience of such there will be found one or all of the following works of soul prosperity:

1 A growing likeness to Christ. We grow to be like that upon which the mind dwells most. The associations of life, our companions and surroundings leave their impression on our lives, and so daily communion with God, letting the mind dwell upon thoughts that are pure and godly are certain to bring the mind and soul into richer spiritual experiences and to cause the inner life to reflect the mind of the Lord, and thus we "are changed into the same image from glory to glory, even as by the Spirit of the Lord." At best our lives reflect the mind of the Lord very feebly, but at the same time what is feeble may become stronger, and Christian life become living Christ over again in so far as the human can live, the divine.

2 A deeper sympathy with the purposes of God to man. No one can enter into the mind of the Saviour without being deeply concerned about the well being of his fellow-men. If professed followers of Christ have failed to show any concern for the wants of humanity it was because they failed to grasp the mission of the Son of Man and the eternal purpose of God the Father in sending His Son to die for sinners. Is that soul in a healthy state that seldom think of or prays for those who have never heard the Gospel? Is that soul prosperous which acts as if the Lord came to save only a particular class, nation or church, and overlooks the blessed truth that Christ came to save the lost? Whatever may be the final award for those, who with all their hearts believe in the words of the great commission "Go ye into all the world and preach the Gospel to every creature," there certainly can be no joy in prospect to those who shut out from their hearts this imperative command of the Lord of Life. And there can be no genuine prosperity to the soul which does not strive, however it may fail of performance, to carry out the purposes of the grace of God to man.

3 There will be an increasing desire for spiritual things. The soul grows by that it feeds upon. And the more it assimilates the more it can appreciate the word of truth. This will be shown in perhaps very simple ways. A well-known verse has through some experience in life become a very mine of truth. The place of worship may be very plain, but through hallowed memories it has become our "meeting" place with God, the place where refreshed and strengthened we go forth to do nobler things for our Lord. Such souls "go from strength to strength." It is not enough now to have an intellectual idea of God—there is a longing desire "to know even as we are known." Not enough to have tasted, and enjoyed, too, "the milk for babes," but there is a hunger "for the strong meat which is for men." No one is so keen for more knowledge as he who has gone the farthest in the field of research. The novice does not care because he does not know enough to care, and no seeker of truth seeks more eagerly for more than he who has already found the truth. For a healthy soul there is no decrepit old age, but a continual renewal of youth and increase of spiritual power.

4 The soul that enjoys spiritual health will overcome all trials. There will be dark days in every Christian's experience, but faith will cling fast to the assurance that all things are ordered well and sure. Reverses, misfortunes, unrealized ambitions are only lessons in that

divine school from which saints graduate to glory. "Is life worth living" seems a foolish question to a man with a healthy spirit, and yet to-day many, with neither poverty nor the prospect of hardship before them, are answering this question by taking their lives. The soul makes the man. Save that and all is saved; lose that and all is lost. See Paul and Silas in prison and there we find healthy spirits that cannot be imprisoned. To such "Hope rises triumphant," and all things are endured as "seeing Him who is invisible." The Christian faith brings the future before our minds as a reality and teaches us how in the highest sense to use the adversities of life. To be "rich toward God" is a good mark of spiritual prosperity. But this type of riches is forged in the furnace of trial and brought forth from the mine of deep heart experiences. All the things we call precious are so to us in proportion to the personal cost. Let us not use mere words, then, in speaking of spiritual health—soul prosperity, but let our experience prove daily that we prize above all things the attainment of character "the spirit and mind which follow near our blessed Lord, and seek to live the life that is lived with Christ in God. Let us, like Gaius, not only give good evidence of the truth that is in us by walking in the truth, but by all the means of grace, to grow in grace and in the knowledge of our Lord and Saviour Jesus Christ. If it is our heart's desire this morning to be right with God in Christ, to possess a mind and character that will reflect the character of the Perfect One, to be in sympathy with Christ and His mission to men, to hunger and thirst after spiritual things, then we shall enjoy spiritual health, and shall possess that measure of soul prosperity through which we will commend the Christian religion to others and become, like the beloved Gaius, the means of blessing brethren and strangers and show forth in all the Church "the bond of perfectness"—charity. Then, and then only, will it be a blessing for us to wish above all things that we may prosper and be in health even as our souls prosper.



REV. JOHN HAY, B.D.

A child of God! He is the child of one who has all power in his hands. He can raise up or cast down, kill or make alive, of One who loves his children as no other one ever loved; of One who invites his children, while they sojourn here, not only to cast their burdens, but their every care, upon him, the least as well as the greatest. He careth for them, and will not lay upon them one feather's weight more than is for their good. Under their burdens he will sustain them.

A child of God! He is one for whom the Father gave his Son to die, and from whom that Father will not withhold one thing which the personal good of his child requires; of one for the good of whom he will make all things work together; of one whom he will ultimately make an heir with himself and a joint heir with his Son, to an inheritance that is incorruptible, undefiled, and that fadeth not away (I Peter i. 4); of one who has prepared a mansion for him in heaven, and will eventually free him ever more from all sufferings, sorrow and death.

A child of God! He is one for whom things are prepared in the future world which eye hath not seen, nor ear heard, and his future being is to run parallel with that of Him whose child he is.—Rev. Rufus Taylor, D.D.

Church and State.

BY REV. WM. MOORE, D.D., OTTAWA.

II.

To be sure these tendencies are in a large measure restrained in most Christian countries, notably in our own, by the fact that an immense majority of the people are Christians; and so, with very few exceptions, are our teachers. The teachers in our public schools being god-fearing men and women, no matter how strict the surveillance may be, they cannot but exert a wholesome influence. The character of our teachers may retard, but cannot wholly arrest the process. Principles are stronger than men and gradually mature their fruits in spite of all efforts to restrain or counteract them. Slowly but surely they form to themselves a people fashioned in their own image and then all the restraints of a timid conservatism are swept away.

If there was any other alternative; if, for example, there was any way by which our children could be withdrawn from such unwholesome influences and educated on sound Christian principles, so that their training for the earthly citizenship might be auxiliary to that which should fit them for the heavenly citizenship, perhaps this matter might be of less importance.

But there is not. The hour we have the children in the Sabbath school, which is particularly the children's church (or for that matter the hours of public worship one day in seven), is utterly insufficient to enable us to counteract the influence of mere secular teaching given continuously for six hours a day for five days in the week, and that for two reasons. (1) The mode of instruction is necessarily less direct and effective. The vicarious reading of the Scriptures and the sermonic form of address cannot compete with personal reading and instruction by question and answers. (2) And, besides, neither in Sabbath school nor church can we teach history and the sciences permeated with a Christian spirit, which we must needs do in order to offset the spirit of the age. Moreover, there are far too many children of whom it is true that if they do not get some notion of religion at

school they will stand but a poor chance of ever getting it at all. And what is more, though the sons and daughters of Christian families may be safeguarded to a large extent, I contend that it is not fair to antagonize, and undermine the home training by excluding religion from the school life and substituting for it a subtle spirit of unbelief, which in spite of its plausible insinuating profession of respect is distinctly hostile to revealed religion. I know perfectly the feeling and outcry there is against teaching *dogma*, but I cannot understand why it is not as just and reasonable to teach Christianity as it is to teach materialism. The latter is every whit as *dogmatic* as the former. I say, therefore, we are compelled to choose between a religious or an irreligious, a theistic or an atheistic state. This being so, I have no hesitation in saying that the State must have positively a religious character, and that it should in its own schools teach religion as a necessary part of education. If you ask what religion, I answer that for a Christian people, which we are, as there is but one sun in the heavens so there is but one religion—the religion of the incarnate Son of God.

If you ask how it is to be taught, I answer by putting the word of God into the hands of both teachers and pupils, by making it a regular text book to be diligently studied and to be faithfully taught every day until the youth of our country have the great essential facts of revealed religion fixed in their memories and its precepts treasured up in their minds, to become, under God, the great controlling and moulding power in after life. How also can a Christian state educate its citizens to be true, pure, honest, upright and virtuous? There is no living root for morals but the faith of Christ, and the surest guarantee of liberty, whether civil or religious, is the recognition of it as the gift of God.

If such be or should be the attitude and duty of the State toward religion, what is the relation of the State to the Church?

It may be said, and it has been said, that if the State is a religious body, in the sense of being actuated by the fear of God, and that it has a right to teach religion in the public schools, then it ought to go further and take the Church into alliance with itself, support the clergy as officials of the State, and enforce church discipline with such temporal sanctions as fine and imprisonment.

To this we reply that such an inference from our doctrine proceeds on a radical misapprehension. It overlooks the essential difference in the origin and purpose of Church and State.

II. THE CHURCH.—The Church is a society organized under the mediatorial authority of the Lord Jesus Christ, to secure the present and eternal salvation of men by the regeneration of the Holy Spirit, through the knowledge and belief of revealed truth. The domain of the Spirit is, therefore, the sphere of the Church. Its weapons are purely spiritual, the word of God, and its powers simply educational and disciplinary. As a teacher, the Church must teach divine truth, "precept upon precept, precept upon precept; line upon line, line upon line; here a little and there a little." Waiting with endless patience for the maturing of the soul in faith and knowledge and righteousness through fellowship with God.

The discipline of the Church is simply the bringing of the truth to bear on the heart and conscience for the reformation of morals and the perfecting of the soul in holiness. In those sorrowful cases in which the salutary influence of the word, and prayer, and affectionate remonstrance prove unavailing to secure a walk and conversation becoming godliness, discipline also proceeds to an anticipation of the final judgment by cutting off the unworthy member from the fellowship of the Church. The sentence of the Church carries no civil disabilities or penalties. It simply debars from the Lord's supper and from baptism, and the spiritual benefits which accompany the right use of these ordinances.

The sentence of exclusion is not migratory because it is unaccompanied with civil penalties. It professes to be based on the word of God. It brings the offence face to face with him and raises the question of his eternal salvation. If the judgment of the Church be well founded, and the sinner persists in his sin, then exclusion from church fellowship on earth is the standing reminder of exclusion from the General Assembly and Church of the first-born, whose names are written in heaven, and the visible and present forecast of everlasting doom. It is not now a question of membership in this or that branch of the Christian Church. The appeal lies not from one session, or from one Church to another, but to the bar of God.

If a man under Church censure knows himself pure from the charge which was the occasion of the sentence of exclusion, he may appeal it with confidence to the righteous and heart-searching God, who will defend the right, and cause his righteousness to go forth as the noon-day. But if he knows that he cannot in all soberness appeal from the earthly to the heavenly tribunal, from fallible man, to the infallible Judge, if, in a word, he knows himself justly condemned for his sin, he knows, also, that he must repent, or take the awful consequences of impenitence. The final act of church discipline is thus the last and most solemn form of religious appeal, the most solemn application of the word of God to the conscience, and can hardly fail, when done in a right spirit, to make a powerful and wholesome impression. It is, however, throughout, from first to last, a spiritual sentence enforced only by spiritual considerations.

And yet, as a matter of fact, the body which exercises these spiritual functions is a visible and public body, composed of the professing people of God. In virtue of this public character and visibility the Church necessarily possesses certain civil rights. It cannot but acquire, either as a tenant or freeholder, the land and buildings necessary for use in public worship; and the right of free and undisturbed assembly is now almost universally acknowledged and safeguarded by the power of any Christian state.

We have already set out at large the powers of the state and its necessary moral character. Repetition is unnecessary. It will be sufficient briefly to recapitulate and contrast the points of difference.

The State is the institute of rights, whereas the Church is the institute of grace.

The State grows out of the purpose of creation as realized in the

mental, moral and physical constitution of man, and holds its charter from God the Father as the universal King of nations. Whether they are heathen or Christian, the powers that be are ordained by God.

Whereas the Church grows out of the purpose of redemption and is organized under the mediatorial sovereignty and power of God incarnate, the Lord Jesus Christ.

The State exists for the protection of all within its bounds, in their rights of liberty, family, person, property, and good name, "That we may lead a quiet and peaceful life in all godliness and honesty."

Whereas the Church which, is 'the pillar and ground of the truth, exists for the proclamation of the word, and the ministration of the sacraments, for the conversion of sinners, the perfecting of the saints and for the edifying of the body of Christ, until we all come to the unity of faith, and of the knowledge of the Son of God unto a perfect man, unto the measure of the stature of the fullness of Christ.

The State maintains and perpetuates itself in the last resort by the sword. As Christ said to Pilate "if my kingdom were of this world then would my servants fight."

Whereas the Church maintains and propagates itself by purely spiritual agencies, by the manifestation of truth to every man's conscience. For the weapons of our warfare are not carnal, and these weapons are furnished by the written word of God.

And finally the State endures only while this present world continues. When that dread day comes in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, and the earth also and the works that are therein shall be burned up—then the kingdoms of this world and all the glory of them shall perish forever.

Whereas the Church endures to all eternity. The day and hour which marks the final vanishing of all the power and glory of the State is the very day and hour in which the Church shall arise from the dust and put on her beautiful garments and become the joy and praise of the wide universe. He shall come to be admired of the saints.

Powers so inherently diverse in origin, in purpose, in methods, and in duration are necessarily distinct and mutually independent. Hence the objection with which we are dealing assumes too much. The objector forgets that his objections may be turned against himself.

The Church as a visible society of professing Christians undoubtedly has civil rights. If, therefore, it be said that the acknowledgment of a religious element in the State necessarily carries with it the conclusion that the State should assume the functions of the Church, we may with equal propriety reverse the order, and say because the Church has certain civil rights and a territorial home, therefore, it should assume the functions of the State. Put thus it seems to me the objection answers itself. Here, then, we have, so to speak, two great corporations having something in common, but having each its own peculiar and distinctive purpose and work. The fact that these are certain things common to both, is no reason why either of these corporations should usurp authority over, much less swallow up the other.

Having done, imperfectly I confess, what I undertook to do, my paper here ends. Before sitting down I may be permitted a few words of explanation. When I consented, at the request of Dr. Armstrong, the convener of the Synod's Committee, to prepare a paper for the purpose of opening the subject for discussion, I did so for several reasons. In my opinion the prevailing naturalistic theory of the nature and office of the State is inadequate inasmuch as it does not take account of all the facts of the case. At best, it is only a half-truth which is being now so used as to make it practically a whole lie.

In the practical work of life it is of the first importance that the working theory be sound and true. Let a false theory be generally accepted by the great mass of the people, and by the force of irresistible logic they will, as a body, be driven to do things to which, as individuals, they would never consent.

As yet we are happily in this country, as a people, inconsistent with the principles, which, possibly for lack of contradiction, seem to command somewhat general acceptance. This is not a satisfactory, much less is it a safe position to hold. We cannot hope to escape the influence of the spirit of the age. Things which have been done in France, and Belgium, and in the United States may any day be attempted in Canada. Even now there are out-croppings which I can not but regard as symptomatic of a drift much to be feared.

I wish also to say that I do not claim originality for the views I have advocated. If they were really new I would be disposed to regard their novelty as a strong presumption against them.

The first part of the paper, that setting out the claims and powers of the State, is to a very large extent copied from a treatise of the late Dr. Taylor Lewis. As for the rest, though I cannot in every instance cite authorities, I know that I am in accord with the consensus of the creeds of the Reformation as well as with many of the most distinguished leaders of Christian thought in our day.

I have not thought it either proper or necessary to refer to the position of the Roman Church with respect to separate schools, for the simple reason that I have deliberately chosen to deal with general principles, not with matters of detail. My purpose was to call attention to the fact that the State must be the active friend, or the active foe to revealed religion, and thus to emphasize the view of the State so clearly enunciated when the great Reformation creeds were framed, but now so generally forgotten or ignored. I may say, however, that I am not blind to the consequences of my reasoning, one of which is that if we denude the State of moral character, and restrict its province in education to such subjects only as will give no offence to a Jew, or a Mohammedian, or to an out-and-out infidel, separate schools become an imperative necessity for those who have a religion which they think worth preserving.

Let me say, in conclusion, that I have chosen the examples in illustration and support of my contention, from other countries lest I should be suspected or accused of religious bigotry or political partisanship.

Church News.

In Canada.

Meetings of Presbyteries.

ALBION—Manitowaning, Tuesday, Sept. 26th, at 10 a.m.
 BARRIE—Barrie, Oct. 3rd, 10.30 a.m.
 BROCKVILLE—South Mountain, Tuesday, Sept. 12th.
 BRUCE—Paisley, Sept. 12th, 9 a.m.
 CHATHAM—First church, Chatham, Tuesday, Sept. 12th, 10 a.m.
 GUELPH—St. Andrew's church, September 19th, 10.30 a.m.
 HAMILTON—St. Catharines, First Church, Sept. 19th, 10.30 a.m.
 HURON—Clinton, September 12th, 10.30 a.m.
 LINDSAY—Cannington, Oct. 17th, 11 a.m.
 MAITLAND—Wingham, Sept. 19th, 11.30 a.m.
 ORANGEVILLE—Orangeville, Sept. 12th, 10 a.m.
 OTTAWA—Ottawa, Sept. 26th, 2 p.m.
 OWEN SOUND—Knox Church, Owen Sound Tuesday, Sept. 19th, 10 a.m.
 PARIS—Knox church, Woodstock, Oct. 3rd, 11 a.m.
 PETERBOROUGH—First Church, Port Hope, Sept. 19th, 9 a.m.
 QUEBEC—St. Andrew's church, Sherbrooke, Aug. 29th, 8 p.m.
 REGINA—Broadview, Sept. 13th, 3 p.m.
 SAROGEN—Mount Forest, Sept. 10th, at 10 a.m.
 VANCOUVER—Nanaimo, St. Andrew's church, September 6th.
 WHITBY—Oshawa, Oct. 17th, 10 a.m.

Settlement at Waterloo.

On the 22nd of August, the Presbytery of Guelph met in the church at Waterloo to take Mr. John McNair, B.A., who has signified his acceptance of the call from the congregation in that place, on trial for ordination and induction. A certificate of licensure in favour of Mr. McNair by the Presbytery of London having been produced, the Presbytery proceeded to examine him on the subjects of Hebrew, Biblical Greek, Theology and Church History, and to hear him deliver a popular sermon and lecture, and read portions of a Hebrew critical exercise. These trials having been sustained, and the hour specified in the edict, which had been served on the congregation on the two preceding Sabbaths, and which returned duly certified, having arrived, proclamation was made to the assembled people that if they had any objection to offer to the life or doctrine of Mr. McNair, they should at once appear before the Presbytery, where it was in session, and lodge the same with proof. No objector appearing, Mr. Thomas, who had been ordained and inducted at Preston on the previous day, went to the pulpit and preached. After the sermon Mr. A. M. Hamilton, M.A., of Winterbourne, who had acted as Moderator of the Session during the vacancy which has existed since the beginning of December last, and had been appointed to preside on the occasion, gave a brief narrative of the steps in the call to Mr. McNair, and put to him the usual questions of the formula and satisfactory answers having been given to these, he was by solemn prayer, Dr. Torrance leading therein, ordained to the holy ministry and inducted to the pastoral charge of the congregation, with all the rights and privileges thereto pertaining. He then received the right hand of welcome by the brethren present, after which Mr. Smith addressed him, and Mr. Melnis the people on their respective duties. At the close of the services Dr. Dickson, accompanied by Mr. Geo. Davidson, repaired with Mr. McNair to the door of the church, that the people, as they retired, might welcome him as their minister. Having returned to the place in which the Presbytery was met, and signified his readiness to sign the formula when required, his name was added to the roll, and he took his seat as a member of the court. Mr. Hamilton was appointed to introduce him to the Kirk session, which was instructed to meet on the rising of the Presbytery. A commis-

sion in favour of Mr. W. D. Hepburn, given at a joint meeting of the Kirk sessions of Doon and Preston, to represent them in Presbytery and Synod for the current year, was read and approved, and Mr. Hepburn's name was placed on the roll. The same sessions reported that they had considered the claim of Mr. Staples Smith for remuneration for a Sabbath on which he had been thrown out of employment, but concluded they were not under obligation to meet the same. After reasoning, the Presbytery resolved that while disclaiming all liability to make payment out of their own funds, yet, in view of all circumstances, authorize the treasurer to remit the amount claimed to Mr. Smith. The settlement at Waterloo is the sixth that has taken place in the bounds of the Presbytery of Guelph since the beginning of February. Two of these, Berlin and Chalmers church, Guelph, were by translation from other charges, and four by ordination and induction, namely, Hespeler, Flora, Doon and Preston, and Waterloo. The only vacancy now in circumstances to call is the First Church, Eramosa. It is expected that Alma and Cumnock will soon move in that direction. All the settlements have been harmonious and cordial. Each of the fields is interesting and affords rich opportunities of usefulness. All those settled are well equipped for their work, and, through the blessing of the Most High, will prove effective ministers of the Gospel.

The congregation at Wingham has decided to extend a call to Rev. Robert Johnston of Lindsay.

Rev. Mr. CAMPBELL, of Granton Presbyterian church, left last Monday to visit friends in New Brunswick.

Rev. Dr. McDONALD, of Seaforth, is at Vancouver, B.C., inspecting the Presbyterian Chinese and Indian Mission in the Province.

Mr. JOHNSTON, the new steward of Knox College, has just entered upon his duties and is busy making preparation for the return of the students in October.

Rev. W. D. KERSWELL, B.A., goes this month to begin his work in Lincoln University, U.S. The rev. gentleman has been appointed to the chair of Church History and Hebrew in the seminary, and begins his work under very promising conditions. Mr. Kerswell is not the first Canadian filling a professional chair across the line.

Rev. D. CURRIE, M.A., B.D., of Glencoe, was inducted into Knox church, Perth, on last Thursday week. The sermon was preached by Rev. Mr. Buchanan, of Lanark, after which Rev. Dr. Campbell, of Renfrew, addressed the newly inducted minister, and the venerable Dr. Paton, of the New Hebrides Mission, addressed the people.

Rev. R. W. ROSS, M.A., who graduated from Knox College this year, has resigned his position in the University and School of Science and purposes taking charge of a congregation. Mr. Ross graduated from Toronto University in 1889 with first-class honors in Natural Science, after which he spent some time in Berlin University. During the past three years he was able to take the theological work together with his teaching duties at the school. He will be liberated from his position this month.

On the 21st of August, Samuel Carnochan died at Egmondville. In 1870 he was elected to the eldership of Egmondville Presbyterian church, which office he held till his death, always fulfilling its duties with the greatest diligence. In fact for a time, he was the only lay member of the session, with poor church property and a congregation greatly reduced in numbers. But, bravely and prayerfully facing this condition of things, he lived to see valuable church buildings and a prosperous congregation, mainly due to his energy under the Divine guidance. Although without any family of his own, he was ever an untiring worker in the Sabbath School, having been superintendent for many years previous to his death. During the winter of 1892 he began to show signs of declining health, and in March of that year, was laid aside from further active duty. Thenceforth,

pain and suffering, borne with true Christian resignation, wore his almost constant companions till, wasted to a shadow of his former self, death relieved him from pain.—COM.

Rev. Dr. (FATHER) CHINIQUY delivered an address to a crowded audience in Toronto on Sunday last. The greatest attention was paid to Father Chiniquy's address, which was as vigorous as ever. He urged every Protestant to spread the light among the Roman Catholics in a spirit of love, and strongly condemned those who had nothing but hate for their less enlightened fellow creatures. The Roman Catholics were quite as honest in their religion as Protestants, and in many ways more so, and it should be the duty of all Protestants to respect them while at the same time trying to show them the errors of their idolatrous worship. He next went on to tell of the progress of Protestantism among French Roman Catholics in the Province of Quebec and the United States, and asked for the support of Christians in the work among these people. During his address he made frequent allusions to the many occasions when his life was in danger from the brutal attacks of ignorant Roman Catholics.

In The Echo, published at Fort Qu'Appelle, N.W.T., by Rev. Alex. Robson, is the following notice in regard to the ordination of Mr. John McKechnie, a late student at Knox College, Toronto: "Mr. McKechnie, of Caradale, was ordained, lately, in one of the churches of that field. Mr. Matheson presided; Mr. Robson preached and addressed the people, and Mr. Carmichael the minister. Mr. Carmichael also offered the ordination prayer. The large number of people present showed at once their appreciation of Mr. McKechnie's services and their interest in his ordination. Mr. McKechnie is a young man of much promise. We wish for him a long and fruitful ministry." Mr. McKechnie is from near Paisley, Bruce county, and he is not unknown to Seaforth people, having been one of the candidates who preached on trial for the position of assistant to the Rev. Dr. McDonald. He is a nephew of the Mrs. M. Thompson, Sparling Street, and has many friends and well-wishers here who will be pleased to learn that he has settled in a field where his talents and zeal are appreciated.

The Congregation.

Rev. Mr. DAY, of Simcoe, is still suffering from illness.

The Tottenham Presbyterians had a social gathering on their church lawn on Thursday last.

The First Presbyterian church, of Port Hope, has decided to purchase a site for a new church and Sabbath school building.

Rev. P. W. ANDERSON who has charge of the Presbyterian church at Alma, occupied the Presbyterian pulpit at Drayton last Sabbath.

Rev. S. W. FISHER, B.A., of West Flamboro' and Lynden, has returned home with his family, after a few week's holidays, which they spent at Grimsby Park.

Rev. Mr. McKEACHER preached in St. Paul's church, Ormstown, on Sunday of last week. The Rev. Mr. Morrison has gone to the St. Louis convention, taking in the World's Fair by the way.

Rev. A. McLEOD, B.A., B.D., of New York, on a visit to the paternal home in Zorra, was last Thursday attacked by a vicious cow, and received very grave injuries on the chest and limbs.

Rev. T. H. PRATCHELL, of Ripley, New York, who supplied the pulpit of the Presbyterian church, Wingham, met with a serious accident on Wednesday of last week caused by his horse running away while driving home from prayer meeting.

The St. Thomas Journal says that Revs. Hunter and Crossley the evangelists, have just completed the most successful year in their history of evangelistic work. Beginning with Midland, 14th August, 1892, they visited in the order named: Springfield, Warton, Lindsay, Goderich, Thorold, Sparta, (Metropolitan) Toronto, Berlin, Nanance and Port Elgin, where they closed this

year July 30th, 1893. Their records for the year reveal many interesting facts of which the following may be noted: More than five hundred services held. More than five thousand persons who were strangers to Christ professed an interest in Him, and desired from henceforth to be His. It is safe to say that half a million people were addressed during the year by the evangelists.

THE second moonlight excursion under the auspices of Knox Presbyterian church, International Bridge, Ont., was held on Wednesday evening of last week. A moonlight evening, still, calm and cool, good music and pleasant company on the "Island Belle," made the outing a success.

THERE is trouble in Cooke's Presbyterian church, Kingston. On Sunday the anthem was sung during collection. Mr. Thomas Lemmon sang a solo. Several old members are offended, and manifested their dislike by leaving the edifice. The trouble will probably be healed.

THE annual picnic of the Presbyterian Sunday School, Deseronto, came off last Friday. Notwithstanding rain and continuous threatening weather about five hundred persons young and old went over to Carman's point, the scene of the event, the good ship Armenia, Captain Anderson, carrying the mirthful excursionists. The day was passed in the usual manner of such festal occasions. The committee, after paying all expenses, have a neat sum in the treasury.

HON. G. W. ROSS, Minister of Education, has accepted the invitation of the Wentworth Church Sabbath School Committee to officiate at the laying of the corner stone of the new school, excavation which is now in progress, on Saturday, September 9th. It is likely that an arrangement for an afternoon or evening address will be effected. The building committee is pushing the work and hopes to have the new structure ready before snow flies.

MR. CHARLES WATERS, of London, Eng., Secretary of the International Bible Reading Association, passed through Toronto last week on his way to the S. S. Convention at St. Louis. Mr. Waters is an active Sabbath school worker, although best known in connection with the Bible Reading Association which now numbers over half a million members scattered over all English speaking countries. He was presented with an address by the Young People's Association, at a meeting held in Westminster church, Toronto.

The social meeting of the officers, committee and lady collectors of the Strathroy Branch Bible Society at the residence of H. McColl, on Friday evening of last week, was well attended and thoroughly representative. Rev. J. Graham occupied the chair, and addresses were given by all the ministers. Miss Mary Armstrong gave an excellent reading, and in addition to the singing of hymns Miss Dryden gave some good instrumental selections. A general conference took place, during which many valuable suggestions were given, which will no doubt be helpful to the cause, and a guide to the committee at future meetings.

SABBATH of last week completed the third year of Rev. E. R. Hutt's pastorate of St. Paul's church, Ingersoll. In the evening he preached a sermon appropriate to the occasion, dwelling upon his work during those years. The rev. gentleman's ministrations have been very successful here. Nearly two hundred names have been added to the communion roll, the prayer meetings are largely attended, and the various organizations in connection with the church are in a flourishing condition. Rev. Mr. Hutt is an enthusiastic worker in every line pertaining to the welfare of the church and is exceedingly popular among all classes of citizens.

OUR readers will learn with pleasure that Rev. M. Stewart Oxley's work in Montreal is attended with marked success. The following statement and appeal ought to meet with an encouraging response:—"A congregation was organized by the Presbytery of Montreal on April 25th, 1892, named 'Westminster Presbyterian Congregation.' It is made up of 72 communicants, and about an equal number of adherents, with a Sabbath school of 75. It has a settled pastor, an interim session of four

elders, a Board of Management, and five Trustees. The place of worship is an upper room on the corner of St. James and Cathedral streets. A site for a future place of worship has been purchased on Atwater avenue, near St. Antoine street, containing over 9,000 square feet, and costing about \$1,900. The congregation, out of its humble circumstances, has subscribed \$1,000, half of which has already been paid into the treasury. The balance of \$900 on the land, they hope and purpose to meet in due time. An architect has submitted plans for a plain substantial and commodious church, at a probable cost of \$14,000. The Building Committee, composed of Mr. W. D. McLaren, Mr. David Yule, and Board of Management, feeling it necessary to do something at once for the comfort and the prosperity of the life and work of the congregation, adopted the plans for the Sabbath School portion of the building, at a probable cost of \$3,000. And to show our confidence in Christian sympathy, in every good work, contracts have been let and the work is in progress. This part of the church is promised for occupation by the new year. In appealing to the Christian public for sympathy, as we are obliged to do in the circumstances, we feel that the foregoing statement is necessary.—Yours respectfully, M. STEWART OXLEY, 113 Stanley Street.

TIME effects changes in ecclesiastical as well as in other circles. The present large and flourishing P. E. Island Presbytery eighty-seven years ago had no existence. In the year 1806 the first ordination known in the history of the Island took place in the Episcopal church, Charlottetown. The Rev. Peter Gordon was the first Presbyterian minister ever settled on the Island and with the exception of the Episcopal minister at that time in Charlottetown there was not another of any denomination. Our students with their present excellent educational advantages can well appreciate them when they reflect upon the fact that Mr. Gordon in his student days had to walk a daily distance of three or four miles to recite his Greek lesson. Though the pioneers of our Church have been removed, yet their names should always be held in loving remembrance. In Northeast Hants the name of the Rev. T. S. Crowe is still remembered by not a few. Striking periods in his history serve to perpetuate his memory. Seventy-seven years ago he was settled at Maitland, and the field he then occupied now embraces five congregations. At that time there were nineteen Presbyterian ministers in Nova Scotia, and he was among the youngest of them. When he died on the 12th Sept., 1869, the last of the nineteen present at the Union of 1817 was removed. His name at the time of his death stood at the top of a list of ministers six times as numerous as the list at the bottom of which his name was put in 1816. During the first two years of his ministry the membership of the church nearly doubled.—Halifax Witness.

ON Sabbath of last week the beautiful new Presbyterian church at Kent Bridge was opened and dedicated. Services were conducted morning and evening by the Rev. John Mutch, of Toronto, and at 3 p.m. by the Rev. A. Murphy, (Episcopal) of Holy Trinity Church, Chatham. At none of these gatherings was it possible to accommodate the people. Many were seated outside around the door and windows, while many others went away disappointed at not being able to get in. Rev. John Becket, Moderator of the session, representing the Presbytery of Chatham, was present and took part, offering the dedicatory prayer. Kent Bridge is a small village, situated in the midst of a beautiful and very fertile rural district, in which reside many well-to-do farmers. No Presbyterian services were held here until 1886, when Mr. Becket, at the invitation of a number of the people, preached once a fortnight on a weekday evening in the Foresters' Hall. In 1888, at the request of the Presbytery of Chatham, the Students' Missionary Society of Knox College undertook the work. Messrs. W. Cooper, J. S. Davidson, J. Muldrew, W. R. McIntosh and James Skene, each in the order named, have laboured in this place during the summer months. The people are all enthusiastic in their praises

of these gentlemen. One old lady said at the close of one of the opening services, "We owe this, under the blessing of God, to the five young men who have been sent to us from Knox College. May the college long continue to send out such devoted men." Mr. Skene, who has laboured here for two summers, has worked hard and ministered to the people with great acceptance and success. He deserves the thanks of the Church for the way he has been able to guide the affairs of this difficult field. The church will easily seat 200. It is built of solid brick, and is heated with hot air. It is beautifully finished, and reflects great credit on all who have taken part in its erection. It is opened practically free of debt. This, along with Wabash and Grove Mills, promises to be a strong and healthy congregation in the near future. On Wednesday evening there was a social gathering when the church was again crowded. Suitable addresses were given by Dr. Battsby of Chatham, J. Ferguson, M. P. P.; Hon. David Mills, M. P.; Rev. Jno. Mutch, M. A. and local ministers. The Rev. John Becket was in the chair and spoke of good counsel and encouragement to this young congregation. Mr. Becket has rendered good assistance to the work here.

Christian Endeavour.

The Victoria Y. P. S. C. E., of International Bridge, Welland, enjoyed a pleasant social at the home of Miss Belle Brown, on Tuesday evening, 29th ult., about forty being present. A program consisting of solos by Misses Wilkins and Vahey, Rev. Mr. Martin and Mr. Willison and other selections in music were well rendered. Miss Maggio Hall gave an admirable essay on Endeavour work.

The county convention of the Y. P. S. C. E. which was held at Orillia on Thursday and Friday week, was the best and most instructive since the county convention was formed. The following are the County officers for the current year: President, Miss Ferguson, Collingwood; vice pres., Dr. Richardson, Barrie; treas., Miss Jamieson, Edgar; county editor, R. J. Wilson, Stroud; Sec. T. G. King, Orillia; Superintendent of Junior Work, Miss Deans, Barrie; Superintendent Temperance Work, Mr. Lourd, Barrie. The County banner for the society that had obtained the largest number of members during the last year was given so the Whyvale Presbyterian Y. P. S. C. E., and Orillia came next to Whyvale. The next annual convention will be held at Collingwood.

THE annual convention of the Quebec Christian Endeavour Union will be held this year in the city of Quebec, from October seventh to ninth, beginning on Saturday evening and closing on Monday evening. The Quebec societies, of which there are four, have been eager for this event, and are fully organized with committees for perfecting all the local arrangements. The programme, transportation and press committees, appointed by the Provincial Executive, are busily engaged with their various departments of the work. Several able speakers from a distance will be secured. The most favourable terms are being arranged with the railway and steamboat companies, for the conveyance of the delegates, from all parts. A large attendance and a very enthusiastic gathering is expected. A great impetus has been given to the Christian Endeavour movement in this province by the recent International Convention. Many new societies are being organized, and the strength of the old ones revived and their membership largely increased. All friends of the society are invited to attend the approaching Quebec convention, and accredited delegates will be billeted. Information with regard to transportation may be obtained from any of the following members of the committee, viz.:—W. E. Morehouse, J. R. Sangster, Sherbrooke, Que.; W. R. Horner, Granby, Que.; Miss Margaret Sutton, Coaticook, Que.; Mr. Thos. Pringle, Huntingdon, Que.; Rev. Mr. Waddell, Lachute, Que.; H. A. Moulton, 10 St. Peter street, Montreal. A provisional programme is in course of preparation and will be sent out to all the local societies in a few days.

The Church Abroad.

SCOTLAND. REV. JOHN BAXTER, D.D., minister of the First Free Church, Blairgowrie, died at the manse on Saturday morning, the 12th ult., in his 85th year. Although in failing health for some time, he was able to conduct the usual service up till July 8th, after which an assistant was appointed for two months, in the hope that the doctor might recover. Dr. Baxter was born in Blairgowrie on May 9th, 1809, and was one of the few pre-Disruption ministers. As a student he occupied a high position, being specially distinguished in the Greek, Hebrew, and theological classes, and took his M.A. degree in 1826. He was the oldest M.A. of St. Andrews alive. After completing his Divinity course, Dr. Baxter was licensed to preach by the Presbytery of Meigle, April 4th, 1831. In August that year he accepted a call to Perth, a preaching station about nine miles north of Blairgowrie, and laboured there for seven years. His predecessor was the Rev. Dr. Duncan, afterwards the well-known "Rabbi" Duncan, Professor of Hebrew in the New College, Edinburgh. Dr. Baxter was then elected first minister of Hilltown parish church, Dundee, and was ordained on November 8th, 1838. Here he was associated for years with McTearney, and took a prominent part in the revival of 1839 under the Rev. W. C. Burns. At the Disruption Dr. Baxter cast in his lot with the Free Church, and presided at the first ordination in connection with that body—that of the late Dr. Islay Burns to St. Peter's, Dundee. He was appointed to this duty by the Established Church, and the Disruption intervening, the ordination was carried out under the auspices of the Free Church, to which Dr. Burns and St. Peter's congregation adhered. In 1881 he celebrated his jubilee, and shortly afterwards had the degree of D.D. conferred on him by his alma mater. Dr. Andrew Bonar, Glasgow, and the Rev. Mr. Inglis, Dundee, were two of the Doctor's most valued friends, and it was observed that the demise of the latter, about a year ago, affected him very deeply. It has been said that there was an old understanding between the three friends that in the event of any of them dying one of the remaining two should preach the funeral sermon. Dr. Baxter lived to perform that sad function for both of them.

The death is announced of Rev. Adam Robertson, for forty-two years pastor of the Forbes Free church.

The Clune Park United Presbyterian church, Fort Glasgow, has extended a unanimous call to Rev. David A. Harrower, of Glasgow, vice Rev. C. Robson, M.A., translated to Pollock Street church, Glasgow.

Among the candidates for the chair of Biblical criticism in the University of Aberdeen, vacant by the resignation of Prof. Milligan, are Revs. Robert Macpherson, Elgin; Dr. Watt, Glasgow, and Dr. Nicol, Edinburgh.

REV. MATTHEW GARDNER, of Midcalders, has been elected to Peebles. Rev. George Williams, to Craig Free church, Forryden, and Rev. John Smith, late assistant to Rev. D. Robertson, Inveraven, has been elected his colleague and successor.

The Marquis of Zetland, speaking at the laying of the memorial stone of Laurieston church, near Falkirk, a ceremony performed by the Marchioness, expressed the hope that, notwithstanding threatened legislation, the Church of Scotland would continue to confer the inestimable benefits for which it had been famed. The new building, which is to take the place of a mission hall, will seat 250 persons and cost £900.

At the meeting of the Aberdeen Free Presbytery at which the formal documents relating to the call from St. James' square Presbyterian Church, Toronto, to Rev. G. H. C. Macgregor, East Church, Aberdeen, were submitted much interest was manifested in the proceedings. Mr. Macgregor, who was invited to make a statement, quite

frankly admitted that this call had very great attractions for him. No man could be in Toronto and see the very large number of young men that are studying in that city, and no man could see the position that Toronto is taking in the province of Ontario, and the way in which the whole life of Canada is affected by that city, without feeling that it would be a glorious privilege to be a minister of Christ there. He was also very much touched by the kindness of the ministers there, for, along with some other documents, a number of the Presbyterian ministers sent him a very kind memorial pressing him extremely hard to go. But while there was a great deal on the side of going, there was a great deal on the side of staying. When he really faced the question put before him he could not but feel that the circumstances of his present congregation were altogether peculiar. The kindness with which they had treated him in the past, and the position of affairs at present made it incumbent upon him not to leave them except under the very strongest pressure, and he did not feel that the leading of God's Spirit was in the direction of his going to Toronto. He did not know how it appeared to others, but to his mind the guidance had been perfectly clear. He believed it was God's will that, for the present at least, he should remain to carry on the ministry in Aberdeen. On the motion of Professor Salmond, seconded by Mr. Clew, South, it was agreed to sist procedure.

On the 15th inst. Rev. Alex. Gregory, late of Amoy, was inducted to the West Church, Wooler, Presbytery of Northumberland.

THE Presbyterians of Widdington are about to erect a new church there to take the place of a building put up in 1765.

MR. A. McILWRAITH, an elder and one of the originators of the church of Silverton, East London, has been removed by death.

REV. J. D. WATTERS, M.A., will write the New Year's address to the young people of the English Presbyterian Church. It will appear in the Children's Messenger.

A CALL has been extended by the congregation of Crook, Presbytery of Darlington, to Rev. A. P. Adamson, at one time engaged in the China Mission field.

REV. SAMUEL OWEN, of Tanygrisiau, has been called to the pastorate of Holywell.

THE Lord-Lieutenant of Carnarvonshire having submitted the name of Mr. John Edwards, Gerlan, Bethesda, to the Lord Chancellor, Mr. Edwards' name has been placed on the commission of the peace for the county. He is a member of the Calvinistic Methodist body, and a staunch Liberal in politics.

THE Templepatrick Presbytery IRELAND, met in Muckamore for the ordination of Rev. David Stewart, B.A., a licentiate of the Glendormont Presbytery, as successor to Rev. Thos. Lyle, M.A., (recently appointed deputation secretary of the Bible and Colportage Society of Ireland). The opening services were conducted by Rev. James Henderson, Randalstown, who preached from Matt. ii, 28, 29; Rev. R. Wallace, Lyle Hill, expounded Presbyterianism; Rev. Thos. Thompson, offered the ordination prayer; Rev. James Ferguson (Mod.) asked the prescribed questions and Rev. Thos. West delivered the charge to minister and people.

A SUCCESSFUL sale of work took place recently at the Ballycarry Presbyterian church.

THE Connaught Presbytery visited the congregation of Westport and found it in a very flourishing condition.

REV. J. H. C. MACAULAY, M.A., son of the late Rev. Matthew Macaulay, of Newtonards, has been ordained and inducted to Dandalk church.

THE death is announced of Rev. Dr. Cathcart, associate secretary of the Religious Tract Society of London, and a native of County Derry.

At a meeting of the Presbytery of Routs, held in Ballymoney, the Rev. Wm. Ritchie,

in accordance with the leave given him by the General Assembly, resigned the active duties of his congregation after a ministry of forty-one years. The Presbytery agreed to meet in Arraghmore on the 14th inst. and make out a list of the qualified voters in the congregation preparatory to the appointment of an assistant and successor to Mr. Ritchie. The finding of the Commission of Assembly respecting the Rev. John Ross and the congregation of Bonvardon was submitted, and the Rev. Thos. Caldwell was appointed interim Moderator of Session and a committee was associated with him to take charge of the congregation until an assistant and successor to Mr. Ross should be called.

THE New York Observer UNITED STATES, has been eliciting information from the ministers of various churches as to the practice of closing, or keeping open their churches during the summer months. Some are to be closed till October; many open most of the time. Most of the ministers reply that services are continued without a break all the year through. The pastors give detailed information regarding their movements, their substitutes and their returns; but the general feeling seems to be that, to close a church is to take a step unwarranted and inadvisable.

REV. SAMUEL SPARR LAWS has been elected to the Perkins Professorship in Columbia Theological Seminary in place of Dr. Beattie who goes to Louisville Seminary.

REV. DR. MOSES D. HOOK, of Richmond, Va., has accepted an invitation from the Faculty of the Vanderbilt University, to preach the opening sermon at the beginning of the session on Sept. 24th.

PROF. JESSE JOHNSON is to be inaugurated president of Muskingum College, Thursday, September 21. Arrangements are making for an occasion of unusual interest and magnitude.

PROFESSOR E. P. THOMPSON, formerly of New Wilmington, Pa., removes to Oxford, Butler Co., Ohio, to take charge of the chair of mathematics in Miami University. His past service has been in connection with Geneva and Westminster Colleges in western Pennsylvania.

REV. A. M. BLACK, D.D., is reported dangerously ill. His home is now with a daughter in Salem, Oregon. Dr. Black was for forty-two years engaged in teaching, in Muskingum College fourteen years, in Franklin thirteen, and in Monmouth ten years. He is advanced in age, but until recently has had remarkably good health.

THERE are about 45,000 undergraduate students in the 415 colleges and universities of the United States, and over 2,000 are pursuing post-graduate studies. There are nearly 8,000 in the colleges for women. In the preparatory departments there are almost 29,000 students, of whom about one-third are females. Add to this the number in public high schools and academies, and it is seen what a large body of intelligent and well educated young people are coming to the front as leaders.

The Mission Field.

The New Hebrides.

By the Rev. J. H. Lawrie, Missionary of the Free Church of Scotland.

WE are sorry we have to record two terrible disasters that have befallen the two medical mission stations in the New Hebrides. On the first week of March the northern end of the group was visited by a fearful hurricane. The islands principally affected are Ambrim, Malekula, Malo and part of Santo.

The violence of the squalls, which were accompanied with torrents of rain, wrought more ruin to the settlers and missionaries than all the hurricanes that have visited these islands since white men knew them.

On the fertile island of Ambrim, Dr. and Mrs. Lamb, from the New Zealand Church, had established a medical mission, the whole island was smiling with crops of maize, bread-fruit, coconuts, etc. In one night the typhoon cleared the whole away, growing food

belonging to both whites and natives being destroyed.

In the awful darkness of that night when huge trees were being torn up by the roots by the violence of the wind, and the rain falling in torrents. Dr. and Mrs. Lamb, with their twin baby boys, had to leave their home and grope their way to a hole of a hut surrounded by a wall of stones where the heathen chief and some twenty natives had found a refuge. This was literally a case of the savage wolf and the meek lamb dwelling together.

The missionary had just escaped in time, as the corrugated iron roof was torn in pieces and blown about in all directions, while the dwelling house was beaten down by the force of the gale, their personal property being all more or less destroyed.

A Queensland labour vessel, which had been cruising about, had her three masts snapped off like matchwood, a French schooner named the "Ikabuka," was fairly whisked through the water at Malekula and lifted on to a coral reef, where she fell with such force that she broke in two. A competent judge in Sydney estimates that the actual loss of property to the English and French settlers and others will amount to no less than £160,000.

In the south end of the New Hebrides group a calamity of another kind has befallen the other medical mission.

On Futuna, where Dr. and Mrs. Gunn have been labouring for the past ten years, a Christian community had been formed, and the mission work was latterly of the most encouraging kind; but in the end of February last a labour vessel from Queensland called at the island, and in some way or other an epidemic of dysentery had been introduced. Within a fortnight the disease became so fatal 35 of the natives died, and many more, especially of the young, were dying when the mail left. Two of Dr. Gunn's own children, fine girls of seven and nine years, died. The third, aged five years, was not expected to recover, and Dr. and Mrs. Gunn had been themselves seized with the same trouble. We know not what news the next mail may bring.

The New South Wales and the Victorian Governments used to grant subsidies for the upholding of a monthly steamer service. This has been withdrawn, and a sailing schooner has been chartered by the Presbyterian Mission Board to convey supplies of food and other necessaries at intervals of about three months.

The first apostle and foreign missionary to the Gentiles served the Lord amid many tears and trials in his evangelistic efforts; those who follow in the same footsteps have the same experience still.—New York Independent.

Mexican Missions.

DEAR REVIEW, — Having recently intimated in one of your personals that you expected to hear from us when our new home in Mexico, we will try not to disappoint your readers, among whom we have many personal friends. We shall at present only attempt giving a few of our first impressions and experiences. Our journey was a pleasant one, but for excessive heat in Missouri, Kansas and New Mexico, being from 90 to 110 in the shade. The following tourist bill of fare may suggest how our interest was kept alive: Rich farming country; large fields of corn; beautiful gardens and orchards; interesting towns and cities; great tracts of grazing land, with droves of cattle, ponies, mules, goats, donkeys and sheep; desert wastes, with almost no vegetation save the lonely looking cactus; mountains, sometimes projecting above the clouds; beautiful irrigated valleys; winding rivers; bright sunshine; rains; floods; washouts; heat; refreshing mountain air; houses composed of timber, stone, brick and mud; good-looking people and hard-looking cases, sharp curves and heavy grades. Though trees, plants and gardens looked the same; though the same breezes blew and "old Sol" shone forth with the same brilliance and heat, it was not difficult to believe that we were in a different country after crossing the Rio Grande from El Paso, Texas. Some of your readers, by recalling past experiences, may appreciate our position. Imagine your correspondent and his wife (both Canadians) in

the midst of a people with strange, dark faces, peculiar dress and manners, odd-looking houses and shops, and a language, which though freely used, had neither a familiar word nor an intelligible sound. Think of them being informed that the duties on their household goods and furniture would be from 15 to 25 cents per pound (Mexican money), to say nothing of freight on necessary furniture having equalled the retail price. Consider, also, the fact that additional duties will be required in bringing goods into the State of Zacatecas, and that, besides having our trunks examined twice, we had over \$10 excess baggage to pay on 70 pounds less than our tickets would allow in Canada. Having the above considerations in mind, your readers will hardly be surprised at even missionaries having a touch of homesickness together with an occasional stray tear. How naturally and persistently their thoughts flow back to Barrie, Owen Sound, Toronto, Manitoba, Michigan and Chicago—places once called *home*—where loved ones still reside. Seeing soldiers board our train for purposes of protection, and observing that almost every man carried his revolver, we did not imagine ourselves travelling in Canada. As we looked upon the hungry and almost naked natives in the different towns, and distributed the remains of a bountiful luncheon provided by Chicago friends (praying that we might be the means of bringing spiritual food to these poor Mexicans). We recognized the footprints of the famine, caused by several years of drought. The refreshing rains of the present month are bringing new life and hope and restoring health, and doubtless our faithful missionaries are the means of bringing corresponding spiritual blessing. We have spent our first Sabbath in the Foreign Mission field and worshipped with our Mexican brethren, and although unable to understand a word, were cheered with the thought that God reads the language of the heart and understands all his children.

JAS. A. DODDS,

Aug. 18, 1893.

Zacatecas, Mexico.

A SPECIAL meeting of the Board of the W.F.M.S. will be held in Halifax, N.S., on Friday afternoon, Sept. 8th.

A NEW and revised edition (the fifth) of the "Book of Order," containing the "rules and forms of the Presbyterian Church of England, together with the Model Trust Deed," is about to be issued by the Synod's Publication Committee.

AN old peasant in north-west India learned by heart the first chapter of St. John's Gospel. After his harvest was over he would go out year by year into the villages around and repeat what he had learned. In eight years he had brought some 400 of his countrymen to embrace Christianity and receive baptism.

A MISSION BAND was organized at Moose River, Middle Musquodoboit, 8th inst., by Miss Mary Grant and Miss Abbie Reid. Name: "Hopeful Workers." Officers: Pres., Maggie McDowell; Vice-Pres., Effie Meisac; Secy., Janie McIsaac; Treas., Laura Redden.

DR. JOHN CROSS, a medical graduate of Glasgow, has been appointed medical missionary in the Chin-Chow district of Amoy. Dr. Cross leaves England in October for his new sphere of labour, as do also the Rev. C. Campbell Brown, of Holybourne, and the Rev. A. A. Cooper.

THE Church Missionary Society Lay Workers' Union, for London, which has been in existence about ten years, now consists of about 800 members. The purposes of the Union are to band male Sunday-school teachers together for prayer and mutual interest in the work of foreign missions, and to afford them opportunities of attending meetings which are systematically held at Salisbury square, and acquiring knowledge of the C. M. S. work by means of a good library, intercourse with returned missionaries, lectures, etc., in order that they may impart information and stimulate interest amongst their Sunday-school scholars in the work, and, also, may in their turn give Sunday-school addresses and lantern lectures, and by other means help to spread the Gospel in distant lands. It is also hoped and expected that not a few of the members of the Union may be led themselves to go as

missionaries; already some have gone and have sent home encouraging reports of their work. On a recent Saturday Lord Kinaird entertained the members in his grounds at Plaistow, Kent.

THE annual meeting of the W.F.M.S. will be held in North Sydney on Wednesday and Thursday, Sept. 13th and 14th. Delegates when buying tickets will be careful to secure certificates from secretaries, and treasurers who have not yet reported are requested to do so as soon as possible, sending reports to Miss Fairbanks, and money to Mrs. Waddell, Treasurer.

REV. A. A. COOPER, M.A., a probationer of the Free Church, and lately assistant to the Rev. David Henderson, of Rockferry, Cheshire, has been appointed as the first ordained missionary to the English Presbyterian Church's Indian Mission at Rampore. Up till now the mission has been served by a medical missionary and by agents of the Women's Missionary Association.

THE Mission to Seamen, owing to a munificent gift from Lord Brassy, is to begin at once the erection of one portion of the block of buildings for the free use of sailors of all nations, which is to be built opposite the shipping offices in Poplar, London. The institute part of the block, which is that now begun, will cost in all about £5,400, the remaining divisions, which include church, gymnasium, coffee-bar, etc., having to stand over until the exchequer of the society has been reimbursed.

THE thirty-fourth annual report of the Board of Foreign Missions of the United Presbyterian Church of the United States is at hand. It contains in detail the matter upon which the report to the General Assembly is based. The religious and educational works in both Egypt and India are minutely and graphically pictured. There are full statistics as to membership, gifts, Sabbath schools, day schools and pupils, lists of missionaries, native and foreign, etc. The contributions of the Church at home are also acknowledged here. The pamphlet is a substantial one of 100 closely printed pages. This is an era of "educational campaigns," and here is a good document to put into the hands of the membership of the Church with a view to broadening their information and deepening their interest in and sympathy for the work of saving souls.

ON Sunday, the 12th ult., at Gilcomston Free church, Aberdeen, Rev. R. A. Mitchell made reference to the death of Dr. George Henry. Only six years had elapsed, he said, since Dr. Henry was set apart in this church to the missionary work in Central Africa, to which he had devoted his life, and the unexpected tidings of his early death must have come with a shock of painful surprise to many members of the congregation in which he was brought up, and of which, during the later years of his student-life he, was an active and useful member. He had a rare aptitude for linguistic studies, and the acquisition of a new language, which would have severely taxed the powers of most men, was to him a recreation and a delight. He was probably one of the most expert linguists who had ever engaged in missionary work; and those who know something of his special gifts in this department fully expected that in course of time he would render some contribution of permanent value to our knowledge of the languages and dialects of the African Continent. And though he has been spared to accomplish only a small part of what we hoped for, he has left materials which will be of lasting value to the people among whom he has been labouring, and to those who will continue and follow up his labours in the field on which he had entered. The work which he was carrying on in the Silezi valley, among a teachable and friendly people, to whom his medical skill, as well as his gifts as a teacher of religion, gave him access, was an eminently hopeful work, and they might rest assured that though the first labourers in that interesting field have been taken away, the fruits of their labour will remain, and by-and-by sowers and reapers shall rejoice together.

Correspondence.

Free Church of Scotland.

Editor of THE PRESBYTERIAN REVIEW.

SIR,—Your article in last week's PRESBYTERIAN REVIEW headed "Look for a Via Media," is very good so far, but before passing censure upon the minority of the Free Church of Scotland for their rejection of the "Declaratory Act," and the proceedings which followed that step, we should consider whether the antagonistic feeling now existing is not the result, in a great measure, of the unprecedented course taken by the majority in the Dods and Bruce cases in the Assembly of 1892. On that occasion the conduct of the majority, led by Professor Rainy, was overbearing in the extreme towards the minority, who, by unseemly interruptions, were scarcely permitted to state their objections to what they considered the heretical teachings of the professors. In short, the course followed was somewhat similar to that of Mr. Gladstone in his Home Rule question; if there had been a Closure Act, doubtless it would have been applied. Such treatment of their ministers and elders has, no doubt, been rankling in the minds of the Christian people of Scotland, particularly in the Highlands, creating a deep feeling of distrust in those leaders who were so eager to condone the teachings of the professors. Is it any wonder that the people should feel alarmed when they found such a course followed by the Declaratory Act; and when they ventured to raise their voices against such interference with their beloved "Confession of Faith" they were accused of insubordination and were reprimanded for threatening to record their protests in their Presbyteries against the, to them, obnoxious Act.

The Free Church has now a strong argument in favour of confining teachers of theology to their own special work and leaving the church courts to the ministers and laymen. If the Free Church would go heartily in for union with the Established Church upon establishment principles such as the venerable Dr. Chalmers unswervingly held to his death, then old Scotland might be able to rid herself of her unseemly and disturbing politico-religious quarrels, and with one heart and one mind "pray for the peace of Jerusalem."

PRESBYTERIAN.

The Loyola Monument.

REV. E. BOSWORTH, Hon. Secretary Grand Ligne mission, writes from St. John, N.B., last week to the St. Catharines Star as follows:—In your issue of August 21st I notice a letter over the signature of J. Lavergne, M.P. for Drummond and Arthabasca, accusing me of making false assertions in a sermon preached at Hamilton, Ont., on August 13th; subject, "What of the Night?" a report of which was copied into the Star of August 17th.

The letter indicates one of two things—either Mr. Lavergne is writing about things of which he has no knowledge, or that, acting on the Jesuitical principle "that the end justifies the means," he is trying to throw dust into the eyes of your readers and blind them as to the true condition of things in Quebec. I would fain hope that he is not to be found in the latter class.

I again repeat that a monument representing Loyola crushing out the spirit of Protestantism has been erected in front of the Jesuit retreat on the St. Foye road, adjacent to the Plains of Abraham. In order to convince Mr. Lavergne I shall be glad to meet him in the city of Quebec on September 12th, and accompany him to where this evidence of Jesuitical disloyalty now stands.

If that is not convenient for Mr. Lavergne I shall be glad to send him a large photograph of this monument at his request. This I do, notwithstanding that he denies it in the most emphatic manner the existence of such a monument.

I stated in that same sermon that among the Roman Catholics were many broad-minded, liberal men who were better than their creed. I trust that Mr. Lavergne is one of them, for he further states that "it

would not be tolerated by the Roman Catholics any more than by Protestants." It is, therefore, his manifest duty as a loyal citizen to acquaint himself with the facts of the case and use all his influence with his co-religionists (assuming that he is a Roman Catholic) to have this evidence of their disloyalty removed, and failing in that, from his place on the floor of the House of Commons to call the attention of the government to its existence, and to demand in the name of loyal Roman Catholics its removal.

Will Mr. Lavergne do this? We shall see.

His reference to my "labouring under a delusion," to my "preying upon the credulity of my co-religionists," etc., I pass by. God knows, and I am more concerned about His judgment than the judgment of the M.P. for Drummond and Arthabasca.

No wonder that he should doubt the committal of outrages on liberty of speech and of conscience which have recently been perpetrated in Sorel. It reads like a chapter of Spanish history of two centuries ago, but it is the mere recital of facts which have transpired in the month of August, 1893, in the British Dominion of Canada, and is only a repetition of what our missionaries have had to contend against during the entire history of our mission.

I have been invited to occupy the pulpit of the Queen street Baptist church on Sept. 17th. I shall have with me a photograph of the monument referred to, and shall be glad to show it to any of Mr. Lavergne's friends who may doubt what I have written.

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