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The Presbyterian Review.

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To Our Readers.

FOR eight years THE PRESBYTERIAN REVIEW has been a welcome visitor in many homes from which there has come abundant testimony that its message, carefully conceived and forcibly expressed, has reached many hearts. Its work has been recognized and its friends have become many. But the time arrived, a few weeks ago, when those who had burdened themselves with the arduous responsibilities of producing a first-class religious journal, decided it would be in the interest of the paper itself and of its constituency that it should change hands, and by the infusion of an enterprise and attention, which, owing to the necessities of other business they did not feel they could bestow upon it, the REVIEW would continue its good work with renewed energy and success. When this decision became known there were not wanting many friends, and the new proprietors now take up the work where the old company laid it down, with their good will and good wishes. In doing so we would convey to our readers our heartiest greeting.

It shall be our aim to serve the cause of Christ to the best of our ability. We shall try to conform to His example in performing the difficult duties we have undertaken to discharge; to maintain in our columns the singleness of purpose, the humility, the love and the charity which are exemplified in His character; to observe the Golden Rule in our dealings, whether to friend or foe.

The many questions in which the Presbyterian Church in Canada is engaged shall have the first claim on our services. We believe the Church journal has a distinctive and important place in the discussion of these questions—not merely focussing the varied and latest views, but also comparing, sifting and emphasizing the phases of thought involved in them; and taking sides unhesitatingly when the interests of truth demand it. Controversy is often necessary; sometimes it is profitable. In our columns we shall neither shirk nor seek it, but it will be conducted with due regard to fairness and good temper. Our endeavour will be to observe strict impartiality between man and man, and between ourselves and our correspondents. Opinions, not persons, shall be the subject of our criticism. It shall be our duty to give fair play to all who may come within the purview of our columns. And this leads us to say that we are perfectly independent in our line of thought and treatment. Of policy we know nothing, unless it be that every question which will come before us will be dealt with on its merits; our conclusions will be guided by our convictions of truth not by sectional views, nor by a partisan spirit. Our columns, not promises, must speak for us in this respect.

Church news will receive special attention. The bigger events are fairly chronicled from day to day in the secular press, but there still remains for the religious journal a rich field in which to labour as no secular paper can. Indeed, the bringing together in concise form of intelligence of what the Church is doing along the range of her many interests, so that the progress of her work may be

noted, is one of the most useful functions of such a paper as THE REVIEW. But our scope will not be confined to Canada; Britain and her colonies, and the European continent, the United States and all places where the Presbyterian polity prevails, will furnish material, from week to week, which cannot fail to interest and enlighten our readers.

The want of the means of placing the current facts of congregational effort before the church in a coherent and comprehensive form has been long felt. This we will try to meet with brief reports of the work undertaken and accomplished in the congregations.

The Sabbath school department will be conducted so as to afford as much help as possible to the teachers and scholars. Brief comments on the lessons, on methods of teaching, and on the work of the school generally will be welcomed, the object of the department being to be really useful to the children and their teachers.

The mission work of the Canadian and other churches, at home and abroad, will be kept prominently to the front. All the resources at our command will be unflinchingly utilized and no effort will be spared to maintain efficiently the excellence of this department which has been justly appreciated in the past by our readers, and which by many has been regarded as the best feature of the paper.

A page will be set apart for a brief summary of a sermon, preached by a Canadian minister. When possible it will be given in the issue next following the Sabbath on which it shall have been preached, accompanied by a brief sketch and picture of the preacher. There are many bright minds and powerful intellects among our ministers, and when their ideas, nourished and developed amid the varied experiences of the practical pastorate, are given to the Church as a whole through our columns, they cannot fail, with the Divine blessing, to stimulate, to encourage and to be fruitful of good works. This feature should be most acceptable to our readers. Not only will it bring before them our representative and typical ministers, and with these a vast variety of thought and experience, but it will form an album containing the faces and words of men we all love, esteem and admire, for their eminence of gifts, and their devotion to their Divine Master.

When to this a page of literary review and a well-selected serial story are added, it will be seen that the sphere and scope of our labor are extensive and responsible. To work successfully the sympathy and support of our readers are necessary, and we look with confidence for both.

Two years ago the directors of THE PRESBYTERIAN REVIEW came to the conclusion that it would be advantageous to alter the form of the paper to a smaller page so that it might be more portable and more suitable for binding. The present occasion has been deemed opportune to carry this intention into effect, and the form in which it now appears, being the same as that of the Christian Union and the Chicago Interior, was decided upon as probably the best. The face is new, but the heart is as of old; and in the strength of old friends and new, it is our desire to go forward prospering and to prosper.

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The entire Book business of The Presbyterian News Company has been transferred to the Toronto Willard Tract Depository, (Fleming H. Revell Company, Proprietors), corner Yonge and Templewood Streets, Toronto, Canada, to whom should be sent all orders for Books, Bibles, Sabbath School Libraries and Requisites, and general Miscellaneous and Theological Literature, Minute Books, Communion Registers, Communion Cards and general Session Supplies.

Toronto, July 13, 1893.

Sunday Street Cars.

SHALL the Street Car Company of Toronto be allowed to run their cars on the Lord's Day? This question was submitted to vote in Toronto and answered in the negative about a year and a half ago; it seems, therefore, unfortunate that, by provision in the charter of the Company, it should be possible after so short a period to put the city to the trouble of voting again. Had the majority against running the cars been a narrow one there might have been excuse for demanding a new decision of the question; but the vote stood, as will be remembered, about 10,000 for running on Sabbath and 14,000 against. It is alleged, however, that the introduction of the electric car on part of the street system is a good reason for change of mind on the part of voters. Were horses alone entitled to a day of weekly rest this reason might have some weight, but the citizens of Toronto, we trust, do not so regard the matter; and their vote, we sincerely trust, will be as unambiguous as before. But great exertions must be made by all friends of the Sabbath in the few weeks before the vote is taken and unless they bestir themselves a decision may be recorded which pious men and friends of labour may have cause to regret.

This question of Sunday street cars—indeed of Sunday labour in general—has been so often and so thoroughly discussed, that nothing new can be said upon it. Previous to the vote at the end of 1891 in this city almost everything that can be said on both sides was vigorously urged.

It has been contended in favour of running Sunday cars that a city of the extent of Toronto required this convenience; that cars would be highly useful to those who attended distant churches; that labouring people, especially in the central parts of the city would be enabled to breathe the fresh air of the parks and suburbs, that friends in localities remote from each other could exchange visits; that mourners and others could reach the cemeteries. It was even urged that the need of employing more labour would give a chance to men who could not now obtain employment. Much was said of the unreasonableness and inhumanity of those who can keep carriages or hire cabs denying cheap transit to the labouring man, and of the pharisaism of ministers and others who use cabs in connection with religious services objecting to the use of street cars.

The friends of a quiet Sabbath opposed the running of cars on grounds of religion and humanity, and on economi-

cal grounds. A day of weekly rest was ordained by divine authority at the beginning, and the fourth commandment said "Remember the Sabbath Day to keep it holy." The Sabbath could not, therefore, be regarded as a part of the Judaism which had passed away; it was perpetuated in the Lord's Day of the New Testament. But even should lower ground be taken, the whole Christian world had agreed to cease from ordinary labour, and to give a special religious character to the day which commemorates the Lord's resurrection. That there might be opportunity for public worship and religious duties of a personal and family kind the rest of the Lord's Day must be guarded and protected. The experience of all lands and of all the centuries was decisive as to this point.

The allowing of street cars on the Lord's day, logically, made legitimate a great many other species of Sunday labour. It is impossible, indeed, to say where a limit could be placed. There is hardly any description of labour that might not ask to be allowed, on the ground that it is useful or convenient to classes of the community. Thus the character of the Sabbath might be entirely changed and the day become a purely secular day.

The use of private carriages by those who kept them was no reason why a public service should be established. It was not purposed to prevent any man, rich or poor, from using on the streets any conveyance which he had; but that some wealthy men took out their horses, whether right or wrong, could not lay the community under obligation to provide a general system of conveyance throughout the city. In like manner it was absurd to argue that because ministers occasionally used cabs in fulfilling distant appointments, provision of travel should be made for all indiscriminately. The plea of "necessity and mercy" had always been valid in regard to work on the Sabbath.

Then, again, it was amply demonstrated that the true friends of labour had every reason for maintaining the Sabbath rest. To the generation of men, wearied with toil, the weekly Sabbath is an inestimable boon, and no apparent, immediate advantage could ever compensate the labouring man for taking away or impairing his right to one day of entire cessation from toil. Man is not made to work seven days in the week; neither his physical nor intellectual nature can stand it. If he attempts it with energy he breaks down prematurely; if he works with less energy the result, as abundant evidence shows, is six days' pay for seven days' work.

As to getting fresh air in the parks and the country, those who are pent up during the week in close places are entitled to all consideration, but it does not follow that the Sabbath is the day specially to be used for that purpose, either by the rich or the poor. Why should not grasping labour allow some other time? Indeed, even as it is, there are very few in Toronto who have not opportunities every week of recuperation in the purest atmosphere, if they are disposed to take advantage of them. We do not like to accuse any large section of the community of insincerity, but we must say that this solicitude for the welfare of the working man comes in very suspiciously in the present connection. Those who have proved themselves the friends of the labouring classes and of the poor are, as a rule, on the other side of this question.

Surely Toronto will not prove unfaithful to its record! Surely our churches will defend an institution which is essential to their well-being. Those who believe that the God of heaven and earth has spoken will not refuse to hearken to His voice. The intelligent friends of the labour-

ing man will not be misled by the false appeal which is made to their sympathy. Let there be no culpable apathy or inactivity at the crisis.

Christian Endeavor Society.

IN the historic city of Montreal the Christian Endeavorers held an international convention last week. This organization has had a remarkably rapid growth. Not counting denominations outside of America, the denominational representation is as follows:—The Presbyterians still lead, with 5,411 societies; the Congregationalists have 4,882; the Baptists, 2,910; the Disciples of Christ and Christians, 2,142. The Methodist Episcopal denomination stands fifth with 1,585. The Methodists of Canada are sixth, with 823, including 557 Epworth Leagues of Christian Endeavor. The Presbyterians of Canada have 760 societies; the Methodist Protestant have 708 societies, and so on, through the very long list.

About 14,000 delegates were present and they were cordially welcomed by Mayor Desjardins, who stated that Catholics and Protestants had a common enemy to contend with, viz, unbelief. While the Mayor, the Council and many of the citizens treated the visitors in a hospitable and most excellent manner there are in the city those who acted otherwise. Rev. S. V. Karmarkar, a converted Hindoo, from India, in giving his conception of the Roman Catholic religion said that there is a remarkable correspondence between Romish worship and Hindoo worship. Romanism is but a new label on the old bottles of paganism containing the deadly poison of idolatry. Often the Hindoos ask us, when seeing the Romanish worship, "What is the difference between Christianity and Hindooism?" In India we have not only to contend with the hydra-headed monster of idolatry, but also the octopus of Romanism." The French papers seized upon this as an insult to the Catholic people of the city, and suddenly many of the unruly became excited and threatened violence to the delegates. No person, however, was injured. A letter on the affair sent out by the Press Committee is a most remarkable production. The opening paragraph is as follows:—"We see with regret that *La Presse* has commented upon the unfortunate remarks of S. V. Karmarkar made this morning in the tent. It must be understood that Mr. Karmarkar is a Hindoo, and not a resident of this country or that of our neighbors."

This letter undoubtedly gave color to the assertion that the reverend gentleman from India did intend to give offence. No person who considers the matter calmly can entertain such a notion. This man had been brought up in Hindooism. He has also seen something of Roman Catholicism. He gave his conception of the system. The impression which it had created upon his mind he pictured in words. He spoke the truth as he saw it, not meaning to give offence. He simply announced what appeared to him to be the fruits of Catholic teaching. But what must his ideas of Protestantism now be for "it must be understood that Mr. Karmarkar is a Hindoo, and not a resident of this country or that of our neighbors." As soon as trouble arose the "Hindoo" found that he was still looked upon as a Hindoo. If his mind was not able to grasp the whole situation his brethren should have come to his assistance, and to have made satisfactory explanations, not to have thrown him overboard, as they seem to have done.

The general effect of the convention will no doubt be a benefit to all the churches. New life and vigor will be

infused in the various associations. The questions brought before the vast gathering were discussed in a practical manner and the work of the Church ought to be stimulated by the interchange of ideas and the intercourse of the brethren.

Prof. Campbell's Case. It will be seen from a full report elsewhere in this issue that the case of Rev. Prof. Campbell, of Montreal, is now fairly and regularly before the Church courts. The Presbytery met on Tuesday, and then the result of the conference of last Friday was disclosed in a short report brought in by the special committee who had interviewed the Professor. Mr. Campbell had an opportunity to state his case, and he did so at length in a carefully prepared statement; and it cannot be charged that there is want of clearness in the manner in which he expresses his views. There can be no doubt now as to where Mr. Campbell stands; and the Presbytery had no other alternative but to proceed against him by libel, which contains two counts—one charging him with disbelief in the entire inerrancy of the inspired revelation of the Old Testament, and the other with the views that God has nothing to do with the judging and punishing of the wicked. The Presbytery will hear proof as to the relevancy of the libel on the 1st of August, and if the libel should be proven Mr. Campbell will be tried for heresy. The deepest interest is manifested in this case by the Church as a whole.

Free Church Jubilee Number. Among the literature to hand by this week's British mail is the attractively got up and interesting Jubilee Number of the Free Church of Scotland, a worthy record of the great celebration. A well-engraved likeness of the founder of the church, Rev. Dr. Chalmers, embellishes the cover, and the first part contains eight racy letters by the editor, Rev. N. L. Walker, D.D., giving an interesting account of the proceedings of the Assembly from day to day. This is followed by a supplement, "After Fifty Years," giving a bird's-eye view of the outstanding work of the church since her inception in 1843 to the present year. The contents are in the epistolary form, the writer being that prince of correspondents, Rev. Prof. W. Garden Blackie, D.D., LL.D. There are twenty-one letters in the supplement and in the seventeenth, dealing with colonial churches, Dr. Blackie has the following to say of Toronto—"Ontario, the 'garden of Canada,' is to a large extent Scotch. Toronto, its capital, is very like a Scotch city: the Sabbath well kept, the churches well attended, no newspapers published on that day, or places of public amusement opened, or tram cars running (as we often find in the United States), and a quiet, sober air pervading the city. Of Free Church Disruption ministers that settled in Toronto, Dr. Burns, of Paisley, and Dr. Topp, of Elgin, did admirable work. Dr. Willis, of Glasgow, who came into the Free Church from the Original Secession, was another able and excellent minister who went to Toronto, and there were several others." A Picture Supplement is added, in which is given finely executed engravings, including, besides a full page group of the Moderators down to 1893, a large number of well known ministers, laymen, churches and colleges, and institutions of learning—the whole making, as we said, a beautiful souvenir of an interesting event, and a compendium of useful fact given in short compass.

Current Literature.

A Noted Missionary.

JOHN G. PATON. An Autobiography. Edited by his brother. First and Second Parts. New illustrated edition. Toronto: Fleming H. Revell Company. \$2.00

THE appearance of a new edition of the autobiography of John G. Paton, the missionary, shows that the keen interest with which they were first received remains undiminished in these remarkable volumes. At a time when the veteran missionary is travelling in Canada, renewing his appeal on behalf of his life work, it may be appropriate, as it must always be interesting, to give the reader a few facts of his early life and of the steps by which he was led in the providence of God to dedicate his life to the work of a missionary. He tells us that he was born in a cottage on the farm of Braehead, in the parish of Kirkmahoe, near Dumfries. His father was a stocking manufacturer in a small way. His native spot he loved intensely, and after an interval of sixty years he travelled to see it with a longing sweetened by the tender associations of childhood, but only to meet with disappointment, for the lowly cottage had been razed and the place was desolate. His reflections are pathetic as well as wise and patriotic: "Of ten thousand homes in Scotland, once sweet and beautiful, each a little possible paradise in its own well-cultivated plot, this is true to-day; and where are the healthy, happy, peasant boys and girls that such homes bred and reared? They are sweltering and struggling for existence in our towns and cities. I am told that this must be—that it is all the result of economic laws; but I confess to a deepening conviction that it need not be, and that the loss to the nation as a whole is vital if not irreparable." The author gives a happy and graphic picture of peasant life and rural scenery of Torthorwald, where his parents took up residence when he was about five years old. His home there a "but" and a "ben," was a veritable sanctuary where the boy learned to love the Lord, led and guided by the example and precept of parental piety. "Never," he says, "in temple or cathedral, on mountain or in glen can I hope to feel that the Lord God is more near, more visibly walking and talking with men, than under that humble cottage roof of thatch and oaken wattles." Mr. Paton sprang from a stock inured to hardship and nursed to endurance. His grandmother was descended from a Galloway family that fought and suffered for Christ's Crown and Covenant in Scotland's "killing time;" and his grandfather was a roving sailor on a British man-of-war, and was a prisoner on the ship of the famous pirate Paul Jones. Others of his relatives were more or less distinguished for their courage and during, and the fortitude and calm patience which we meet with in the future missionary amid unparalleled dangers and vicissitudes in the New Hebrides were to no small degree inherited from the forbears who knew not the fear of danger. The influence of the mother was thorough. This description and tribute indicate where was to be found the silken cord which bound the strong, true man: "A bright-hearted, high-spirited, patient-toiling, and altogether heroic little woman, who for about forty-three years made and kept such a wholesome, independent, God-fearing and self-reliant life for her family of five sons and six daughters, as constrains me, when I look back on it now, in the light of all I have seen and known of others far differently situated, almost to worship her memory."

Of what led to his parents' marriage the story disingenuously told by Mr. Paton is too good to pass by even at the risk of encroaching too much on space:—

Their house was on the outskirts of the moor, and life for the young girl there had not probably too much excitement. But one thing had arrested her attention. She had noticed that a young stocking-maker from the "Brig End," James Paton, the son of William and Janet there, was in the habit of stealing alone into the quiet wood, book in hand, day after day, at certain hours, as if for private study and meditation. It was a very excusable curiosity that led the young bright heart of the girl to watch him devoutly reading and hear him reverently reciting (though she knew not then, it was Ralph Erskine's "Gospel Sonnets," which he could say by heart sixty years afterwards, as he lay on

his bed of death); and finally that curiosity awed itself into a holy respect, when she saw him lay aside his broad Scotch bonnet, kneel down under the sheltering wings of some tree, and pour out all his soul in daily prayers to God. As yet they had never spoken. What spirit moved her, let lovers tell—was it all a devotion, or was it a touch of unconscious love kindling in her towards the yellow-haired and thoughtful youth? Or was it a stroke of mischief, of that teasing which so often opens up the door to the most serious step in all our lives? Anyhow, one day she slipped in quietly, stole away his bonnet, and hung it on a branch near by, while his *trance of devotion made him oblivious of all around*; then from a safe retreat she watched and enjoyed his perplexity in seeking for and finding it! A second day this was repeated; but his manifest disturbance of mind, and his long pondering with the bonnet in hand, as if almost alarmed, seemed to touch another chord in her heart—that chord of pity which is so often the prelude of love, that finer pity which grieves to wound anything nobler or tenderer than ourselves. Next day, when he came to his accustomed place of prayer, a little card was pinned against the tree just where he knelt, and on it these words:—

"She who stole away your bonnet is ashamed of what she did, she has a great respect for you, and asks you to pray for her, that she may become as good a Christian as you."

The family worshipped at the Reformed Presbyterian Church at Dumfries, the minister of which then was Rev. John McDiarmid, a man well calculated to inspire young Paton with thoughts of devoted piety and a yearning after an ideal of Christian character. At this time the parish school was fortunate in being taught by an accomplished scholar, who sent pupils direct to the university, but owing to a brutality of temper, his usefulness was greatly marred. Paton, who could not endure the rough treatment, had to leave school, and instead of going to the university from school, he remained at home and learned his father's trade, at the same time studying his Latin and Greek rudiments; for, before he was twelve years of age, he had resolved in his own mind that he would be a missionary or a minister. Saving a little money at his trade, he attended Dumfries academy. The stocking-making was now given up, but not the struggle for education, which poverty made severe, but useful in after life. His first work as a missionary was a distributor of tracts and district visitor in Glasgow; and it was so engaged that he entered the Free Normal Seminary in pursuit of his studies. Then followed a period of work as a teacher and work in the Glasgow City Mission, where an experience was gained admirably fitted to qualify him for wider responsibilities abroad. Having gone through the Divinity Hall, Mr. Paton accepted work in the New Hebrides as a colleague to Rev. John Inglis; and from that his real work in the vineyard was begun. How he laboured in this field, his privations, his wonderful escapes and his signal successes, are related in that simple, unaffected style, as eloquent as it is charming.

As to the autobiography, being one of the best known of books on missionary trials and triumphs, little need be said. Dr. A. T. Pierson, who has written the introductory note to the second volume, describes it as the "most fascinating narrative of missionary adventure and heroism and success" that he ever met and when we remember the thrilling experience of pioneer missionaries, which has been portrayed in many books by masters of the literary art, this testimony places the work on a high level. And no one can read the book without feeling the justice of the remark. As a marvellous record it is unsurpassed in the literature of adventure, and it is not without high claims as a literary production, although here an easy narrative style was all that was required in which to set effectively never-failing incidents of an extraordinary character. The work, also, is a powerful contribution to the cause of missions, and is calculated to fire the aspirations of young men burning with zeal, and to touch the hearts of those able to materially advance the cause of Christ with their worldly means. The sale of the book has been enormous, and by its circulation a monument to the missionary's work has been reared which will endure, testifying to the self denial of the man and to the wondrous grace and mercy of God.

The Sabbath School.

Lesson IV.—July 23.

PAUL AT CORINTH—Acts xviii : 1-11

GOLDEN TEXT.—The preaching of the cross is to them that perish, foolishness; but unto us which are saved, it is the power of God.—1 Cor. i : 18.

CENTRAL TRUTH.—The gospel makes progress, through daily labor, by burden for souls, amid discouragements, with God's help, by patient continuance in well doing.

DAILY READINGS.

17 M. Acts xviii 1-11. 20 Th. 2 Thes. iii. 6-12.
18 T. 1 Cor. ix. 11-18. 21 F. 1 Cor. ii. 16.
19 W. 1 Cor. ix. 19-27. 22 S. Luke x. 1-12.
23 Su. Joshua i. 1-9.

LEARN BY HEART v. 9, 10; 2 Tim. iv. 7, 8.

TIME.—Paul came to Corinth early in A.D. 52, and remained till summer of A.D. 53, a year and a half.

PLACE.—Corinth, the political capital of Greece, forty-five miles southwest of Athens.

CORINTH.—(1) "The city:" a great commercial city, with two harbors, magnificent temples and public buildings, many statues: the residence of the Roman governor. (2) "Its business" was commerce and manufactures. It was famous for architecture (Corinthian columns), for bronze and terra-cotta ware, and paintings. (3) "Its people were full of luxury and vice. It was a city of lust, drunkenness, vice, and worldiness. (4) "Its Christianity:" Paul remained a year and a half, founded a great church, wrote two Epistles from there (1 and 2 Thess.), and two to them (1 and 2 Cor.)

EPISTLES TO THE CORINTHIANS.—Paul wrote two Epistles to this church; 1 Corinthians in 57, four years after he left Corinth, and 2 Corinthians soon after, in 57 or 58.

EPISTLES FROM CORINTH.—It was while here at this time that Paul wrote his two Epistles to the Thessalonians.

THE SECTION OF HISTORY covers xviii 1-18.

INTRODUCTION.—Paul, having remained a month or less at Athens, left the city suddenly, probably on account of persecution, soon after his address on Mars' Hill (our last lesson), and went to Corinth, the capital.

HELPS OVER HARD PLACES.—1. "After these things:" related in our last lesson. 2. "Found a certain Jew... with his wife:" it is not stated that he was already a Christian when Paul "found" him, either unexpectedly, or because he was looking for one of the "same craft," with whom he might labor for his support. It is probable that they were converted by Paul. "Claudius:" emperor of Rome. "Jews to depart:" they were banished on account of a revolt in Judea. 3. "Tentmakers:" all Jewish boys were required to learn a trade. 4. "Greeks:" that is, proselytes—Greeks who had adopted the Jewish religion. 5. "Pressed in the spirit" (or "by the Word"): oppressed with anxiety for the salvation of the Corinthians, or urged on by God's Spirit, or burdened with the word of God to speak it with new zeal and fervour, or engrossed with the word. He could give more time to preaching for his helpers had come, and brought also help from Philippi (2 Cor. xi. 8, 9), so that Paul could give himself more to the gospel and less to tentmaking. 6. "Shook his raiment:" to remove even the dust of their synagogue from him; a symbolical act, as a testimony against them (see Matt. x. 14).

SUBJECTS FOR FURTHER STUDY AND SPECIAL REPORTS.

—Corinth.—Paul's work in this city.—Epistles written here, and those to the Corinthians.—Paul's helpers.—Paul's trade.—Daily labor and religion.—Discouragements and their cure.—The vision.

QUESTIONS.

REVIEW.—Describe Paul's work at Athens. What was his success?

INTRODUCTION.—To what place did Paul go from Athens? How far was it? Describe the city of Corinth? What was it noted for? The character of the inhabitants?

SUBJECT: METHOD OF SPREADING THE GOSPEL.

I. PAUL PREACHING TO THE JEWS AT CORINTH (vs. 1-6).
—(1) **BY GOOD HELPERS.** What family did Paul meet with at Corinth? Why had they left Rome? What kind of a woman was Priscilla? (Rom. xvi. 3, 4; Acts xviii. 26; 1 Cor. xvi. 19). In what way were they joined with Paul?

(2) **BY DAILY LABOR.** Why did Paul work at his trade? (1 Cor. ix. 11-15). Is daily labor a hindrance or help to religion? How may business help us to preach the gospel?

(3) **BY SABBATH WORSHIP.** What did Paul do on the Sabbath? What two methods of making converts did he use here? Is the religion of Christ reasonable?

(4) **BY ENCOURAGEMENT FROM OLD FRIENDS.** Who now came to help Paul? What were his feelings at this time? (1 Cor. ii. 3). Meaning of "pressed in spirit"? How does the phrase read in the Revised Version? What kindly message did Timothy bring from Philippi (2 Cor. xi. 9; Phil. iv. 15)? How did this give Paul more time to preach?

(5) **AMID OPPOSITION.** What was the result of this new earnestness? Who was to blame for the failure of the Jews to be saved? Is this true of all sinners? Can we say that we are clean from the blood of all men? Why did Paul shake his garments? (Matt. x. 14).

II. PAUL PREACHING TO THE GENTILES AT CORINTH (vs. 7-11).—(1) **SUCCESS IN HIS WORK.** In what place did Paul now preach? What success did he have? How did the disciples show their faith? What two letters did Paul write to these disciples four or five years after this?

(2) **ENCOURAGEMENT FROM GOD.** How was Paul encouraged? What special need had he of encouragement? (1 Cor. ii. 3; comp. 2 Cor. i. 8-11). What other good men have had like periods of despondency? (1 Kings xix. 1-4; Luke vii. 19, 20). Have we as good and strong encouragements? How long did Paul remain at Corinth? What Epistles did he write during this stay? (1 and 2 Thess.)

PRACTICAL SUGGESTIONS.

I. In the worst places the Gospel often gains great triumphs.

II. The Gospel honours and sanctifies honest daily toil.

III. Our business is a means through which we can preach the Gospel.

IV. Earnestness in the Gospel leads many to Christ.

V. It also awakens more intense opposition.

VI. Sinners can blame only themselves for the loss of their souls.

VII. Teachers should be so faithful that they can say that they are clean from the blood of souls.

VIII. The best and strongest men have their times of despondency.

IX. Opposers are forever uttering falsehoods about the Gospel.

Down by the seaside certain mollusks may sometimes be seen sticking fast to the rocks. The reason why the mollusks cling to the rocks so tenaciously is that they are empty. If they were filled with flesh or filled with air they would drop off instantly. So when a true child of God is emptied of self, he clings, by a law of spiritual adhesion, fast and tight to the Rock of Ages. If he should be puffed up with pride or conceit, or selfish ambition, he would be swept off the rocks by every wave of temptation. The victory that overcometh in his case is faith, for faith is simply the clinging of the soul to Jesus Christ. Ought Christians to be discouraged because their lives are scenes of endless conflicts? Shall they give up because they have had some humiliating defeats? No, a thousand times, no! There is not a faultless saint on the pages of the Bible. Paul himself laid no claim to sinless perfection. "So fight I," he exclaims, "and not as one that beateth the air." The Christian who comes off finally victorious will have many a dent in his armour and many a scar. He that through many a battle with self and many an assault of Satan, "endureth to the end shall be saved." If there were no hard battles to be fought, we never could come off victorious.—Evangelist.

Our Canadian Pulpit.

No. 1.

REV. D. J. MACDONNELL, B.D., ST. ANDREW'S, TORONTO.

The Sabbath Day.

The following sermon was preached by Rev. D. J. Macdonnell, B.D., on Sabbath last, in St. Andrew's church, Toronto:

Text—Mark ii. 27: "The Sabbath was made for man, and not man for the Sabbath." That is to say, the institution is not an end in itself, but a means to an end. The end is the welfare of man. Any sort of Sabbath observance which does not secure that end is a failure.

We all accept this declaration of the Lord Jesus as a statement of the broad principle underlying Sabbath observance. Not one of us consciously takes the position of the Pharisees that the institution is of more consequence than the men for whose benefit it exists. We say, as heartily as those who would strip the day of much of its sacredness (and who sometimes shelter themselves in so doing behind this word of the Lord): "The Sabbath was made for man and not man for the Sabbath." Any mode of Sabbath observance which does not promote the well-being of men must be discarded by those who wish to obey Jesus Christ.

The real difficulty, however, is in applying it to the ever changing conditions of human life. There is a blind traditionalism which adheres to the rules and usages of the fathers, and mixes the spirit which underlies those rules and usages; and there is a shallow and self-confident liberalism which thinks itself quite competent to reject the whole of Christian theology and Christian practice without any reference whatever to the gathered experience of the past. From the folly of the latter, as well as from the stupidity of the former, may the good Lord deliver us. Our aim must be to hold fast the spirit of the institution though the form may change.

Some applications of the principle must be made by the individual to his own conduct, others by the community to matters in which all citizens have a common interest. It is a comparatively simple thing for a Christian man to determine for himself what will be the best way of spending the Lord's Day—what church services he will attend, how much of the time he will spend in reading, and what he will read, what he will do in the way of instructing his children and ministering to the needs of others. There will be room for great diversity of practice amongst men equally anxious to make the best use of the day. If my neighbour feels at liberty to do some things which I would not do, I must remember that to his own Master he standeth or falleth.

When the rights of others come into question, the problem is not so simple. What I may be free to do so long as I interfere with no other man's enjoyment of the rest and worship which the day is meant to bring is one thing; what demands I may make on the toil of my neighbor for my comfort or convenience is another. There are Christian men, for example, who would hold themselves at liberty to spend an hour or two of Sunday in rowing or in driving, as others might take a walk; but the question of the lawfulness of taking out one's own boat or harnessing one's own horse is one thing, that of requiring a number of men to give their day of rest and hang about boat-houses or livery stables all Sunday for the convenience of those who seek these forms of indulgence, is another.

It is granted on all hands that a certain amount of work must be done on the Lord's Day, but we ought to make very sure that the work when we require other people to do for us comes under one or other of the two heads specified in the Shorter Catechism—"Necessity and mercy." Sure, also, that if our positions were exchanged we would be willing to do the work. There is room for great improvement, for instance,

in many households in regard to Sunday work for domestic servants. Surely it is not vain to expect that consideration shall be shown by masters and mistresses both in the way of making Sunday labour as light as possible and in arranging the hours of meals so that servants may have the opportunity of going to church. I have known girls who have been for months in the houses of apparently respectable citizens and who have not found it possible to secure the chance of going, even once in the course of those months, to the house of God. There was too much company and there were too many dishes to wash. The day was one of luxury and self-indulgence in the parlour and dining-room, while it was one of irksome toil in the kitchen. No wonder that so many girls prefer work in shop or factory where they have Sunday to themselves if such unreasonable demands are made. It rests largely with Christian heads of households by their consideration to make domestic service so attractive that sensible girls will prefer it to many other forms of work.

I cannot speak in detail of hardship inflicted in many cases by the practical denial of the Sunday rest to many toilers—cabmen, liverymen, engineers and firemen on railways and steam ferries, waiters and porters



REV. D. J. MACDONNELL, B.D.

at hotels and clubs, etc. (I cannot for my part see what occasion there is for having a club open on Sunday at all for gentlemen who have their own houses, or by what right they require other men to give up their Sunday in order to supply them with drinks and cigars.) The hardship is real. The men who have to endure it dare not open their lips. Complaint would only bring the ready reply, "If you do not like your work, your place can easily be filled." It is granted that some work must be done; but Christian thoughtfulness would lighten the burdens that now press on many shoulders—or, rather, on many hearts and consciences; for the man who is compelled to do needless work that the self-indulgent and luxurious may gratify their whims feels injured and morally lowered, as he does not feel when he knows that the work he is engaged in is one of necessity or mercy. As Dr. Dykes well puts it, "To reconcile the greatest possible amount of the highest kind of benefit to the largest number of people with the least possible burden to the serving few is a problem always before the public"—a problem, I may add, to be solved in the light of the law of love, which runs, "Whatsoever ye would that men should do unto you, even do ye also unto them." "Put yourself in his place" when you are requiring service from your brother which he cannot give without sacrificing his day of rest.

We are called on once more as citizens to

apply the general principle of the Sabbath law to a specific case, viz., the running of street cars on Sunday. I do not expect that you will all think alike on this matter, though I wish it were so. I do ask you to give the matter very thorough consideration in all its aspects before you decide to help by your vote to make a radical change in the quietness and restfulness which now characterize our Toronto Sunday. If you come to the conclusion that it will further the highest welfare, physical and spiritual, of the people of Toronto to have Sunday cars, it will be your duty to vote for them. I give you my own judgment and I ask your consideration of the unanimous judgment of the Presbytery. I see no reason to change the position which I took a year and a half ago. The same arguments are used now as were advanced then for the running of Sunday cars—the following being the principal ones:—

1. The convenience of church-goers.
2. The convenience of friends living far apart, especially in cases of sickness, etc.
3. The benefit of the poor and toiling in the centre of the city who may wish to reach the parks and breathe the fresh air.

I grant readily that there is some force in these considerations, and yet I am persuaded that the boon which would be conferred upon a portion of our population would be purchased at too high a price. There is no doubt that the running of Sunday cars would be for the convenience of a good many church-goers.

There is perhaps no church in the city that would be more benefited by a car service than St. Andrew's. Yet, looking deliberately at the whole circumstances, and considering how churches are planted in every part of the city, I have no hesitation in saying that the convenience of a considerable number of church-goers is not a sufficient reason for taking away the day of rest from some hundreds of their fellow-citizens, whose hours are long and whose work is harder now than it was before electricity was introduced.

Those who plead for a Sunday car service for the conveying of working people and others to the parks would do well to remember that those who labour with their hands are the very persons who have the deepest interest in resisting every encroachment on the rest of the Lord's Day. The first who would suffer from the change would be the large body of drivers and conductors, but they would not be the only individuals affected. So far as they are concerned, the day of rest which they now enjoy will be irrecoverably gone. I see that those who urge a Sunday car service, stipulate for two conditions which it is alleged the Street Railway Co. are willing to fulfil, viz:

- 1.—That no man shall be compelled to work on Sunday.
- 2.—That no man shall be required to work more than six days.

As to the first of these conditions, the way in which it would likely be applied by the company is aptly illustrated by the story which Mr. O'Donohue told at a meeting the other day of a Colonel calling for volunteers for a forlorn hope and making an announcement to this effect, "none but volunteers will be accepted for this service; but if there is any man in this regiment that does not volunteer, I will order him to be shot."

Just so—to any man objecting to work on Sunday the answer would be ready, "My good man, we do not compel any one to work on Sunday, but if you do not like your work your place can easily be filled."

As to the second condition, according to which the day of rest for six-sevenths of the men employed would be some other day than Sunday, it would meet the necessities of the case if horses were concerned and not men. To a horse, Wednesday would answer as well as Sunday for the weekly rest. But would it be the same to a man? His children would be at school; his wife might be ironing, baking, or washing, or his comrades would be at work. The day would have none of the as-

sociations and none of the religious opportunities connected with the Lord's Day. It might bring mere bodily rest; but it would be void of means of spiritual culture.

It would be well for the Christian men who really value the Lord's Day, and yet think favourably of this innovation, not to lose sight of the forces of "secularism and avarice" which are at work to secure the change. There are men among us who care nothing for the spiritual side of the Lord's Day, who simply wish to have opportunities of unrestricted indulgence without troubling themselves about the cost either to working men or to worshippers. They will probably be a unit in favour of the change. There is a strong company which seems already to have a singular power over the city's representatives and which is eager for the establishment of a Sunday car service because there is money in it. There is need of watchfulness against the tendency which led the Prophet Amos to cry out, "Hear this, O ye that would swallow up the needy and cause the poor of the land to fail, saying, When will the new moon be gone that we may sell corn? and the Sabbath that we may set forth wheat?" In the days of Amos, as now, the Sabbath was a beneficent barrier against the selfish and grasping employers, and they were anxious to be rid of its restrictions. "Restrictionists," some of us has been called. We accept the designation. We are restrictionists in the interest of humanity—in the interest especially of those who toil the hardest. We welcome the Sabbath as one of the restrictions which God Himself has placed on the greed of gain which is working such havoc among us, and on the inordinate love of pleasure which is so deadening to the nobler and tender instincts of men.

Does not one ask, "Why should not Sunday be a day of pleasure? What harm is there in tennis and tea-parties, and yachting and baseball?" I have just to answer in substance that those things would be well enough if man had only lower needs—if he required only physical rest, like a horse, or amusement, like a baby. But if man is a spirit, with Godward and heavenward aspirations, which are too often checked and chilled by the atmosphere in which he lives; if he needs spiritual food, which he cannot get in the daily newspapers or in the study of his bank account, or in the small talk of the ordinary social gathering; if he needs time for prayer as well as for work, opportunity to gather in his thoughts and hold communion with God, as he cannot do amid the strain and stress of his six days' work; if, amid the disintegrating forces which are at work, he needs the bond of spiritual fellowship with men who are seeking to nourish faith and hope and love by joining in common prayer and praise and receiving instruction in the things of God's kingdom,—then in the name of Him who said "The Sabbath was made for man," I protest against a Sunday of mere recreation, and I ask you to be on your guard against some things which have a harmless look, but whose tendency is to eat out the very heart of the Lord's Day, and to leave it stripped alike of its restfulness and its sacredness.

The new charge at Darling, named St. Peter's, under the pastoral care of Rev. W. S. Smith, late of Centreville, was opened for worship on Sabbath last, 2nd July. There were immense crowds present, and fully one third could not gain admission to the building. The preacher on the occasion was the Rev. Mr. MacGillivray, of Kingston, and his sermons were able and instructive. The church, which is of brick, and neat in architecture, was opened entirely free from debt, through the enterprise and executive ability of two pastors. The church cost \$2,000. The plate collections for the day amounted to \$70. Since assuming the pastorate of the united charge of Middleville and Darling, six months ago, Mr. Smith has been most assiduous in the discharge of his duties, and to-day there is no more flourishing congregation in the Presbytery of Lanark.

Church News.

In Canada.

REV. MR. McWILLIAMS, of Peterborough, declined the call tendered him by the Winchester Presbyterian Church.

THE Presbytery of Whitty will meet in St. Paul's church, Bowmanville, on Tuesday 18th inst., at 10 o'clock a. m.

MR. D. M. BUCHANAN has accepted the call from St. Andrew's church, Lanark, and his settlement will take place shortly.

REPRESENTATIVE elders for the present year are requested to report themselves on Tuesday 18th inst., at 9.30 a. m., in Knox church, Hamilton.

REV. JAS. CATTANACH, B.A., has been ordained and inducted into the pastoral charge of the Centreville Presbyterian church in South Monaghan.

THE congregation of Sundridge has given a very hearty call to Rev. W. R. M. Baird, to become their pastor. It is to be hoped that this congregation may soon become a settled charge.

ON the evening of Tuesday of last week a public meeting was held in Embro, at which addresses on Church work were delivered by Rev. Dr. Cochran, McKay, McMullen and Rev. Mr. Munro, of Harrison.

THE congregations of Blenheim and E. Oxford are without a pastor, through the resignation of Rev. D. M. Beattie, B.D. Communications ament pulpit supply are to be addressed to Rev. Dr. MacKay, Woodstock.

REV. R. H. ABRAHAM, M.A., pastor of Knox church, Burlington, has received the degree of doctor of science from the University of Worcester, Ohio. This degree has been conferred by the senate of the University on the completion of the extension course of post graduate study prescribed by the University.

KNOX COLLEGE is not beyond the ordinary changes of life. Its well known and much respected Steward has resigned his position owing to the severe bereavement which he sustained in the death of his wife last session. The Board at a recent meeting passed the following resolution expressive of the esteem in which Mr. Fullerton was held:—"In accepting the resignation of Mr. Fullerton, the Board of Management would express its sense of the exceeding faithfulness, kindness and courtesy, with which he has discharged the duties of Steward during the fourteen years in which he has held that position. The Board is fully aware also, of the extent to which his professional knowledge proved of service to the College, both in the way of reducing the expenditure and of promoting the comfort of the students in residence. Nor can the Board cease to remember with what unceasing kindness the late Mrs. Fullerton co-operated with her husband in making the residence a true and refined Christian home to the students, in which aim both were worthily supported by the members of their family. It is the prayer of the Board that the Divine blessing may abundantly rest on Mr. Fullerton and his family in all the future." Steps are being taken to fill the vacancy so that no inconvenience will be felt by those proposing residence during next session. The new calendar has been issued and contains valuable information to intending students.

Presbytery of Sarnia.

THE Presbytery of Sarnia met at 10 a. m., on Wednesday of last week the Rev. J. McKeo, Brigden, Moderator, in the chair. After the opening services the minutes were read by Rev. G. Cuthbertson.

It was reported that Rev. Messrs. Nicoll and Beamer had been inducted at Sarnia (Tunnel) and Courtright respectively, and that Rev. J. McMillan had been translated from Alvinston to North Bay. The elders' commissions were then called, the one from Strathroy being in favor of Mr. G. Thompson.

The next meeting was fixed for Strathroy on the third Tuesday of September at 2 p. m.

The question of temperance was discussed at the close of the forenoon session, and on motion of Rev. W. G. Jordan a resolution was passed expressing thanks to God for the growth of the temperance sentiment, and urging the congregations to exert their influence against the use of intoxicating liquors.

A call from Petrolia Presbyterians to Rev. J. S. Hardie, of Ayr, was the first business to be considered, Messrs. Ingram, Gilson and Robson being present from Petrolia.

On motion of Rev. W. G. Jordan seconded by Rev. A. Currie, it was decided not to sustain the call for want of unanimity.

Mr. Andrew Ross was heard on behalf of the East Williams congregation, and the matter was referred to a committee consisting of Rev. Dr. Thompson, G. Cuthbertson and H. Currie.

Presbytery of Paris.

THE Presbytery of Paris held its regular quarterly meeting in Knox church, Embro. There was a full attendance of members. The Rev. R. G. Sinclair, of Mount Pleasant, was appointed Moderator for the ensuing twelve months, and in his absence the Rev. J. S. Hardie, of Ayr, presided as Moderator.

Among the more important matters coming before the court may be mentioned the resignation by Rev. D. M. Beattie of the pastoral charge of St. Andrew, E. Oxford, and St. Andrews, Blenheim. Messrs. Armstrong, Wier and Edmiston appeared as commissioners from the congregation pressing a very strong desire that Mr. Beattie be retained as their pastor if the condition of his health would admit of such decision being adopted. They also expressed willingness on the part of the congregation that he should have six months' further leave of absence if necessary.

Mr. Beattie having returned from South Carolina was present and addressed the court. In the interests of the congregation, and in view of the state of his health he desired that his resignation be accepted, which was accordingly done, and on motion of Dr. Cochran a minute was adopted expressing the high esteem in which Mr. Beattie is held by the Presbytery, their great regret in parting with him, and earnest hope that his health may be fully restored, and that he may be in due time guided to another and suitable field of labour as a minister of the Gospel.

Commissioners to the General Assembly reported on discharge of duty, and spoke in appreciative terms of the meeting of Assembly at Brantford. In this connection a committee was appointed to prepare a minute expressive of the Presbytery's sorrow at the death of the late Mr. James Bell, one of the Commissioners, their high sense of his Christian worth, and sympathy with his bereaved widow and family. The discussion of the overture by Mr. Hunt to make total abstinence a term of communion was deferred to the meeting to be held in Knox Church, Woodstock, Oct. 3.

Presbytery of Miramichi.

THE Presbytery of Miramichi held its regular meeting at Dalhousie. The ministers present were Rev. J. McCoy, Moderator, Thos. Nicholson, N. McKay, A. F. Carr, J. M. Sutherland, Wm. Hamilton, A. F. Thomson, Geo. Fisher, J. H. Cameron, J. A. Greenleaf and Geo. Miller. Messrs. D. Campbell, Bass River; John Mair, Campbellton; D. McDonald, Dalhousie; Thos. A. Armstrong, Bathurst; and W. J. Carruthers, Chatham, were enrolled as lay commissioners. Rev. Geo. Fisher was elected Moderator for the current year, and Rev. N. McKay was continued Clerk.

A call from Weldford and Mill Branch, addressed to Rev. James Steven, was submitted and sustained and ordered to be transmitted to Mr. Steven. Provisional arrangements were made for his induction at Weldford on the 25th July, Mr. Thomson to preach, Mr. McCoy to address the minister and Mr. Hamilton the people.

Rev. J. H. Cameron having, at a previous meeting, tendered his resignation of the

charge of Bass River and Nicholas River, the Presbytery now proceeded to consider the same. Parties were heard, and the Presbytery agreed to accept his resignation. Mr. Nicholson, in moving to that effect, paid a high tribute to the ability and faithfulness of Mr. Cameron. Mr. Thomson, in seconding the motion, feelingly expressed the Presbytery's regret at Mr. Cameron's removal. Mr. Hamilton and other brethren added their testimony to Mr. Cameron's diligence and fidelity and amid unanimous feelings of regret the motion was carried. Mr. Hamilton was appointed to preach in Bass River on July 9th and give official intimation of the vacancy. Mr. H. was also appointed Interim Moderator of the Session. Rev. Allan Simpson, of Halifax, was nominated for the Moderatorship of the ensuing meeting of the Synod of the Maritime Provinces.

The next quarterly meeting was appointed to be held at Newcastle on the last Tuesday of September.

Presbytery of Peterborough.

The Presbytery of Peterborough met on the 4th of July. Twenty ministers and eighty-seven elders were present. The Presbytery resolved to continue the present method of electing delegates to the Assembly. On the ground of impaired health Mr. MacWilliam tendered the resignation of his pastoral charge of Mill Street, Port Hope. All parties interested are to be cited to appear at the next meeting. Mr. Ewing tendered the resignation of the Lakevale branch of his charges because of his inability to continue to preach to three stations on every Lord's day. A committee was appointed to visit the whole field and report at next meeting. Mr. Cleland was congratulated on the happy event of having attained to the jubilee of his ministry. A copy of the minute was ordered to be engrossed and presented to Mr. Cleland. A minute touching the death of the Rev. Alex. Bell was ordered to be put on record and a copy forwarded to Mrs. Bell and family. A committee was appointed to confer with St. Paul's and St. Andrew's congregations as to some more suitable site than that chosen by St. Paul's as the basis of missionary operations in Peterborough. A large committee, of which Mr. Gilchrist is convenor, has been appointed to canvas the Presbytery in the interests of the Aged and Infirm Ministers' Fund. The next meeting of the Presbytery was appointed to be held in 1st Church, Port Hope, on the 19th of September at 9 o'clock a.m. Delegates were appointed to visit mission fields, as follows viz.:—Chandos and Burleigh, Mr. Scott; Harvey, Mr. Anderson; Windsor and Haliburton, Mr. Bloodworth.

Presbytery of Toronto.

Forty-two ministers and a fair proportion of elders were in attendance at the meeting of the Presbytery of Toronto held on Tuesday, July 4th. The Moderator, Mr. James A. Grant, presided. Messrs. D. M. Gordon, B. D., of Halifax Presbytery, and Cameron, Haigh, Leask and Buchanan, of Toronto, were requested to sit as corresponding members. Commissioners to General Assembly reported due attendance and attention to the business of its meetings. Extracts from the Assembly's records were read setting forth that Mr. C. P. Brown and Mr. J. G. Reid, for whom this Presbytery has made application, had been granted the standing of entrants in the first year in Theology. Extracts were also read stating that permission had been granted to this Presbytery to receive as ministers of the Presbyterian Church in Canada, Mr. A. L. McFadyen, of the Congregational Church in Canada and Mr. J. McIvor, licentiate, of the United Presbyterian Church in Scotland, and they were duly received. Mr. Andrew McNabb, a licentiate of the Free Church in Scotland, presented a colonial commission from that Church and other papers, and was duly received on motion by Principal Caven, seconded by Mr. Macdonnell. Mr. Aston, whose case was before the Assembly's Committee, and sent by that committee down to the Presbytery of Toronto to issue, after the

usual circular letters had been sent out, now presented his papers. These on the report of a Committee were pronounced satisfactory and it was agreed to receive Mr. Aston as a minister of the Presbyterian Church in Canada, provided no protest is received on the issuance of the usual circular letters. Mr. Henderson, who has been doing work as an evangelist in Ireland, appeared asking to be recommended for work under the Presbyterian Church in Canada. Messrs. Wm. Wilson and J. MacBeth also appeared, asking to be recommended as catechists. On report of a Committee it was agreed to recommend Mr. Wilson for work as a catechist, and to allow the Committee to issue the cases of Messrs. Henderson and MacBeth after further consideration. Mr. David Finlay, licentiate of the Presbytery of Montreal, was, on application, placed on the roll as a minister without charge, and recommended to the Assembly's Committee on the Distribution of Probationers for work. Dr. Caven's resolution on Sunday street cars reported in last week's REVIEW was carried unanimously. The Standing Committees for the year were then chosen. Next meeting of Presbytery, August 1st.

Morvyn House, Toronto.

In our report of the closing exercises of Morvyn House, Toronto, last week, we omitted to mention that the following young ladies were engaged in university work:—Miss Jennie Wilson, 1st year, Toronto University, having matriculated last year; Miss Frances Hood, university matriculation work; Miss Elsie Johnston, partial matriculation and Honour French; Miss Mary Reid, partial matriculation; Miss Louie Fulton, primary first; Miss Louie Taylor, honour French.

The Congregation.

BREWSTER church gave their young people a good outing on Monday, 3rd inst.

THE Lord's Supper was dispensed in Chalmers church, Delhi, Ont., last Sunday.

THE Streetsville Presbyterian Sabbath School picnicked at Lorne Park on Dominion Day.

KNOX church, Morrisburg, held its Sabbath school picnic at Dry Island on Tuesday last.

REV. MR. GLASSFORD, Guelph, preached the preparatory services last Saturday at Hesperer.

THE annual excursion of St. Andrew's Sunday school, Orangeville, will take place to-morrow to Elora.

THE Presbyterian and Methodist ladies of Carleton Place have arranged an excursion to take place to-day.

A UNION Sabbath School garden party was given at Maryboro' recently, realizing \$20 for the funds.

BONAR church, Toronto, had a successful and enjoyable Sunday School picnic to Victoria Park on Friday last.

REV. JOHN ROBERTS, of the First Presbyterian church, Truro, N.S., preached at Knox church, St. Marys, on the 2nd inst.

COURT ERLE, I.O.F., attended divine service last Sabbath in the Presbyterian church, Leamington. Rev. M. C. McLennan preached.

ALL the parts of the new organ for the Central Presbyterian church, Galt, have arrived and the workmen are busily employed putting them together.

THE managers of Knox church, Galt, have purchased the old St. Andrews church bell, and intend having it hung in the steeple of the church at once.

TO HELP to repair their church and manse, the Presbyterian ladies of Choverie, N. B., gave a successful strawberry and ice-cream festival on Monday last.

THE second annual excursion of the united choirs of all denominations, which originated in Galt, Ont., last year, takes place on the 20th inst. to Sarvia.

THE young people's Society of Parkhill had a successful social tea on Mr. John Alexander's grounds on Thursday last and an entertainment in the church in the evening.

THE Presbyterian Ladies' Aid Association, Parry Sound, have decided to give their annual garden party on the Manse grounds, on the evening of Friday, July 28th.

ONE of the largest Sabbath school excursions of the season was that of Knox Church, which took place on Thursday last by steamer to Hamilton, there being a turnout of about 700.

THE congregation at Niagara Falls, Ont., are arranging for a picnic to Port Colborne on the 27th inst. Dr. J. G. Paton addressed a meeting at the Falls on Monday of last week.

ON the occasion of the sacrament of the Lord's Supper at Brucelich, Ont., the congregation was ministered to by the late sainted Mr. Ross, the Thursday service was conducted by Rev. Dr. McDonald, of Seaforth.

ST. ANDREW'S Sabbath school, Lindsay, Ont., excursion attracted a large number of children and parents. The destination was St. Jacob's Island and the party went by the steamer Crandella. The weather was fine and the enjoyment great.

THE sacrament of the Lord's supper was observed at Dunvegan, Ont., on the 2nd inst. The service was ably conducted by the Revs. McLennan, of Kirkhill, assisted by Rev. McLennan, of Dalhousie Mills, and the venerable Rev. McQueen, of Ripley.

THE members of the Young People's Society C. E. of Chisclair, Ont., elected the following officers for remainder of this year:—President, Mr. William McCloy; vice president, Daniel McLean; Treasurer, Mr. Silas Eyre; Secretary, Miss Annie Morrison.

THE ladies of St. Andrew's church, Almonte, Ont., charred \$30 by their social. The weather was just what was needed. There was abundance of music, a good supply of refreshments, and a good crowd present to enjoy the bill of fare—a happy combination.

THE Orillia Presbyterians have made elaborate arrangements for their picnic, which comes off to-day. Two steamers have been engaged for the occasion, and games and amusements will be provided, and in the evening a moonlight excursion and band concert will take place.

COMMITTEES have been appointed by the Methodist and Presbyterian Sunday schools, of Simcoe, Ont., to see what is to be done in the way of a picnic this year. It is altogether likely they will have a union picnic at Lyndoch as heretofore, inviting all schools from the surrounding country.

ON Thursday last the young people of St. John Presbyterian Church, Windsor, Nova Scotia, gave a farewell reception to their pastor, Rev. A. Rogers, who has been translated to New Glasgow. Mr. Rogers was inducted into the charge of St. John's Presbyterian Church, Windsor, on the 29th of January, 1891. He has been most popular, not only with the people of his own congregation, but with everyone in Windsor, and the regret at losing him is widespread and sincere.

AT the regular meeting of the Presbyterian Young People's Society of Christian Endeavor, Seaforth, Ont., the following officers were appointed for the ensuing six months: Honorary President, Rev. Dr. McDonald, President, Miss Graco Elder; Vice President, A. S. McLean; Secretary, Miss Wilson; Assistant Secretary, Miss McNab; Treasurer, Miss Dickson; Assistant Treasurer, Miss Clarko; Corresponding Secretary, Miss S. I. McLean; leader of singing, Mr. H. Campbell; pianist, Miss Nettie Wilson.

ON Sabbath, July 2nd, forty persons were received into the membership of the Presbyterian Church, Windsor, Nova Scotia. All the new members partook of the Lord's Supper, which was administered at the

morning service. In the evening the church was crowded, numbers coming from Hantsport, Brooklyn and surrounding villages, to be present at the last service to be conducted by Rev. Anderson Rogers, as pastor of the church. Nearly nine hundred must have been present in all, as there was hardly standing room.

ARRANGEMENTS are said to be under consideration towards a union of the Congregational and First Presbyterian Churches in Brantford, for a period of two months under the pastorate of the Rev. J. C. Tolmie. It is understood that the Rev. A. W. Richardson, of the Congregational Church, will take a holiday in British Columbia for a couple of months. In this event it is proposed that both congregations unite during his absence, holding service in the Congregational Church in the morning and the Presbyterian Church in the evening.

ON Sabbath, July 2nd, the Sacrament of the Lord's Supper was observed by the congregation, Knox church, Listowel, after the regular morning service, which was conducted in a very scholarly and appropriate manner by the Rev. Dr. Moore, of Ottawa. Pre communion services were held on Friday, at which the Rev. M. L. Leitch, of Stratford, preached with his characteristic vigorous and impressive style to large and appreciative gatherings. The names of nineteen new members were added to the communion roll, making a total increase of thirty-eight since the induction of the present minister, the Rev. J. Morican, which is less than six months.

THE ladies of the Presbyterian church, Napance, are to be congratulated on the eminently successful social given by them on the manse grounds on Monday evening, the 3rd inst. Although the early part of the day was somewhat showery, it cleared up in the afternoon and the weather was all that could be desired. The neat grounds of the manse were made attractive with beautiful Chinese lanterns hung from lines stretched between the house and the church, and lodged in the trees. The supply of berries, ice cream, etc., was ample and of excellent quality, but the treat of the evening was the rendering of the programme, with which all were delighted. Mr. T. M. Henry presided and addresses were given by Rev. Messrs. MacEachern, and Rao. A capital programme was rendered.

THE anniversary services of Zion church, Dundee, P.Q., were held on Sunday, 2nd inst. The morning service was conducted by the pastor, Rev. Dr. McDonald, and at the close of the sermon he referred to the progress made by the congregation during his two years' pastorate, instancing the addition of fifty-two members during that period. He referred in grateful terms to his relations with the congregation, which had been most happy. The evening service was conducted by Rev. Dr. Campbell of St. Gabriel church, Montreal. Unfortunately for its financial success, the annual social on the following day was marred by rain, for while there are a great many who do not like a dry sermon, they prefer a dry day for such gatherings. Nevertheless, the affair passed off well and the attendance was fair. Among the speakers were Rev. Dr. Campbell, Montreal, and Messrs. Geo. W. Stephen, M.P.P., and Julius Scriver, M.P. The receipts were about \$55.

THE third annual convention of the County of Perth Union of Young People's Society of Christian Endeavor, met at Millerton. Notwithstanding the busy season and the day being bright and clear, large numbers gathered in the afternoon to listen to the very interesting programme prepared for them. The first session consisted of reports from the various societies represented, many of which showed substantial progress both in membership and in active Christian work done. The afternoon session was opened by a song service, after which Rev. Mr. Wallivin, Waterloo Street Church, Stratford, gave an interesting address. He was followed by Rev. Mr. Bentley, of the Congregational Church, Listowel, who spoke on the relation of the society to the

Church, and Miss Shannon of the Central Methodist Church, Stratford, who spoke on consecration. The next part of the programme was a Free Parliament, led by Miss Susie Wright, St. Marys, in which a very hearty interest was taken by many of the Endeavorers. After this the report of the Executive Committee was read. The officers, Dr. McGorman as President, and Miss Wright as Secretary-Treasurer for the past year, were by the hearty sanction of the convention elected to hold office during the present year. It was also decided that the next convention should be held in St. Marys.

GLENARM, Ont., was the scene of an interesting event, on Saturday, 1st inst. For some months the erection of the fine new Presbyterian church on the corner in the village has been making steady progress. On Dominion day the corner stone was well and truly laid by the worthy pastor, Rev. D. Macdonald, of Glenarm. The building is ready for shingling, but a space for the stone had been left. The *Warder*, *The Post*, *THE PRESBYTERIAN REVIEW*, and the records and history of the church were placed in the cavity beneath, and the finishing touches were neatly given by the pastor with a handsomely engraved silver trowel. The honest faces in the immense gathering indicated Mr. Macdonald to be a builder of character as well as of churches, for calm loyalty to home, to friends, to duty, to country, were clearly discernible on the countenances. His long and prosperous pastorate must have had important influence for good among that fine people. However, on Saturday he was ably assisted in both numbers and talent. Rev. J. H. McVicar, all the way from China, attended. Rev. Robt. Johnston, of Lindsay, is a warm, personal and college friend of Mr. McVicar's. Therefore, the two gentlemen, with Mrs. Johnston and Mrs. McVicar drove out to assist in the ceremony. Besides Messrs. McVicar and Johnston, and the pastor, Rev. D. Macdonald of Glenarm, who must not be confounded with his younger and unmarried clansman Rev. D. D. Macdonald of Lorneville, also present, there were besides Rev. Mr. Bethune, of Beaverton, Rev. Mr. McKinnon, of Fenelon Falls, and last but by no means least Rev. Mr. McAulay, of Woodville. The pleasing announcement was made that payments were being promptly met and that when the church would be completed in September it would be uncumbered.

The Church Abroad.

REV. GEORGE BLAIR has been elected Moderator of the Glasgow U.P. Presbytery for the next six months.

THE Presbyterian ministers of London, Eng., are in "Retreat" this week. Their time is being devoted to reading.

THE congregation at Cheviot street, Wooler, has been celebrating by special services the completion of the sixtieth year of the ministry, there, of Rev. J. L. Muirhead, who was ordained in 1833.

THE British and Foreign Bible Society has been cheered last year by an increase of £50,000 in income, and of 60,000 volumes in the issues. The word of God is being sent forth from its depots at the rate of upwards of 13,600 issues a day.

THE Presbyterian minister of Ecclefechan, Carlyle's native place, excused himself recently for not sending in a report on "the religion and morals" of his parishioners, on the ground that "there is neither religion nor morals in the district."

THE Free Church of Scotland is advertising for a missionary for the Sea of Galilee Mission, to succeed Rev. Wm. Irving, and a sign of the times is that probationers of the United Presbyterian church as well as of the Free Church are invited to send in applications.

THROUGHOUT Scotland Sabbath, the 18th ult. was observed as a day of humiliation and prayer by the Kirk on account of Sir Charles Cameron's disestablishment bill now before the House of Commons. A pastoral letter from the committee of General Assembly was read.

REV. JAMES ROSE MACPHERSON, B.D., Kenneth Manse, Inchture, who translated from the original text the *Pilgrimages to the Holy Land of Arculfus* (670 A.D.) and *Fotellus* (1130 A.D.) for the Palestine Pilgrim's Text Society, has been appointed Lecturer for the Palestine Exploration Fund in Scotland.

A NEAT little volume has been issued in connection with the jubilee of the opening of Erskine Church, Glasgow. The congregation was organized as an independent organization in 1811, but was received, together with its minister, the Rev. John Campbell, into the secession Church in 1821. It had a somewhat chequered history until the late Rev. Dr. McFarlane became its minister in 1840, when it prospered so rapidly that the old church in Nicholson Street was abandoned, and Erskine church opened in 1842.

THE Church Missionary Society last year had a total income of £282,805, but closed with an adverse balance of £3,712. Eighty-one candidates for missionary service were accepted—the largest number yet accepted in one year. No less than fifty-two are women—these are independent of those accepted by the Zenana Societies—and "to have accepted only twenty-nine men is very disappointing." Fourteen of these were ordained, and ten were graduates. The total European missionary force of the Society has increased from 288 in 1886 to 514 in 1893, not including wives. The baptisms last year amounted to 10,712.

THE long vacancy in the pastorate of Regent Square Presbyterian church, London, caused by the resignation of the Rev. John McNeill, has come to an end, the Rev. Alex. Connell, colleague to the Rev. Dr. Morrison, Westbourne Grove Presbyterian Church, having accepted the call. A graduate of Edinburgh University, he is a fine Gaelic scholar, and took one of the highest places in the Celtic class. Mr. Connell's ministry in Regent Square Church will be the fifth of a series of famous pastorates, beginning with that of Edward Irving, and followed by Dr. James Hamiton, Principal Oswald Dykes, and the Rev. John McNeill.

THE constitutional party in the Free Church met in Inverness on Tuesday to consider what was best to be done in regard to the threatened schism in the Church, brought about by the passing of the Declaratory Act. Mr. Forbes of Culloden presided, and there were about thirty ministers and over twenty elders present. Having considered the action of the brethren who were threatening to secede from the Church, the meeting resolved that no countenance should be given to such an extreme step, as it was unwarranted by the circumstances. The situation rather demanded that their connection with the Church should be maintained, and that all should work unitedly for reform from within. It was resolved to invite the "separating brethren" to a friendly conference in Inverness on the 28th inst.

IN laying the foundation stone of a new church for the Free Holborn congregation at Aberdeen, Dr. Walter Smith, Moderator of the Free Church General Assembly, referred to the only bit of cloud hanging over their very bright and sunny jubilee—the attitude of one minister, two students, and a few others in the Highlands to the Declaratory Act. That cloud, like the others, would pass away, he hoped. Their Highland friends were frightened without any cause, for this business of the Declaratory Act belonged to the very essence of the Church. It held a Calvinistic creed, that was true—a thoroughly Calvinistic creed—and they were all Calvinists. He wanted them to understand that this Declaratory Act was nothing new. It was recognized by the Assemblies at the time the Westminster Assemblies were going on, and it had been recognized all through the history of their Church. It had only now been more explicitly declared, that every man might feel his conscience at ease in taking his place as an honest Calvinistic teacher in the Free Church. It was a storm in a tea-pot away there in the north country.

The Mission Field.

DR. DALZELL reports gratifying success at Umsinga, Natal.

REV. DR. SWANSON has just recovered from a very serious illness.

REV. DR. MCKAY, of Formosa, China, is expected in Embro about the 1st of October.

MR. ESHOO, a native of Persia, and a student at Knox College, gave an address on missions in Persia, in Knox church, Morrisburg, on Sabbath last.

THE Y.P.S.C.E. of Parkhill devoted their meeting of last Thursday to missionary subjects, with the purpose of stirring up young hearts for other lands.

A NUMBER of leaflets issued by the King's Daughters and Sons bear evidence of great proselyting activity in the mining districts and lumber camps of West Superior.

DR. ROBERTSON, superintendent of Northwest missions, preached in Knox Church, Galt, on Sunday morning the 2nd inst. He gave an account of the work in the northwest.

REV. J. B. McVICAR, missionary of Honan, China, spoke on mission work in Honan, to a large congregation in St. Andrew's church, Lindsay, Ont., on Sabbath the 2nd inst.

LOK-KANG will be the head-quarters of the Chiang-hoa mission and not Toa-sia, as formerly. Dr. and Mrs. Murray Cairns are employed there by the English Presbyterian Church.

REV. DR. LAWS and Rev. W. Risk Thomson, sailed from Liverpool in the Oil Rivers on the 5th inst., on the special mission entrusted to them. As it has been arranged that Mr. Thomson should return again to Scotland along with Dr. Laws, in order to assist in maturing preparations for the Missionary Training Institution, of which he is to have charge, Mrs. Thomson is remaining meanwhile at home.

AMID much cheering intelligence from mission fields, the news from Manchuria is of special interest. What is going on there is chiefly an unprecedented home mission work by the native church, which is, however, meanwhile dependent on the missionaries for teaching and consolidation. And the secret of the wonderful success of this home evangelisation is its individual character—each convert personally speaking of Christ in his family and to his neighbour.

THE regular monthly meeting of the W.F.M.S. of the Presbyterian church, Wingham, Ont., was held in the lecture room, on Wednesday, July 5th. The subject for the day being South America, Mexico and Africa, very interesting papers on these subjects were read by Miss Macdonald, on South America; Miss Stewart on Mexico, and Miss McLean, on Africa. There was a good attendance and a very profitable hour was spent. The subject for August will be Syria, Persia, Corea and Japan.

A HOPEFUL sign of progress in India appears in the fact that the Hindu Social Reform Association of Madras has entered on a crusade against the nautch-dancing, which has been hitherto an accepted feature of social entertainments. The nautch women are simply representatives of the immorality of heathenism, and it is an evidence of the leavening influence of Christianity when amongst the Hindus there has arisen a movement to dis sever public and private entertainments from the discredit of these dancing exhibitions.

THE true missionary spirit was displayed by a brilliant Oxford student who was giving himself to the Wesleyan Missionary Society for African service. His tutor remonstrated. "You are going out to die in a year or two. It is madness." The young fellow (who did die after being on the field only a year) answered: "I think it is with African missions as with the building of a great bridge. You know how many stones have to be buried in the earth, all unseen, to be a foundation for the bridge. If Christ wants me to be one of the unseen stones ly-

ing in an African grave, I am content; certain as I am that the final result will be a Christian Africa.

MR. SAMUEL WILKINSON, son of the director of the Mildmay Mission to the Jews, has been evangelizing in Silesia, Poland, etc., and has had ready access, by the sale of Testaments and preaching, to the Jews in those parts.—Jewish Sunday schools have been established in Spitalfields; some eight thousand Jewish children assemble there weekly, and are taught to read the Old Testament by ladies and gentlemen of their own community.—In 1892, seventy-eight Jews were baptized in Warsaw, in connection with the London Society. Had they cost £1000 each, the sum offered by scoffers as the price of a Christian Jew, the expense should have been £78,000, whereas it is only £234.

REV. DR. PATON, for 35 years a missionary to the New Hebrides Islands, and largely through whose efforts that these Islands have been partly Christianized, will speak in Blenheim on Sunday afternoon, 16th inst. Since Dr. Livingstone no missionary has taken such a prominent position in aggressive Christian work as Dr. Paton. He is a



REV. DR. PATON.

speaker of rare simplicity, force and eloquence, and the opportunity of hearing him is the greatest treat offered to the people of Blenheim in many years. All the collections, which are expected to be liberal, will go to the work in which Dr. Paton is engaged. Dr. Paton will shortly visit Lindsay, Ont. He spoke at Ingersoll last night.

Prof. Campbell's Case.

THE Montreal Presbytery met on Tuesday to consider the case of Rev. Prof. Campbell. The attendance of members was large and the interest keen. Rev. W. N. Cruikshank was re-elected Moderator, and the report of the Special Committee was, on the motion of Rev. Dr. Robert Campbell, received for consideration. It was as follows:—"The committee appointed to confer with Professor Campbell beg to report that they met with him on the seventh day of this month, all the members being present. Professor Campbell having acknowledged the substantial correctness of his lecture, a lengthened conference was held. Prof. Campbell acknowledged that he had spoken somewhat strongly in the lecture, but declared that he still adhered to the main position taken therein, as previously communicated to the Presbytery in his letter of June 9, 1893, namely, his disbelief in the entire inerrancy of the inspired revelation of the Old Testament." It was signed by D. H. MacVicar, W. R. Cruikshank, Robert H. Warden, Robert Campbell, and D. Patterson.

Dr. Robert Campbell pointed out that the committee had reported two essential facts, viz., the correctness of the report of Prof. Campbell's address, and his adherence to the views therein stated. He therefore urged, in the interest of the Presbytery, in the interest of the Church, in the interest of Prof. Campbell himself, that the Presbytery serve a "libel" upon Prof. Campbell, and that a committee be appointed to draft the same. It must not be supposed, he said, that in taking this course the Presbytery would pass judgment on Prof. Campbell. On the contrary, it would give him an opportunity of establishing, if possible, his complete innocence, in proving that he was not in dissent with the received doctrines of the Church. He was an honoured member of the Church beloved by all, but he had declared his disbelief in the inerrancy of the Old Scripture, not of the copies of the Scripture, but of the inspired and original text itself. Prof. Campbell did not want to hedge in this matter. He wished to defend his position without retracting anything.

Rev. J. Miles Crombie seconded this motion, because, he said, the minds of many members of the Presbytery had been unsettled on this question, and a definite decision should be arrived at at once.

Prof. Campbell, who was present, was then asked to speak. He first thanked the members of the committee for the kind, Christian spirit they had shown towards him, and then asked permission to submit a written statement of his position.

PROF. CAMPBELL'S STATEMENT.

Prof. Campbell's statement was as follows:

"In speaking to the subject which now engages the attention of the court, I do not desire to be understood on the one hand as apologizing for the appearance and general scope of the Kingston lecture, nor on the other hand as insisting upon every expression which it contains. As a matter of literary composition it was the work of a few hours snatched from a more than usually busy season. As to its thought, however, be its imperfections what they may, it is the result of twenty-five years of study, reasoning, and personal religious experience. To the members of this court, familiar with the text of the lecture and competent to judge its contents fairly, a mere verbal statement of its main features would suffice, but beyond this court lies the Church at large, waiting alike to hear my explanation and the decision of the Presbytery. It is but too evident, from the formulated charge of a western Presbytery, from the reports of the General Assembly discussion, and from various public and private circumstances, through the agency of a certain religious journal, there has been, and continues to be, widespread misconception of the scope of the lecture and of the theological standpoint of its author. It is, therefore, necessary that I should ask the indulgence of the court for presenting my explanatory remarks in a written form which will enable not the Presbytery only, but the Church at large, to understand definitely the doctrinal position in which I consider the lecture under discussion to place me.

First,—I have nowhere in the lecture, nor at any time in my professional chair, or elsewhere called in question the inspiration of the Old and New Testaments, nor any cardinal doctrine of the Church, but have affirmed the same in the word of the Confession of Faith that the Scriptures are given by inspiration of God to be the rule of faith and life. There is nothing repugnant in the utterances of the lecture.

Second,—The infallibility of the Scriptures as the rule of faith and life viewed, as an organic whole, subject to the infallible will of interpretation of Scripture which is Scripture itself, is most definitely asserted in the lecture in question.

Third,—The view of inspiration set forth in the lecture differs from that apparently, but not very definitely, contained in section viii., chap. 1, of the Confession of Faith. The lecture recognizes progress in the gradual manifestation of the Divine character and revelation of the Divine will, a progress indicated in the later utterances of Psalmists

and prophets, especially emphasized by Jesus Christ in His Sermon on the Mount, and acknowledged cheerfully by every theologian and intelligent Christian. The progress cannot be the result of a progressive God, for God is ever the same, infinitely holy, pure and good, and morally unchangeable. Man, even inspired, is not straitened in God, but in himself. Only to Jesus Christ, the incarnate Son of God, was the Holy Spirit, who inspires, given without measure. All other revealers of God knew in part and prophesied in part.

Fourth,—In the sermon on the Mount and elsewhere Jesus Christ shows a distinction between certain laws of the Old Testament and those of his own kingdom, and enforces the new and more complete law upon the hearers, and He gives them to understand that in keeping it they shall be the children, or imitators, of their Father in heaven. He enjoins them to be morally perfect, even as their Father is perfect. The lecture proceeds to show that while the moral law is fully declared in the Old Testament, and even the forms of the Sermon on the Mount are found in its pages, there are passages not a few in which God is represented as either superior to the law of His own holy nature or morally imperfect. Whether the lecture can be justified in the view it presents of this inconsistency, is a matter of small moment. The question is, can this court or Church at large reconcile the discrepancies and give reasons why God should be guiltless in tempting men to break His holy law.

Fifth,—If better explanation cannot be given is the lecture worthy of consideration, because in all that comes short of truth and the glory of God, it recognizes the tempter of Jesus Christ, whose works he was manifested to destroy, whose power he recognized as the prince of the darkness of this world? The chronicler distinctly asserts that Satan tempted David, while the author of Samuel attributes the act to God. Theologians and exegesis explain this as God's permissive act. Whether the author of Samuel and other writers who impute temptation to God were familiar with this theological thought is of no importance. It is sufficient that the adverse tempting personality so prominent in the New Testament is almost wholly wanting in the Old. The fact that the chronicler and the author of Samuel impute the same act to different beings justifies the contention of the lecture that the inspired writers of Old Testament Scripture occasionally mistook the work of the evil one for the act of God.

Sixth,—The examination of many Testament passages, some of which are cited in the lecture, exhibit accordance with the book of Job, in representing physical calamity, disease, and death even when matter of ecclesiastical discipline, as the work of man's great adversary. Jesus Christ destroyed the work of the devil by healing the sick and raising the dead, and in that connection declared, "My father worketh hitherto, and I work." This truth, little considered in most theological systems and compends, is one that has tended to obscure the character of God the Father.

Seventh,—The great contention of the lecture is this, that Jesus Christ in His person, word, and work is the fullest revelation of the character of the Father. He was the brightness of the Father's glory, and the express image of His person. No man hath seen God at any time. The only begotten son, which is in the bosom of the Father, hath declared Him. Jesus himself said, "The son can do nothing of himself but what he seeth the Father do." "I do nothing of myself, but as my Father hath taught me and spoke these things." "I and my Father are one." "He that hath seen me hath seen my Father." If there are not unsurmountable discrepancies between the Father's revelation in Jesus Christ and some of the Old Testament prophets, ought not the son to have greater honour in His own house? If John the Baptist was willing to decrease that Christ might increase and be greater than all the prophets from Moses to his day is one to be lightly accused of dishonouring God and the truth when he refuses to allow the moral brightness of the New Testament revelation

to be obscured in his mind and heart by the shadows that mingle with the dawning and growing light of the old? The plea of the lecture is for a New Testament theology, a theology according to Christ, one that shall separate between light and darkness, so that sin may appear exceedingly sinful and its punishment exceedingly severe, while the grace of the Lord Jesus Christ and the son of God and the fellowship of the Holy Ghost may dwell without shadow of doubt or fear in all believing hearts.

A LIBEL DRAFTED.

A discussion ensued as to the best means of proceeding with the case, and finally a committee composed of Dr. Robert Campbell, Dr. Patterson, Rev. Chas. Ross, of Lachine, and Rev. J. Patterson, was appointed to draft a "libel."

The committee, after several hours' deliberation, presented a draft "libel" at the afternoon meeting. The "libel" consisted of two counts, and specified the ground for the charges. Objection was raised to the reading of the libel, but finally the two counts were generally approved as declaring that Professor Campbell was guilty of heresy in declaring contrary to the teachings and standards of the Presbyterian Church—(1) His disbelief in the entire inerrancy of the inspired revelation of the Old Testament. (2) That God does not smite either in the way of punishment or of discipline, and that he has nothing to do with the judging and punishing of the wicked.

The Presbytery after some discussion decided to meet on the 1st of August to consider the relevancy of the libel. If the charges are considered to be relevant, Prof. Campbell will have to stand his trial for heresy.

THE GOVERNING RULES.

In view of the importance of the case it will be interesting to state briefly the procedure that will be followed. The case is governed by clauses 361 to 369 inclusive of the rules and forms of procedure adopted at the General Assembly of 1888. The rules provide—When a charge against a minister or licentiate is preferred in writing, accompanied with probable evidence, or when there is a "fama" so clamant as to demand judicial investigation, the Presbytery in the first place institutes a private inquiry by preconviction either before itself or by means of a committee respecting the charge as "fama." The party accused shall have ten days' notice of this inquiry, and have an opportunity of making explanations. If he wishes to be present during the inquiry the Presbytery may grant his request. Witnesses must not be preconvicted in each other's presence. When it appears from the inquiry that there exists probable ground for the charge and the party accused, after having been closely and affectionately dealt with, denies or makes insufficient admission of guilt, the Presbytery resolves to proceed by libel. The charges preferred in the libel are at the instance of the Presbytery, when the proceedings are on a "fama," or of the accusers when there are accusers.

The Presbytery, if it sees fit, appoints one of its members to act as prosecutor, but where the indictment is at the instance of a private party such party may be allowed to prosecute. When the libel has been approved generally by the Presbytery, a day is fixed for considering the relevancy thereof. The accused is duly notified of this meeting and furnished with a copy of the libel. A libel is held to be relevant when (1) the offence specified is properly a subject of Church censure, and (2) the facts specified amount to the offence charged. When the Presbytery meets the accused is asked if he has any objections to the relevancy of the libel, and the court proceeds to consider the question. If found relevant and further dealing with the accused fails to produce any satisfactory result the libel is served on the accused, and he is furnished with a list of witnesses to be called and documents to be produced in probation. By consent of parties the trial may at once proceed or a day be fixed for this purpose. If the charge or charges be found proven in whole or in part, the Presbytery then proceeds to the infliction of adequate censure. When, in course of process, a libel has been found

relevant the accused *pro facto* ceases to exercise the functions of his office until the libel has been formally disposed of.

Between Two Lady Days.

Miss Sally was in reality considerably disconcerted by the rebuke of her elders, who stood eyeing her severely from beneath their fluttering shawls, and who obviously had the sense of the company with them. However, she would not "let on" that she minded, and strolled away, snatching at the bushes as she passed, and humming a surly tune in a manner meant to indicate unconcern.

"But it's a pity, so it is, about Stacey," resumed Mrs. Brian, "you can see by the look of her that she's just fretting herself to flitterjigs; and her poor mother was tollin' me yistoday that she'll scarce open her lips from mornin' till night, but sits mopin' in corner, or streeks off be herself on the bog. The poor woman's fairly distracted wid onainness, and I don't wonder at it. They do say 'twas a disappointment of that sort gave Mad Bell's wits a turn; and if Stacey was to go like her, deminted poor ould body, bedad 'twould be a sorrowful sight, and fit to break the hearts of them that rared her—Sakes and patience, Jim! keep from under our feet, there's a good child; I was near waddlin' over you that time like an ould duck."

As if in confirmation of the saying that fortune favours the brave, Stacey soon happened upon a small scrap of comfort, which, flimsy as was its material, sometimes stood her in good stead. On that same afternoon, her half-instinctive groping about among her scanty resources for some object of distraction, ended in a determination to stop out and ask Peg Sheridan for the loan of a skein of yarn, with which she might set herself up a piece of knitting. "Peg's been uncommon good-natured," she reflected; "she'll let me have it in a minit, if she's got o'er a thread." But on her way to the Sheridans, Stacey was overtaken by old Ody Rafferty, who quitted his digging to shout that he hadn't seen her for a month of Sundays, and came shuffling down the potato-drill with uncludible nimbleness to intercept her at the dyke.

"Stacey, me child, listen now to me," he said: "I was wantin' to tell you you've no caile to be discouraged anyways about young Dan not comin' home."

Stacey listened submissively. "I'll tell you the way of it, Stacey," he said, "he's just took and enlisted. That's what he's after doin', and don't believe anyone that sez anythin' different. Sure, I've a right to know what I'm talkin' about, considerin' I've been well acquainted wid the lad fr. in the time he was three feet high—that stand six foot two this day in his stockin' feet. It's many the mile we've tramped together, himself and meself, and misfornt poor Jinny, and I know as well as I know me own name that he'd a great notion of soldierin'. Troth, I ould ha' told you that much iver since one day I saw him standin' lookin' after a military band that went by us down at Kilmacrone. And be the powers of snook, he'll make a grand dragoon, Dan will; proud any regiment might be to git a hould of him. 'Twood do one's heart good to see him in his uniform—and so we will one of these fine days, for you may depend he's just schemin' to give us a quare ould surprise wid marchin' in on us in all his elegance; and that's the reason why's he's niver said a word—just to take us unbeknownst. Not but what it may be a while first. I shouldn't wonder if Dan was apt to wait till he's got a bit of promotion. The idee I have in me own mind is that he's likely put it off till he's riz to be a colour-sergent."—I fancy that Ody's own mind supposed this officer to derive his title from the peculiar gorgeousness of his accoutrements—"and then he'll come back a right to behold, he that wint off wid the daylight shinin' thro' the ould coat was on him lik a fire blinkin' behind a gapped dyke. Och Stacey, it's the proud girl you'll be that day, jewel; that set up you'll scarce have a word for one of the rest of us."

(To be continued.)

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